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# Introduction, &c.

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# Introduction

TO THE HISTORY OF

# THE SUCCESSIVE REVISIONS

OF

# The Book of Common Prayer.

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# PREFACE.

THIS INTRODUCTION (which was commenced with the idea that it would occupy but some thirty or forty pages) was intended to be prefixed to the volume entitled "*The First Prayer-Book of Edward VI. compared with the successive revisions*," which was issued two months since, and to supply only a few notes respecting the chief documents relating to the issue of the several Books. The unforeseen extent of the "CONCORDANCE TO THE RUBRICKS" which was added at the end of that volume, involved the omission of the Introduction, as the book was already quite as thick as was compatible with the size. Some few pages had already been printed, and instead of destroying them, I determined to transfer them to another volume, and to print in full a large mass of material relating to the last Revision of the Book of Common Prayer, from which at first I had intended but to select some few illustrative examples.

In the pages of the Introduction which refer to the earlier Revisions, I had, in accordance with the original plan, selected for transcript only such Historical Memorials as Acts of Parliament, or Royal Letters; but I had noted briefly some of the principal Records which indirectly concern the Prayer-Book, giving exact dates, and pointing out where transcripts might be found,—such as Injunctions, Advertisements, or Articles,—reserving the arrangement of these into systematic order, and the printing of them to some future opportunity.

At the same time, I had thought it well in this part of the work to lay stress upon a department in the history of our Prayer-Book which appeared to me not to have received the attention it deserved, namely, the classification of the different

editions, or rather impressions, of the early Prayer-Books which we possess, especially those of Edward the Sixth's reign.

It would be no easy matter to compile a complete list; all I have done has been to take the copies in the Bodleian and the British Museum as types, and to shew by them alone how extensive was the range of editions. Even when the books are brought together and are lying open on the same table, it is a task requiring some care and patience, to be satisfied that any two books are absolutely similar. To all appearance two books may seem at first to be printed from the same types, as line after line agrees; but after a few lines (and in some cases not even till after a few pages are read) do variations in spelling or typographical arrangement appear, shewing that the types have again been set up, and that the two books in fact belong to different impressions. But when the books are in different libraries, and the writer has to depend upon notes taken from one library to another, the care and patience required is increased tenfold, and what is worse than all, the result can never be so satisfactory[a]. The list, therefore, must be taken as open to further correction, and no doubt to several additions; but at the same time, it may be accepted as a substantial basis for a further catalogue of what may be regarded in the light of the Original MSS. of the Prayer-Book, as these printed copies bear the same relation to that Book as the Codices do to some Ancient Classic. The various readings, as regards words found in the different books of any one series, may not be of great importance and the varieties of spelling of still less; yet there must be always an interest taken in, and a respect due to, the earliest, or best text of any one of the early Books of Common Prayer.

It will be seen that but few documents have been quoted to illustrate the account of the Revisions under Elizabeth and

[a] No really trustworthy list of the several editions could be made, unless the books, which are scattered through the several public and private libraries, were, under the auspices of some known and trusted Institution or Society, brought together for a time under one roof, and then being sorted into groups, each group was compared, and exact notes taken of the variations.

under James: and for the record of the unfortunate Liturgy compiled by Archbishop Laud, the passages from his own Journal tell nearly all that is required respecting the causes of the failure; while for the events which happened in 1645 few extracts were needed, but I trust I have selected those of chief importance.

From this point, however, the historical material changes. It is not only more full, but it is of a different character, and the actual MS. copies of the Prayer-Books, with their corrections, are found to be in existence. More than this also, the last revision is of course to us the most interesting, as it is at the same time most important; and as from this point in writing the history I found myself no longer trammelled by the necessity of contracting the matter into a given space, I have been able to change altogether the treatment of the materials.

Of this last Revision I have attempted to record the progress *in detail*. By combining the entries in the Journals of the House of Lords, of Commons, and of Convocation, in one consecutive narrative, together with the addition of a few slight illustrative records, I have been able to a great extent to describe the process, and to fix the exact dates to the successive stages in the work. Throughout, too, I have given as far as possible the words of the Records themselves, rather than my own.

But I have attempted something more than this. The discovery of the Book actually corrected under sanction of Convocation, and from which the "Annexed Book" was confessedly copied, appeared to me to throw a new light upon the position and importance of two other Books. One of these two is written in the same handwriting as the Official copy, that is, by Sancroft; the other is undoubtedly the original copy of all—the *fons et origo*—written by Cosin himself, but with many further corrections made by Sancroft also. I have therefore attempted to shew, by an accurate and full comparison

of these, the course of the revision as regards the several corrections.

The Plan adopted throughout this part of the work has been as follows:—At the head of the page I have printed every paragraph of the "Convocation Book" where a correction has been made. This is practically the Book which forms the text of our present Prayer-Book, and contains all that was agreed to by Convocation. From it the "Annexed Book" was presumed to be copied, and from the last the Sealed Books to have been printed. Hence this Book holds the most important place in the page.

Beneath are given the corresponding paragraphs of Cosin's copy, shewing the corrections made by Cosin or by Sancroft, and at times, still in a separate compartment, those of Sancroft's copy, especially when in any way they differ from the original, or when the numerous corrections in the former have rendered the passage confused.

The means adopted to reproduce the corrections are these. The ordinary "Roman type" is used throughout to distinguish the printed matter of the Prayer-Book used in the Revision; the *Italic type* is used in this part throughout to represent the manuscript additions or alterations of that text. The erasure of words, made in the original by the pen drawn through the words, are shewn here by the graver being passed through the type. The words are still legible, and the only difference from the copy is that a white line appears instead of a black one. It was thought to be a needless waste of space to print all the insertions above the line, though of course in the original they are written above the words erased, except where written in the margin. The plan adopted has been to print the words in the italic type within the line, and in the place which they were intended to occupy when the sentence was reprinted. It has been seldom necessary to print a whole rubrick or a whole prayer entire, nor has it been thought necessary to note all the corrections of "*which*" into "*who*," and "*be*" into

"*are:*" only those being shewn where, for some other reason, the passage is quoted. In all cases "which" was corrected except in the Lord's Prayer, "Our Father *which* art," and even that in one case in Cosin's copy was altered.

It will be found, moreover, that the number of the rubrick is appended, and thus a ready reference is afforded to "The Prayer-Book:" and as the same series of numbers have been adopted throughout, a comparison is readily made between a rubrick in one part, and its representative in another.

Although considerable care has been exercised in the printing, it cannot be expected that there are no inaccuracies. It has been a task of greater difficulty than would at first appear, to combine together three series of notes, with constant variation of type and marks of obliteration, into a consecutive series, so as to shew clearly what alterations have been made in each.

Beside the corresponding paragraphs from Cosin's and Sancroft's copies, it will be seen that numerous extracts are given from Cosin's interleaved Prayer-Books and MS. Notes. As will be found insisted on more at length in the course of the Introduction, some of these explain, and often very fully, the reason, origin, or object of the correction in the text. The notes, which are preserved in the books at Durham, are written with his own hand, and may therefore be reasonably accepted as the true explanation of the corrections which Cosin himself made, when the two are consistent with each other. Others explain rubricks which are not erased or corrected, and give good reasons for retaining them, as they stood in the then existing Prayer-Book. The proposals made under the sanction of the House of Lords in 1641 for several corrections to be made, and again in 1661 by the Ministers in the Savoy Conference, as well as Cosin's own series of Considerations are also given, for though they may not always bear upon the correction of any one special rubrick, they will often be found materially to assist in illustrating the principles adopted in revising the rubricks as a whole.

In the "Historical Survey," which follows after the details of the Revision, I have attempted to gather together some few considerations, derived not only from a review of the corrections themselves, but also from some of the circumstances which occurred, personally affecting Cosin, and which might have influenced him in making the series of corrections which formed so important a part, as will be seen, in the Revision of the Book. And I have been led to give more space to the account of the trials which Cosin underwent in respect of rubrical observances, than their direct bearing upon the changes in the rubricks would perhaps warrant, from the circumstance that so much is illustrative of the present difficulties which beset the Church of England. Other incidental matters have also been introduced, bearing upon the manner in which the Revision of 1662 was carried out, and upon the sequence and chronology of the events, as well as of the MS. material: in a word, all which seemed to be of importance in elucidating its history.

A few pages are devoted to a description of the "Annexed Book," with an account of the variations which it presents from the Book which was presumed to have served as the copy, and of the corrections made in it, subsequently to its being copied from the Convocation Book. But the explanation of the difficulties involved I have left to the judgment of the reader, rather than attempting to determine them myself.

The list of the debates upon the clauses of the Act of Uniformity are also given as full as they can be obtained from the Journals of the House of Lords and House of Commons, and an attempt has been made to append a reference to each clause in the Act to which the debate belongs. For this reason, the Act is printed entire, and broken up into numbered paragraphs, to which subject-titles have been added.

Finally, in order to make the work complete, a few words have been added respecting the Printed and the Sealed Books of 1662.

WHILE the work disclaims to be polemical, it necessarily includes the treatment of many questions which lie at the root of the most pressing controversies of the day. To pretend that no regard whatever has been paid to such, would scarcely be the whole truth. Although the admission or omission of evidence has been determined by the desire to produce a complete yet concise view of the questions at issue, a fuller treatment has been given to those rubricks which controversy has brought into prominence, than to others. Historical notes, too, have here and there been introduced, which bear upon questions raised in recent controversy: but in all cases full chapter and verse has been given for the authorities, and so far as space will admit, and so far as the matter is relevant, documents are printed entire.

It may not however, in the Preface, be out of place to shew the value of such original authorities as are given in this book, by selecting two examples from the Controversies of the Day; and pointing out how the material brought here to hand, tends to elucidate the questions involved. The first example I select is, what is termed the "Ornaments' Rubric," the second what is termed the "Eastward Position." They will each afford me an opportunity of shewing how the historical matter adduced may be connected with the MS. authority, and how each supports the other.

I. In the summary of the revision of the Prayer-Book under Elizabeth (p. xliv.) it is pointed out, that in the Act of Uniformity a clause (No. 25) was inserted, respecting the Ornaments of the Minister, &c. At the same time, but independently of this, and in different words, a rubrick was inserted into the Prayer-Book. The clause of the Act was as good in law as any clause in any Act ever passed. The rubrick in the Prayer-Book rested upon very doubtful authority indeed. This will be found explained more at length in the Historical Survey (p. cccxliv.).

When we come to the Revision of 1661, it will be perceived (see p. cxxix.) that Cosin had erased the *Prayer-Book-rubrick*, and written in *another;* but that other rubrick is *in the words of the Act of Parliament*, (with a slight alteration in the introductory words, which is easily accounted for).

But that is not all: special attention is called to this circumstance in his MS. copy, the following words being written beneath,

*These are the words of y^e^ Act itself.*
*v. Supra.*

As these words are in Sancroft's hand, there can be very little doubt that they were written during the debates held by the Bishops, when Cosin's amended rubrick was discussed, previously to laying it before the Upper House of Convocation, and that they refer to the Act of Elizabeth, which, as we see, was printed at the beginning of the volume used.

But the acceptance of Cosin's copy having been agreed upon by the Committee, the words of the *new rubrick* were copied into Sancroft's "Fair copy," (see still p. cxxix.), yet in order that the whole House might know *why* the alteration was made,—the same explanation was repeated:

*These are the words of the Act itself*
§ *penult. ut supra.*

The Upper House of Convocation approved the correction: It was read to the Lower House, and the *new words*, it will be seen, (still p. cxxix.), were copied on to the Official copy of Convocation, and thence on to the copy *Annexed to the Act of Uniformity of* 1662.

But why did Cosin prefer the words of the Act of Parliament to the words of the Rubrick? There can be little doubt: for we see throughout his notes how anxious he is that the Prayer-Book should be according to Law and Authority, as I have shewn on p. cccxliii.

A simple fact, but yet one of great importance to be noted, is that the word "*retained*" now appeared in this part of the Prayer-Book for the first time, *because* it was in Elizabeth's Act of Uniformity; which, we are told clearly and emphatically, the revisers copied verbatim. It seems strange at first sight that anything so simple,—namely, the copying words from an Act, and the statement that they *are* copied from that Act, and a practical reason for such at once suggesting itself,—should have occasioned so much debate.

It would, perhaps, be easy to find several passages from controversial works on the purport here of this word "*retained*," and I am loath to write anything which shall appear to call in question the accuracy of so weighty a Judgment as that delivered by a Committee of Privy Council: yet, some passages in it so clearly illustrate the points to which I would refer to shew the way in which the documents hereafter given assist in investigating such questions, that I venture to extract from this Judgment, and to add comments upon it. It was delivered by the Lord Chancellor and the other members of the Judicial Committee of the Privy Council, Feb. 23, 1871, in the well-known case of *Hebbert* v. *Purchas*, and contains the following passage:—

"....The BISHOPS in their answer [at the Savoy Conference,] shew[b] that they understand the surplice to be the question, *and not the Vestments*. But the learned Judge [in the Court below], through this oversight, has overlooked the 'most important part of the proceedings.' The BISHOPS determined that the rubric 'should continue as it is.' But *after this they did in fact re-cast it entirely*. It must not be assumed that alterations, made *under such circumstances*, were made without thought, and are of no importance."

This Judgment then comments upon the alteration of the

[b] See the Ministers' question, and the whole of the Bishops' answer, [p. cxxxvi.]. And then, remembering that Cosin took an active part in the Savoy Conference, and probably aided in drawing up the Bishops' answer, it will be well to compare his own notes on the subject, taken from his interleaved Prayer-Book, &c., pp. cxxx.—cxxxvi. in order to judge how far it was his view, that the question involved the use of the Surplice only. It may be also questioned whether Calamy thought so. See his abstract of the Ministers' objections, p. lxxvi.

*The use of italic letter* throughout the extracts from the Judgment, is for the purpose of drawing attention to certain passages, and is not adopted in the original.

introductory words, which has already been noticed, and then adds,—

"The change also brought in the word *retained*, which, it has been argued, *would not include things already obsolete.*"

Later in the same Judgment we have,—

"And here it is to be observed again, that the rubric was altered after refusal to listen to the Puritan objections, to a form *different* from that of any former rubric, by introducing the word '*retained.*' *Both* in the statute of Elizabeth, *and in the rubric in question*, the word 'retain' seems to mean, that things should remain as they were *at the time of the enactment.* Chasuble, Alb, and Tunicle, had disappeared, for more than sixty years[c]; and it has been argued *fairly*, that this word would not have force to bring back anything that had disappeared more than a generation ago. To retain, means, in common parlance, to continue something now in existence. It is reasonable to presume that the alteration was not made *without some purpose;* and it appears to their Lordships, that the words of the rubric strictly construed, *would not suffice* to revive ornaments which had been *lawfully*[d] set aside, although they were in use in the second year of Edward VI.

* * * * * * * *

"Their Lordships will advise Her Majesty that the Respondent [Mr. Purchas] has offended against the Laws ecclesiastical in wearing the Chasuble, Alb, and Tunicle."

The first point on which my notes, I think, offer some explanation, is that relating to "*the Bishops*, who gave an answer to the Ministers' objections at the Savoy, and who are said by the Chancellor to have *afterwards* recast the Rubrick."

The twelve Bishops (i.e. those who with the Archbishop of York were appointed by the King to represent the Church of England at the Savoy Conference),—Sheldon, Cosin, Warner, King, Henchman, Morley, Sanderson, Laney, Walton, Sterne, Gauden, and Reynolds,—*closed* their session, July 25,

[c] Query, does this mean that the Vestments disappeared about sixty years before the Revision of 1662, when the Rubrick was enacted. If so, I presume it means that just before the accession of James I. (i.e. 1603) the Vestments may be considered to have been abolished. The reference can scarcely be intended to the Advertisements of Elizabeth of 1564, as this would be nearly a century. But then the admission, that for the intervening forty years Vestments were customary, i.e. *had not disappeared*, somewhat weakens the general argument on which the Judgment rests, because it is not shewn that their disappearance was in consequence of any fresh enactment.

[d] See previous note.

1661, [see p. lxxx.]. While the Committee of eight Bishops, consisting of Cosin, Wren, Skinner, Warner, Henchman, Morley, Sanderson, and Nicholson, appointed by Convocation to revise the Prayer-Book, *began* their session Nov. 21, 1661, [see p. lxxxviii.]. It is not to be supposed that their Lordships have thought the "twelve Bishops sitting at the Savoy" and the "eight Bishops who sat at Ely House" to be one and the same body, but their words lay them open to the imputation of that error;—yet while it might have diminished from the weight of the argument to have kept the actions of the two Committees distinct, it surely would have more clearly explained *the circumstances* to which their Lordships especially refer. It is quite possible that the Committee of the eight Bishops had before them the documents drawn up by the Committee of the twelve, appointed at a different time, and for a *different purpose*. It is quite possible, moreover, in their conference, that they accepted or rejected *some* of the suggestions put before them, on the same grounds which the twelve Bishops had adduced (see Summary, p. ccccvi.) But in this particular case, it would appear that the suggestion made by the Bishops at the Savoy was *not* taken [see p. cxxxvi.], while Cosin's emendation, which had been made probably some twenty years before the Savoy Conference was thought of, was accepted *verbatim*. [Conf. Sancroft's fair copy, and Cosin's Original copy, p. cxxix. See also p. ccccii.]

What, then, "the Bishops at the Savoy Conference *understood*," (even if this is clear,) could have had little direct influence upon what "my Lords the Bishops at Ely House *did*." Hence the pertinence of the "*oversight* of the Judge of the Court below" does not become so apparent.

Then as to the *re-casting*. As my notes shew that the Committee of Bishops at Ely House accepted implicitly and *wholly* Cosin's transcript *of the clause* of Elizabeth's Act of Uniformity, some words of explanation at least are required to shew what is meant by the word "re-casting." Standing

as this word does without any limitation or explanation, it is assuredly calculated to convey a very wrong impression as to "the most important part of the proceedings," which those notes shew to have taken place. An alteration in the introductory words was needed, and that only was made (see p. cccxliv.)

But lastly, What is the evidence that the introduction of the word "*retained*" was for the purpose of including only those ornaments which had been in use for sixty years? The Judgment omits—and it appears to me to be a culpable omission, in respect of failing to convey a clear idea of the grounds on which the Judgment is based—any consideration of what the word "retained" meant when first introduced in 1559. It was not necessary to go back sixty years *then*. The previous five years of Mary's reign had seen the restoration of *all the Ornaments* of King Henry the Eighth's reign, [see p. xxxvii.]. Then, (1559), i.e. at the commencement of Elizabeth's reign it was enacted that such of these *were to be* retained as *had been* retained in Edward the Sixth's reign, so far as the enactments down to the close of the second year of that reign extended. In the sixth year of that reign [see p. xxx.], as we know, other enactments were made, still further diminishing the number of ornaments. These further restrictions are definitely and distinctly excluded by the special mention of the year.

I have not attempted in the present volume to enumerate the ornaments which were forbidden, and by which the residue to be retained is to be discovered; but in passing it may be observed how inclusive the words of the Act are. They are not "by *Act of Parliament*," but "*by Authority* of Parliament," and thus the Injunctions of the first of Edward VI. are purposely included, as well as any royal proclamations or mandates which restricted or abolished ornaments, and were issued before the close of the second year of Edward's reign.

The matter resolves itself, in fact, into a simple sum, which might be represented by figures. The customary ornaments of Henry's reign and Mary's reign being the same, it is only necessary to subtract from the total of either, those which were forbidden or abolished in the first two years of Edward's reign (or previously); (but *not* to subtract those disallowed *after* the second year, i.e. in the third year or afterwards.) The remainder gives exactly the sum of the Ornaments *retained;* but that was a definite quantity, a fixed sum, say twenty, or thirty, or fifty, whatever it be. When, in 1662, so much of the clause of the Act of Uniformity was *re-enacted*, it did not diminish that fixed sum; the re-enactment could not involve the further subtraction of those abolished in the third year, or in any subsequent year (notably the sixth) of the reign of Edward VI., or in any year of any subsequent reign. For the words are distinctly those of re-enactment:—

"These are the words of y^e^ Act itself."

Nothing, surely, can be plainer; and no means could well have been adopted to have made the intention of the Revisers more certain, than by having these words written by their Secretary in both books, as a record of their act; by the same Secretary too, and in the same handwriting as that of the corrections in the Official Book, made under the supervision of Convocation itself.

But this was not all. What may have seemed to the Revisers to be simply giving the words of the rubrick a more direct authority, and placing them beyond the reach of cavil, appears to have become of still greater importance by the subsequent action of the Parliament, and in this wise.

In the description of the "Annexed Book" [see p. cccxxxvi.], I have shewn *how* the book was annexed to the Act of Uniformity: and while it has been decided that the Annexed Book has the authority of an Act of Parliament, the manner in which it is attached makes it an integral part of the Act, *just as much as any one of the seven other schedules* of which

the Act of Uniformity is composed. It follows, then, that the clause in question was transferred from *one part* of the old Act of Uniformity to another in the new Act; for on a comparison of the two Acts of Uniformity, we look in vain for it in the new Act, in its old place.

The clause, however, after it is transferred, appears *without* the final words, on which so much stress has been laid, and which gave to it its provisional character, viz. "Until other Order shall be taken," &c. Consequently whatever force they may have possessed in Elizabeth's, James', or Charles I.'s reign was at an end the moment the Act of 1662, containing the same clause *without* them, received the royal assent. In effect, they were *repealed*, inasmuch as what was *before* provisional was *now* made absolute. It is beside the question, therefore, to lay any stress upon the value of the Advertisements of 1564, or the Canons of 1604, as interpreting this rubrick.

It is true that these Canons, as bye-laws, having been confirmed at a later date, *enforce* a certain amount of discipline; and they do not, for reasons which in many cases are obvious, enforce the full discipline[e] contemplated by the Act: it is not, however, contended in the Judgment that they *by themselves* repeal the Act of Parliament, and render the full discipline *illegal*, but their relevancy is made to depend upon the provision introduced into the Act of Uniformity of Elizabeth for further alteration; and yet the Act of Charles not only makes no such provision, but re-enacts the old clause without any provision whatever. It is, of course, a great misfortune to the Church that such questions as are involved should be decided upon the literal reading of passages in Acts of Parliament, or the particular sense to be put upon special words accidentally used. But since they have been decided on these grounds—grounds taken up by the Court, because, perhaps, it can take no other—I cannot be wrong in examining very closely the evidence on which the Judgment is based.

[e] See paragraph and note z, Introduction, p. l.

II. In referring to the second example I may be more brief. It will be observed that two points are involved in the rubrick at the commencement of the Order of Holy Communion [see p. clxxxii.]. The first [§ 75] is the position of the Holy Table itself; the second [§ 76] the position of the Priest when standing at that Table.

(*a.*) With respect to the first point, I have shewn (p. cccxlviii. and following pages) that the rubrick inserted for the first time in 1552 had remained unaltered to the revision of 1661, but that it was differently understood by the two parties in the Church, and that, as shewn by the Injunctions, Canons, and other documents, it was, *in fact*, open to more than one interpretation.

The Puritan party contended that the Holy Table should stand *table-wise* during the administration of the Holy Sacrament, if not so always. The Injunctions of Elizabeth had especially ordered that the Table should ordinarily stand *altar-wise*, although at the ministration it should stand as was most convenient for hearing, and communicating with, the minister. The Canons of 1604, I have shewn, were even less definite; but still there is sufficient evidence to prove that the Puritan party thought they had the law on their side, and as long as that party was in the ascendant, the usual custom was to place the Holy Table *table-wise* during the administration of the Holy Communion.

The Anglican party, however, which had been led by such men as Andrewes, Overall, and others, had during the latter part of King James's reign exerted a considerable influence upon the Church of England; but they had naturally provoked a corresponding amount of opposition, and as I have shewn in the Historical Survey [pp. cccxxviii.—cccxxxv.] (where I have attempted to give an account of the circumstances influencing Cosin's Notes and Corrections) Cosin became a prominent object of attack: the first charge preferred against him [see p. cccxxx.] was the placing of the

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Holy Table *the wrong way*. It was fixed, as we learn, Altar-wise in Durham Cathedral, and treated as an Altar. The position of the Table, though pronounced in the Injunctions of Elizabeth as "of no moment," was *now* made a crucial test. I have shewn that Convocation in their Canons of 1640 [see p. clxxxv.] had ordered that the Table should be at the East end, saving the authority left to the Bishop during the administration, but Parliament would not admit their authority; while the House of Lords, on the other hand, in their "Order of 1641," [see p. clxxxvi.], attempted to impose as the law what they admitted had been a custom of less than sixty years.

I have next shewn [p. clxxxii.] how Cosin had practically proposed two changes in this part of the rubrick, namely to insert the word '*alwaies*,' and further to add "*in the midst at the upper end of the Chancel;*" how this was agreed to by the Committee of Bishops, and appears in the fair copy; how it was afterwards modified by Convocation; and how they limited the position of the Table in the body of the Church (as Cosin had done) to those cases only where there was no chancel.

I have also very fully shewn, though not perhaps explained, how this correction, although adopted in substance by Convocation, and copied into the Annexed Book, was eventually struck through, and the original rubrick of 1552 restored in both copies, [see p. ccccxlix.]

The adoption of the new rubrick would no doubt have tended to shut out altogether the Puritan practices; and its rejection, we must *presume*, was made on the ground of leaving the old liberty, as far as the Prayer-Book was concerned, to be enjoyed by both parties.

(*b*.) On this first part of the rubrick (§ 75) depends the clear understanding of the second part (§ 76). As I have shewn [p. cccxci.], a definite charge was brought against Cosin of "officiating towards the east," and Cosin denied *that he did so*, saving at the Consecration of the Elements,

and that he performed the other parts of the Communion Service "at the North side *or end* of the Table." But as mentioned [p. cccxxix.], one of the arguments used by Smart against the position of the Table, in the celebrated sermon, was that—

"It must stand, as it was wont to do, in the midst of the Quire . . . Neither must the Table be placed along from North to South, as the Altar is set, but from East to West, as the custom is of all reformed Churches, otherwise the Minister *cannot stand at the North side*, there being neither side toward the North; and I trow there are but two *sides* of a long table, and two *ends*."

Taking these circumstances into account, we shall understand why Cosin proposed the words [see p. clxxxii.], "at the north *end*" (changed afterwards into "*side or end*"); and why Convocation substituted the word "*part*," (which nevertheless was *afterwards* altered back again to "*side*").

That Cosin was accustomed to commence the service for the Communion at the *North end* of the Altar during 1630—45, is not only clear from his own statement, [see p. cccxci.]; but that he continued to do so after the revision of 1662, seems probable from evidence which I have also added [p. ccclv.].

(*c.*) But this, so far, is but one part of the question. Connected with it are the circumstances attending the change of the rubrick § 106, [see p. ccxiii.]. It will be remembered that the charge made against Cosin was for "officiating" towards the East. In his reply, he denies the standing thus at the beginning of the service, but admits that he, up till a certain time, did so for convenience at the "Consecration of the Elements."

In the Prayer-Book under which he was charged, the rubrick before the Prayer of Consecration ran,—

[§ 107.] "Then the Priest standing up shall say as followeth."

Cosin altered it to,—

"*When ye Priest standing before ye Table hath, &c. . . . he shall say as followeth.*"

With but slight variation[f], his correction was in after years adopted both by the Committee and by Convocation, and it became a definite order in the Prayer-Book.

The matter, then, as I have shewn, stands thus: As regards rubrick § 75, the Prayer-Book might be said still to have *enjoined* the Puritan practice of placing the holy Table tablewise, *if* the reasoning of Smart was adopted, that the North side *could not* mean the North end: *otherwise* it enjoined a liberty consistent with due decency and order, and adapted to the change of opinion or practice of succeeding generations, namely, that the Holy Table might at the time of the Holy Communion "be either in the place of the Altar" [see Cosin's Notes, p. clxxxiii.], or according to the foreign innovation first introduced in 1552. Yet with this liberty, the Puritan practice has died out, so that there is scarcely a case on record during the last twenty years of the Holy Table being thus "brought out" for even a single Sunday in any church in the whole of the country, and we have in the fact a most striking instance of uniformity adopted by the sense of the Church, even where liberty and variety are allowed by her formularies.

(*b.*) As regards rubrick § 76, the revisers of 1662, in according this liberty to the Puritan party on the one side, left an *anomaly* which (as Smart observed) rendered a literal observance of it impossible to those on the other side, who took advantage of their liberty to retain the Altar in its old place during the celebration. Many there were, no doubt, who contended, in opposition to Smart, that the *side* might mean the *end;* and argued that it was with the view of this interpretation being permissible, the final revisers, whoever they were, in 1662 put back the rubrick to what it was in 1552. There

[f] Cosin had proposed printing as a headline, "Here followeth the Prayer of Consecration;" the Convocation adopted, "he shall say the Prayer of Consecration as followeth." This only proves that his new rubrick was duly considered before adoption.

no doubt were, and certainly are, others who contend that *side* still means *side*, and that if the Table is *no longer* brought out, and put north and south, the side which would be on the North, if so put, is the place at which to stand. There are again still others who in the dilemma stand at the *north* part of the *side*.

(*c.*) But while the anomaly mentioned presents such difficulties in rubrick § 76, no such are presented in rubrick § 106. There Cosin's Correction appears to be plain and simple, bearing in mind that he had already fixed the *Altar-wise* arrangement of the Holy Table. The old word of 1549, "*before*" the Table was restored; and with the old position of the Table, the old position of the Celebrant during the consecration of the elements is seen at once to be consistent; nor, remembering the charge at the trial, can any doubt be raised as to the meaning or intention of Cosin's alteration. See p. ccclviii.

Still, as regards these rubricks, a wider view than that of the meaning of the mere words may be obtained, if the historical data which I have attempted to bring together are taken into account. It has been seen that the two great contending parties which influenced the Revision of the Prayer-Book, were, on the one hand, they who held the principles laid down in Edward the Sixth's First Book,—and, on the other hand, they who held those introduced into the Second Book. In Cranmer's book it was the principle of the Altar, in Bucer's book the principle of the Table, which guided all else. We see the representatives of these parties still influencing the interpretation of the rubricks now; and it seems strange that those should be charged with inconsistency who, in adopting the old position of the Altar, adopt the old position of the Celebrant also, by those who, in adopting the *old* position of the former, adopt the *new* position of the latter: at least, this circumstance should be remembered in any judgment passed on the matter.

In a word, the evidence adduced in this work is sufficient to shew that the Revisers of the Prayer-Book have, with a wise liberality, laid down great principles, but forborne to dictate the details, leaving these to the Injunctions, Canons, and the like, which change with shifting times and with shifting circumstances; and it must therefore be an abuse of such liberality to interpret it to mean (as Judge Yelverton for a time contended) that whatever is not enjoined in the Prayer-Book itself is forbidden by it.

The Canons have enjoined some discipline, although there were times when they failed to enforce even the Surplice in parish churches, as we see now they fail to enforce the use of the Cope in all our cathedrals. There have always been, and perhaps always will be, many conscientious persons who cannot accept such doctrines as were held by Cosin, and yet love and respect the Prayer-Book which he revised: to such the Canons afford a welcome rule, but not so to all, as the *maximum* of their duty. A fuller history of the events which have, on the one hand, imperilled, and on the other preserved our Prayer-Book, or which have influenced the many changes made in it, would shew that there has always been an extensive ground lying between the limits adopted by either party; and that the contraction of this, either by fresh legal enactments, or by Judicial interpretations on the part of the State of those already in force, in favour only of one party, cannot be for the good of the Church.

To shew this, however, has not been within the scope of the present work. My object has been to provide information only on the actual work of Revision. I have tried to collect evidence from the most reliable sources which could throw any light upon the intentions of the revisers of our Prayer-Book of 1662, and I have given for the whole the exact chapter and verse. I have been led to do this, feeling that there never was a time when the value of historical evidence was more appreciated than now, and when a statement of

facts, whatever their polemical bearing upon questions at issue, received more consideration than at the present day.

It only remains for me to record my thanks to those who have assisted me. To the Authorities of the British Museum, and to the Bodleian Librarian, for facilities afforded in comparing the early editions of the Prayer-Books; to the latter also for permission to transcribe the corrections made in Sancroft's copy of the Prayer-Book. At Durham, to the Rev. Canon Greenwell, and to the Rev. J. T. Fowler, for access to Cosin's Notes, and other kindnesses shewn; and to J. H. Pulman, Esq., of the Library of the House of Lords, for access to the "Convocation Copy" and to the "Annexed Book" preserved there, as well as for most valuable notes concerning the history of the corrections made in that book.

I may perhaps, too, add that I owe somewhat of whatever accuracy there may chance to be, to the patience bestowed by my Daughter upon my proofs, and especially so in the task of revising the "Concordance to the Rubricks," which appears in the other volume.

And I thus dismiss my work. It has grown upon me. Had I seen what it would have come to, I should not have undertaken it; but having begun it, I have gone through with it. It has at times been irksome, but I feel, in parting with it, I am parting with a pursuit that has, as a rule, pleasantly occupied my leisure evenings during the past year.

JAMES PARKER.

TURL, OXFORD,
*January*, 1877.



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# INTRODUCTION.

## THE REIGN OF EDWARD VI.

Jan. 28, 1547—July 6, 1553.

THE reign of Edward VI. dates from **January 28, 1547**[a], the day of his father's death.

### I. THE ORDER OF THE COMMUNION, 1548.

In the first Parliament held at Westminster in this reign, namely, Nov. 4 to Dec. 24, 1547, *an Act* was passed[b] "Against such as unreverently speak against the Sacrament of the Altar, and of the receiving thereof under both kinds," by which, indirectly, the Service of the Mass was affected; for it enjoins—

"That the said most blessed Sacrament be hereafter commonly delivered and ministered unto the people . . . . *under both the kinds* . . . . and also that the Priest which shall minister the same, shall at the least one day before *exhort* all persons which shall be present, likewise to resort, and prepare themselves to receive the same. And when the day prefixed cometh, after a godly *exhortation* by the Minister made," &c. [1 Edw. VI., cap. 1.]

Connected with this Act of Parliament was the issue of an authorized "*Order for administering the Holy Communion*[c]." The Records of Convocation being so imperfect, we are left in ignorance as to how far that body took the initiative, but from the Register of Abp. Cranmer, and from some notes taken by a member, evidently present, which have been preserved, we learn that the Convocation which had commenced its session on Nov. 5, 1547, agreed on Nov. 22—

[a] Throughout this introduction the dates given in the text are according to the new style. In extracts, if the old style is used, the new style is given in brackets.

[b] Read first time in the Lords, Nov. 12; second time, Nov. 15; third time, Nov. 17; delivered to the Chancellor, Nov. 26; delivered to the Lord Protector, Dec. 3; and to the Judges Marvin and Porteman, Dec. 5. Read again, Dec. 7 and 10, and *concluded* with the assent of all the Lords, excepting five out of the fifteen Bishops who were present. On Dec. 17, a provision annexed to the Bill was sent to the Commons, but not accepted, as it had not received the Lords' assent. Returned finally from Commons, Dec. 20, 1547.

[c] This had been already ordered. Strype thus writes respecting the last year of Henry VIII.: "And the two last things the Archbishop was concerned in by the King were these. The King commanded him to pen a *form* for the alteration of the mass into a *communion*. . . . The work our King committed to the Archbishop, who, no question, undertook it very gladly: but the death of the King prevented this taking effect."—"Memorials of Cranmer," vol. i. p. 198 (139).

"That the Prolocutor [the Dean of Lincoln] in the name of the whole house should carry some petitions unto the most reverend father in God the Archbishop [Cranmer], viz.—

"I. That provision be made that the ecclesiastical law may be examined and promulged according to the Statute of Parliament in the 35 of Henry VIII.

"II. That for certain urgent causes the convocation of this clergy, &c.

"III. That the works of the bishops and others, who *by the command of the convocation*, have laboured in examining, reforming, and publishing, *the divine service* may be produced and laid before the examination of this house [d].

"IV. That the statute of paying the *first-fruits*," &c.

From the MS. Records in Corpus College, Cambridge, we learn that at their fifth sitting, on Nov. 30, 1547,—

"This day Mr. Prolocutor exhibited and caused to be read publicly, a *form of a* certain ordinance, delivered by the most reverend the Archbishop of Canterbury, for the receiving of the body of our Lord under both kinds, viz. of bread and wine. To which he himself subscribed and some others, viz. Mr. Prolocutor; Mr. Cranmer, Archdeacon of Canterbury [e];" &c., &c.

It appears that letters missive were sent **March 13th**, by the Privy Council to all the Bishops, together with the said Communion Book, to be distributed against the next Easter (April 10, 1548). In these letters, after reference to the Act, it is said,—

"... *the King's Majesty* minding ... to have the said statute well executed ... *hath caused* sundry of his Majesty's most grave and well learned prelates, and other learned men in the Scripture, to assemble themselves for this matter; who *after long conference* together, have with deliberate advice, finally agreed upon *such an order* to be used in all places of the King's Majesty's dominions in the distribution of the said most Holy Sacrament, as may appear to you by the book thereof which we send herewith unto you [f]."

Of this ORDER OF THE COMMUNION, very few original copies can be referred to as in existence. They are all without date

[d] Copied by Strype from a vol. of MSS. in C. C. C. C. Library, entitled, *Synodalia*. See "Memorials of Cranmer," vol. i. p. 220 (155). A copy of the above Acts occurs also in Latin amongst Cranmer's papers preserved in Lambeth Palace. They are printed by Cardwell in *Synodalia*, vol. ii. p. 419, together with the words of the Petition itself, which is in English.

[e] Strype's "Ecclesiastical Memorials," vol. ii. pt. i. p. 96 (61).

[f] Printed by Cardwell, "Documentary Annals," vol. i. p. 72, from Foxe's Collection of Papers (Harleian).

in the title, but those which have a colophon, bear precisely the same date, namely, **March 8, 1548**[g].

The title and colophon are as follows :—

"THE ORDER OF THE COMMUNION.

*Colophon*, Imprinted at London the viii daye of **Marche** in the seconde yere of the reign of our Sovereign lorde Kyng Edward the sixt. By Richard Grafton, printer to his most royall Maiestie. In the year of our Lorde M.D.XLVIII.

1. In the Bodleian Library. . . .
2. In the British Museum, C. 25. f. 15.
3. In the British Museum, C. 25. f. 12.
„ In the Cambridge Public Library.
4. In the "Cosin" (Diocesan) Library, Durham.
5. In the University Library, Durham, bequeathed by Dr. Routh.

In the Bodleian is a copy, which has no colophon, and no printer's name on the title-page, but the bare words, "The Order of the Communion." It has every appearance of being an earlier copy than the others[h], and so probably the first issued.

In the British Museum are two copies, but they are distinctly of different impressions. One has a title surrounded by an ornamental border with figures, and is marked C. 25. f. 15.[i]; the other has a border of semi-Corinthian character, and is marked C. 25. f. 12.

In the Cambridge Library is a copy which appears, from slight notes, to be of the same impression as C. 25. f. 12.

In the "Cosin" Library, Durham, is a copy which has much resemblance to C. 25. f. 12., but there are several minor variations, which shew that it belongs (at least in great part) to another impression.

In the University Library, Durham, is a copy bequeathed by the late Dr. Routh[j]. This appears to be of a different impression from any of the above, and has several verbal alterations.

The colophon[k] throughout Nos. 2 to 5 is the same.

[g] Later and modern reprints will be found in Sparrow's "Collection of Articles, Injunctions, &c.," London, 1684, p. 17; in L'Estrange's "Alliance of Divine Offices," Oxford, 1846, [p. 493]; in Wilkins's *Concilia*, London, 1737; in Cardwell's "Two Books of Common Prayer set forth by Authority," Oxford, 1852, [p. 427]; in Clay's "Book of Common Prayer Illustrated," London, 1841, [p. 185]; and in the "Two Liturgies," edited for the Parker Society, Cambridge, 1844, p. 3.

[h] A collation of this copy with Dr. Routh's is given by Dr. Cardwell, at the end of the two Liturgies. Such errors as "articular" for "auricular and secret confession," "confirmitie" for "conformitye," "rather could not" for "either could not," seem to shew an early impression, as these words are corrected afterwards. There is no printer's name, so it may perhaps be by Whitchurche. Grafton's name appears in the other three, and their page-matter is quite different from this.

[i] This copy has, besides numerous variations in spelling from the other copy, a singular misprint, viz. "whereas he hath *a* warrant of God's word for the same," instead of "*no* warrant." Also, it has "by the ipriest," instead of "by the priest," (ℓ 112).

[j] The copy printed by the Parker Society follows Dr. Routh's copy. The collation is from the Cambridge copy, and shews that the verbal variations are few, and of the slightest character, e.g. where*of* for where*fore*, *for* for *of*, *and* for *or*, *truly* for *true*, *to* for *of*, *unto* for *to*, *of* for *in*, *doing* for *doying* (i.e. as in 1549, "diyng"), the words "*on*" and "*up*" omitted, and in one case, "*yet*" inserted. Dr. Cardwell also printed from the same copy.

[k] With only a few slight literal variations.

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The *Proclamation*, moreover, which is appended to all the copies, leaves no doubt as to its connection with the Act of Parliament in question, as the following extracts will shew :—

"*The Proclamation.*

"Edward by the grace of God King of England, &c. . . . for so much as in our high court of Parliament lately holden at Westminster, it was by us, with the consent of the Lords spiritual and temporal, and Commons there assembled, most godly and agreeably to Christ's holy Institution enacted, that the most blessed Sacrament of the body and blood of our Saviour Christ should from [t]henceforth be commonly delivered and ministered unto all persons, within our Realm of England and Ireland and other our dominions, *under both kinds* . . . .

"Our pleasure is, by the advice of our most dear Uncle the Duke of Somerset, Governor of our person, and protector of [all] our Realms, Dominions and Subjects, and other [of] our Privy Council, that the said Blessed Sacrament be ministered unto our people, only after *such form and manner* as hereafter, by our authority, with the advice before mentioned, is set forth and declared." . . . .

This "Order of Communion" is printed in the course of the following pages, under the initials **O.H.C. 1548**, but the parts do not appear there consecutively. It formed the basis of the Order prescribed in the Prayer-Book of 1549, but it was not adopted in its entirety, as a reference to the present work will shew [1].

It will be seen also that it is not the whole Service, but is supplementary to the Mass, which was still said in Latin as far as the Priest's reception of the Sacrament; and the Mass was still to be said "until other order should be provided." The rubric, § 98, *The time of the Communion*, &c. [see p. 236] will

[1] In this work the ORDER will be found printed as follows :—

THE ORDER OF THE COMMUNION.


| | PAGE |
|---|---|
| § 92. *First the Parson, &c.* | 228 |
| Dear friends, and you | ib. |
| The way and means thereto | 230 |
| § 98. *The time of the Communion* | 236 |
| § 88. *And turn to them that are* | 222 |
| Dearly beloved in the Lord | ib. |
| Judge therefore yourselves | 224 |
| § 89. *Then the Priest* | ib. |
| If any man here be | ib. |
| § 110. *Here the Priest shall pause* | 248 |
| You that do truly | ib. |
| § 112. *Then shall a general Confession* | ib. |
| Almighty God, Father of | ib. |
| § 113. *Then shall the Priest* | 250 |
| Our blessed Lord | ib. |
| § 114. *Then shall the Priest* | ib. |
| Hear what comfortable | ib. |
| § 115. *Then shall the Priest* | 252 |
| We do not presume | ib. |
| § 116. *Then shall the Priest* | ib. |
| The Body of our Lord | ib. |
| § 119. *And the Priest delivering* | 254 |
| The Blood of our Lord | ib. |
| § 121. *If there be a Deacon* | ib. |
| § 128. *Then shall the Priest* | 258 |
| The Peace of God | ib. |
| § 141. *Note, that the Bread* | 262 |
| § 142. *Note that if doth so chance* | ib. |

shew at once its place in the Service, and the use of the Latin Mass is further exemplified in rubric § 143 [see p. 262].

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Early in the reign (1547) certain INJUNCTIONS[m] appear to have been issued, which also may in some degree be said to have anticipated some of the features of the Prayer-Book; for as yet no visible change had been made in the services of the Church.

"Injunctions given by the Most excellent Prince Edward VI., by the grace of God King, &c. To all and singular his loving subjects as well of the clergy as of the laity," &c.

By these Injunctions (thirty-six in number) it was ordered amongst other things, that the *Paternoster*, the Creed, and the Ten Commandments were to be recited to the parishioners "*in English* after the Gospel, on every Holy Day when there was no sermon[n]." Also, "That in the time of high mass, within every church, he that saith or singeth the same shall read, or cause to be read, the *Epistle* and *Gospel* of that Mass *in English*, and not in Latin." And also "every Sunday and Holyday *one chapter* of the New Testament *in English*, at Mattins immediately after the Lessons, and at Evensong after 'Magnificat' *one chapter* of the Old Testament[o]. And before high mass the priests . . . shall sing, or say plainly the Litany which is set forth *in English*[p]." These Injunctions are referred to in rubric § 133 of the first Prayer-Book.

Also, on July 31, 1547, was issued the First Book of "HOMILIES," containing twelve in number[q]:—

"Certain Sermons or homilies appoynted by the Kynge's Majestie to be redde by all persones, vicars, curates, &c. 4to. London. Imprinted by Richard Grafton, 1547."

Six quarto impressions were issued by Grafton during 1547, and three by Whitgift. From 1548 to 1552 five quarto and one small 8vo. were issued by Grafton (4), Whitchurch (1), and Oswen (1).

The Homilies are referred to in rubrics § 6, § 86, and § 130 in the Prayer-Book of 1549.

[m] These are printed by Cardwell, "Documents," p. 4, from a copy in the Bodleian. The Visitation in which these injunctions were to be put in force appears to have been ordered (according to Strype) Sept. 1, 1547.

[n] Above Injunctions, cap. 4. (See also Injunctions of 1536, and Primer of 1545).

[o] *Ibid.*, cap. 21. [p] *Ibid.*, cap. 23.

[q] The Second Book, although composed by the same authors, was not issued till 1563.

## II. The First Prayer-Book of Edward VI., 1549.

The Second Parliament of Edward VI. commenced Nov. 24, 1548, and continued to March, 1549. An Act was passed Jan. 22, 1549[r], authorizing the issue of a complete Service-Book. Of the preparation we know very little: Commissioners, we are told, had been appointed by the Crown to draw up the Order; and these met at Windsor in May, 1548[s]. The Act is entitled,—

"*An Act for Uniformity of Service and Administration of the Sacraments throughout the Realm.*

"Where of long time there hath been had in this Realm of England, and in Wales, divers forms of Common Prayer, commonly called the Service of the Church. That is to say, the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same now *of late* much more divers and sundry Forms and Fashions[t] have been used in the Cathedral and Parish Churches of England and Wales, as well concerning the Mattens, or Morning Prayer, and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church. . . .

"Whereupon his Highness by the most prudent advice . . . . . to the intent a uniform, quiet, and godly order should be had concerning the premisses, hath appointed the Archbishop of Canterbury, *and certain of the most learned and discreet Bishops, and other learned men* of this realm to consider and ponder the premisses. (4.) And there-

[r] The second year of King Edward VI. began Jan. 28, 1548 *n. s.*, and ended Jan. 27, 1549 *n. s.*, so that the Act was passed within eight days of the end of the *second* year of his reign.

The Act appears from the "Journals" to have been read a third time in the Lords, Jan. 15, and returned from the Commons, Jan. 22, 1549. At the third reading it was opposed by seven out of the seventeen bishops who were present.

[s] Strype, from documents to which he had access, writes, "For the consideration and preparation of this Book of Common Prayer, together with other matters in Religion, were committed first of all to divers learned divines, as was shewn before. And what they had concluded upon was offered the Convocation. And after all this the Parliament approved it, and gave it its ratification."—"Ecclesiastical Memorials," vol. ii. pt. 1, p. 137 (87).

The main evidence is a letter in which Edward speaks of the book set forth . . . by the assent of the Bishops in Parliament, and by all other learned men of this realm "in their synods and Convocations provincial."—*Ibid.*, p. 331.

[t] There is no evidence as to what these "formes and fashions" were. There is in the Bodleian Library a book entitled "The Order for Matrimony, imprinted at London by Antony Scoloker, dwelling in the Savoy rentes without Temple-barre," which may possibly belong to such. It has the words, *Cum Privilegio, &c.*, but no date; internal evidence points to it as belonging to the close of 1547, or beginning of 1548. It appears to regard "Marriage" as one of the "Sacraments."

To this should also be added, "The Psalter or Boke of the Psalms whereunto is added the Letany and certayne other Devout Prayers; set forth with the King's most gracious lycence Anno Domini MDXLVIII. Mensis Julii. Imprinted at London by me Roger Car, for Anthoni Smyth dwellyng in Paules Churchyarde:"

A copy of this is in the British Museum. [Press mark, C. 25. b.]

upon having as well eye and respect to the most sincere and pure Christian Religion taught by the Scripture, as to the usages in the Primitive Church, should draw and make one convenient order, rite and fashion of common and open prayer, and administration of the Sacraments, to be had and used in his Majesty's realm of England and in Wales; the which at this time by the aid of the Holy Ghost, with one uniform agreement is of them *concluded, set forth and delivered* to his highness, to his great comfort and quietness of mind, in a book intituled,—

"*The Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church, after the Use of the Church of England.*

"(5.) Wherefore the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, . . . . (6.) humbly prayen that it may be ordained and enacted by his Majesty . . . . that all and singular ministers in any Cathedral or Parish Church, or other place within this realm of England, Wales, Calice, and the Marches of the same, or other the King's Dominions, shall from and after the Feast of Pentecost next coming [June 9, 1549], be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and administration of each [of] the Sacraments, and all their common and open Prayer in such order and form as is mentioned in the same book, and none other or otherwise." [2nd Edw. VI. cap. 1.]

Although the Act of Parliament was passed January 22, 1549, yet the earliest Prayer-Book of which we have copies remaining is dated March 7, 1549, that is, our copies belong really to the third year of Edward VI.; but the Act (and no doubt *a MS. copy* of the book with it, as it is distinctly referred to as set forth) was issued within *the second year* of Edward VI.

There are several editions of this Prayer-Book, of which copies have been preserved to us; they all bear the date of 1549, and may be arranged as follows under the heads of the printers' names, i.e. Whitchurch, Grafton, and Oswen [u]. Under each name are arranged the books according to the dates given in the colophon; and beneath these again are arranged the several *impressions*, that is, the copies differ from each other in the spelling of the words, though they bear the same date.

[u] To these may be added a copy Noted (by John Merbecke), printed in 1550, 4to. [British Museum, C. 10. a. 11. and 845. c. 8.] (Reprinted in Facsimile by Pickering, 1844); and an Irish edition in folio, 1551, Dubliniæ in officina Humphredi Poweli. Put forward at the command of Sir Antony St. Leger, Lord Deputy. Copies are preserved in Emmanuel College Library, Cambridge, and Trinity College, Dublin.

## BOOKS PRINTED BY WHITCHURCH.

I. LONDINI IN OFFICINA Edouardi Whitchurch. ANNO DO. 1549, Mense Martii. *folio.*

*Colophon* (*at end of Offices*), Imprinted at London in Flete strete at the signe of the Sunne over against the conduyte, by Edwarde Whitchurche. The SEVENTH day of Marche, the year of our Lorde 1549 [x].

1. British Museum, C. 25. l. 14. Also C. 25. m. 6. One copy in the Bodleian [y]; and one in Bishop Cosin's Library, Durham.

Two copies are in the British Museum, apparently of the same impression, i.e. C. 25. l. 14. and C. 25. m. 6. (the latter in bad condition, and wanting title). A copy of the Offices also occurs at the end of C. 25. m. 15 (the Book itself being printed by Grafton).

The copy in the Bodleian Library (wanting title) appears to agree with the above, and to be of the same impression.

II. LONDINI IN OFFICINA Edouardi Whitchurche, ANNO DO. 1549, Mense Maii. *folio.*

*Colophon*, Imprinted at London in Flete strete at the signe of the Sunne, over against the conduyte, by Edwarde Whitchurche. The fourth daye of **Maye** the yeare of our Lorde, 1549.

2. British Museum, C. 25. m. 12. Also C. 25. m. 3.; and two copies in the Bodleian.
,, British Museum, C. 25. m. 13.
3. Copies also in Christ Church Library, Oxford; and the University Library, Durham.

The May copies differ in their page-matter from the March copies, more matter being got in, and so the total number of pages reduced.

Two copies in the British Museum, C. 25. m. 12. and C. 25. m. 3., appear to be of the same impression, though the leaf of prices at the end varies. But C. 25. m. 13. is a distinctly different impression, though the same in page-matter, and with the same title and colophon.

In the Bodleian are two copies; they appear to be both of the same impression, and to belong to the type of C. 25. m. 12.

III. LONDINI IN OFFICINA Edouardi Whitchurche, ANNO DO. 1549, Mense Junii. *folio.*

*Colophon*, Imprinted at London in Flete strete at the signe of the Sunne over against the conduyte, by Edwarde Whitchurche. The .xvi. daye of **Iune** the yeare of our Lorde, 1549.

4. British Museum, C. 25. l. 4.
5. British Museum, C. 25. m. 2.; also C. 9. c. 11.; and two copies in the Bodleian.
6. Copy in the Bodleian Library (bound with Bible).

[x] This is the edition followed by Mr. Pickering in his series of reprints.

[y] The Offices are paged separately; the Litany which precedes is not paged at all.

The June copies of Whitchurch have the same page-matter throughout as the May copies, and are in many respects very similar.

The British Museum possesses three copies. Of these, the first C. 25. l. 4. (with June in both title and colophon) follows very closely in many (but not in all) of the variations of spelling, &c., the May Book C. 25. m. 12.

The other two, C. 25. m. 2. and C. 9. c. 11. appear to agree so much with each other, as to justify attributing them to the same impression, but a different one from C. 25. l. 4. These two seem rather to follow the C. 25. m. 13. The copy C. 9. c. 11. is the most perfect; as the copy C. 25. m. 2., though undoubtedly a June Book, has a colophon of May 4 stuck into it, as well as the last leaf of a May copy.

The Bodleian also possesses three copies. Two of them (similar to each other) appear to follow (according to collation notes) B. Mus., C. 25. l. 4., and may therefore be attributed provisionally to the same impression. Both have titles of Mense Junii, and both the colophon of June, but in the second copy in MS. only.

The third copy in the Bodleian (which is bound up with a Bible which once belonged to Bishop Barlow,) though shewing some similarity to the C. 25. m. 2. type, must be pronounced to be, as regards most of the sheets, of a different impression from any above-mentioned.

### BOOKS PRINTED BY GRAFTON.

IV. LONDINI, in officina Richardi Graftoni. Regii impressoris. Anno Domini MDXLIX. Mense Martii. *folio.*

7. British Museum, C. 25. l. 15.
8. British Museum, C. 25. m. 15. (with Offices of Whitchurch).
. British Museum, 468. a. 5.
10. Second part of the copy in Brasenose College Library, Oxford.
11. British Museum, C. 25. m. 14.
12. British Museum, C. 25. l. 5. and 468. a. 20.

The Grafton copies vary in page-matter, initials, &c., from all the Whitchurch copies. Some have the dates of March in the title, and March 8 in the colophon: others, June in the title and colophon: some have the leaves foliated, others not.

The British Museum has two copies with March in the title-page, both foliated. The first, C. 25. l. 15. has the three leaves containing the Te Deum and Litany, with (an incorrect) continuation of the numbers on the pages following on at the end after the Commination Service. There is no colophon at the end of the Communion Service, but at the end of these three leaves it occurs, after the price.

*Colophon at end of Book*, Imprinted in the house of Richard Grafton, Printer to the Kynges Maiestie.

The next copy, C. 25. m. (15.) has the same page-matter, but differs considerably in the spelling from C. 25. l. 15. It has at the end of the Communion the following colophon :

*Colophon at end of the Communion*, Imprinted at London viij daye of **Marche** in the third yere of the reigne of our Sovereigne Lord Kyng Edward the VI. by Richard Grafton, printer to his most royal Maiestie (= 1549 n. s.)

The Book is then made up complete by insertion of the Offices printed by Whitchurch, before referred to.

The third copy, marked 468. a. 5. differs frequently in the spelling from both the other two copies. It is foliated, and possibly a March copy, but it has lost its title-page, and no colophon appears in any part of the Book.

Mention should be made here of a copy in Brasenose College Library, which, while it has a March title, and the March colophon of Grafton at the end of the Communion, has also a second colophon at the end of the four pages containing the Te Deum and Canticles, thus :—

*Second Colophon* (*at end of leaves inserted*), Imprinted at London, the xvi day of **Marche** in the thirde year of the reigne of our Sovereigne Lord Kyng Edward the .VI. by Richard Grafton printer to his most royall Majestie.

In the Brasenose copy the Offices are those of Whitchurche, with the colophon of March vii.

Another copy in the British Museum is of a totally different impression, the page-matter being quite different from the others, and the pages *not* foliated : it is marked C. 25. m. 14. The Litany is inserted in its proper place at the end of the Communion, and is noted in the Table of Contents. It has the date of June in the colophon, which is as follows :—

*Colophon at end of the Book*, Excusum Londini, in ædibus Richardi Graftoni. Regii impressoris. Mense Junii, M.D.xlix.

*The leaves not foliated.*

There are two more Books in the British Museum, which must be placed amongst the June copies of Grafton, though neither of them have the title-page preserved. The one, C. 25. l. 5. is not foliated, and, though similar to C. 25. m. 14. in the page-matter, has sufficient variations in the spelling to shew that it belongs to another impression. It has a colophon at the end, with the date Mense Junii. The other, 468. a. 20. has neither title nor colophon ; in fact, all the early part, down to the 3rd Sunday in Advent, is wanting, and the two last leaves ; but what remains justifies classing it as of the same impression as C. 25. l. 5.

BOOKS PRINTED BY OSWEN.

V. Wigorniæ in officina Ioannis Oswæni, ANNO DO. 1549. Mense Maii. *Colophon*, Imprinted the .xxiiii. day of **May**. Anno M.D.XLIX. At Worceter by Jhon Oswen.

13. British Museum, C. 10. a. 10. and in Magdalen College Library, Oxford.

One copy is preserved in the British Museum (C. 10. a. 10.), having title and colophon complete.

Another copy is preserved in Magdalen College Library, Oxford.

VI. Wigorniæ in officina Joannis Oswæni, ANNO DO. 1549. Mense Julii. *Colophon*, Imprinted the xxx day of **July**, ANNO DO. MD.XLIX. At Worcester by Jhon Oswen.

14. British Museum, 468, b. 5. and in Bodleian Library,

One copy is preserved in the British Museum (468. b. 5).

Another copy in the Bodleian, with similar title and colophon.

Dr. Cardwell, in the first edition of "The Two Liturgies," adopted Douce's view that the copy printed in May, by Whitchurche, was the oldest, and that the March editions belonged to 1550, reckoning according to the *new style*. But a note[z] was appended to his second edition, in which he shews that Douce's view was untenable; and sums up the evidence in favour of the editions with the colophons bearing date of March 7 and 8, being undoubtedly the earliest we have remaining. The Book was used in the London Churches on Easter Day [April 21], 1549, and there had been plenty of time for the printing to have taken place between the passing of the Act on January 21, and the issue of the Book by March 7, of the same year.

The new Book of Common Prayer, based upon the earlier Latin Service-books[a], included, as regards the Administration of the Communion, the "Order for the Communion" printed in 1548. Indeed there is reason to infer that the Commissioners appointed for the one, were chiefly concerned in

[z] See Note *A* of the Preface to Cardwell's "The Two Liturgies of King Edward VI. Compared." Third Edition. Oxford, 1852, p. xxxviii.

[a] Dr. Cardwell suggests that when they departed from the ancient Liturgies, they were influenced by the work of the Foreign Reformers, and especially by the work of Herman, Archbishop of Cologne, which had been translated into English, and published in London, under the title, "A simple and religious consultation by what means a Christian Reformation may be begun among men," &c. Imprinted by John Daye, London, 1547" [and again 1548]. And that in the Offices the Commissioners were indebted to the works of Melancthon and Bucer, and through them to the older Liturgy of Nuremberg.

drawing up the other. In incorporating it with the early part of the Mass, which now appears wholly in English, several slight alterations were made, as well in the sequence of the prayers and rubrical directions, as in the wording.

The Exhortation given some day or two before (§ 92) is retained the same; but the two Exhortations to those who are disposed to receive (§ 88 and § 89) are thrown into one. The rubric, § 110, which relates to the pausing of the Priest to give time for any to withdraw, is practically retained in intent and substance in rubric § 97, where those that mind not to receive are ordered to depart out of the quire where the communicants are assembled. The rubrics, with the prayers following, from § 111 to § 117, will be seen to be copied very exactly. The words of delivery, it will be observed, are slightly changed. In the early Book they are firstly (§ 117), "preserve thy body," and secondly (§ 119), "preserve thy soul;" but in the new Book, in each case, "preserve thy body and soul." After this, in the new Book is a considerable addition before § 128, where the Blessing is given. Several collects and prayers are also added. Of the two final rubrics, §§ 141, 143, the former is retained, the latter is omitted [b].

## III. The Ordinal of Edward VI. 1550.

Before passing on to the next Book, it is necessary to speak of an *Ordinal* which was issued early in 1550.

The Session of Parliament of the third year of Edward VI. was commenced Nov. 4, 1549, and continued to the 1st of February, 1550 (i.e. in the fourth year of Edward VI.) Amongst the Acts we find one passed Jan. 31 [c], entitled,—

"*An Act for the Ordering of Ecclesiastical Ministers.*"

"Forasmuch as Concord and Unity to be had within the King's Majesty's Dominions, it is requisite to have one uniform fashion and manner for Making and Consecrating of Bishops, Priests, Deacons, or Ministers of the Church. Be it therefore enacted .... that such form and manner .... as by Six Prelates, and six other men of this realm, learned in God's law, by the King's Majesty to be appointed and assigned .... shall be

[b] In ed. 1662 it is in substance restored, see § 124.

[c] Five of the Bishops opposing in the House of Lords.

devised for that purpose and set forth under the Great Seal of England before the first day of April next coming." . . . . [3rd Edw. VI. cap. 12.]

This Ordinal was entitled,—

"The Form and Maner of Makyng and Consecratying of Archbishoppes, Bishoppes, Priests, and Deacons," 4to., 1549.

*Colophon*, Richardus Graftonus typographus Regius excudebat Mense Martii A. M. DXLIX.

1. British Museum, 472. a. 11., and 224. c. 15.
2. British Museum, C. 25. g.

Three copies are in the British Museum. They each consist of forty pages, and are without foliation. Those marked 472. a. 11. and 224. c. 15. are of the same impression.

That marked C. 25. g. has frequent variations from the other two in spelling, in initial letters, and in other details.

There can be little doubt but that this is the book intended by the Act, and that the year 1549 is according to the old style, and therefore that the real date was March, 1550, according to our reckoning, that is, the book was printed and was issued just after the passing of the Act, and before April 1.

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In the following pages the Ordinal is printed entire, and has been treated as part of the First Prayer-Book; but it was not until the Second Prayer-Book that it is found printed as part of the volume.

An Act previous to this (cap. 10) orders the putting away divers books and images before the last day of June following (June 30, 1550). The books were the old Service-books, and they are enumerated as "Antiphoners, Missals, Grailes, Processionals, Manuals, Legends, Pies, Portuaries, Primers in Latin and English, Couchers, Journals, Ordinals, or other books or writings whatsoever, heretofore used for the service of the Church." It should be added, that this Act begins by referring to the "uniform, quiet, and godly order of Common and open Prayer in a Book entitled 'The Book of Common Prayer,' &c., which the King's most excellent Majesty hath of late set forth and established by authority of Parliament."

## IV. The Second Prayer-Book of Edward VI., 1552.

In the Session of Parliament of the fifth and sixth of Edward VI., which commenced Jan. 23, 1552, and continued to the 15th of April, an Act was passed, for a revision of the Prayer-Book. The Commission to whom the revision was entrusted had completed their work by the end of 1551[d]. The Bill was finally returned to the House of Lords **April 14, 1552**[e] (i.e. in the sixth year of Edward's reign).

The Act commenced as follows :—

"*For the Uniformity of Service and Administration of Sacraments throughout the Realm.*

"Where there hath been a very godly order set forth by the Authority of Parliament for Common Prayer and administration of the Sacraments, to be used in the mother tongue within this Church of England agreeable to the Word of God, and the primitive Church, very comfortable to all good people. . . . And yet this notwithstanding, a great number of people, . . . abstain and refuse to come to their Parish Churches, . . .

"For Reformation hereof be it enacted . . . . that from and after the feast of All Saints next coming, all and every person and persons . . . . . shall diligently. . . . endeavour themselves to resort to their Parish Church or Chapel accustomed[f]. . . . &c.

"And because there hath risen in the use and exercise of the aforesaid Common Service in the Church, heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the Minister and mistakers, than of any other worthy cause : therefore as well for the more plain and manifest explanation thereof, as for the more perfection of the said order or Common Service, in some places where it is necessary to make the same prayer and fashion of Service more earnest and fit to stir Christian people to the true honouring of Almighty God :

"The King's most excellent Majesty, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, hath caused the aforesaid order of Common Service, entitled 'The Book of Common Prayer,' to be faithfully and godly *perused*, *explained*, and *made fully perfect ;* and by the aforesaid authority *hath an-*

[d] There is reason to believe that Convocation was induced to delegate its authority to a Commission appointed by the King. See Heylin, "Hist. Ref.," p. 121.

[e] The Bill was read the first time in the Lords March 31, under the title of "A Bill for the due coming to Church upon the Sundays and Holidays." On April 6 it was read a third time, as a Bill "For the Uniformity of Service," &c., as above ; two Bishops only opposing.

[f] It will be observed that two different Acts are here joined into one, the first part wholly relating to "bringing men to Service," in accordance with the title of the Bill as it was originally introduced, the rest relating to authorizing a new "Common Prayer-Book."

*nexed and joined it*, so explained and perfected *to this present Statute*, adding also a "FORM AND MANNER of making and consecrating of Archbishops, Bishops, Priests and Deacons," to be of like force, authority and value, as the same like foresaid book entitled 'The Book of Common Prayer' was before: and to be accepted, received, used and esteemed in like sort and manner . . . . as by the Act of Parliament, made in the second year of the King's Majesty's reign . . . .

"And by the authority aforesaid, it is now further enacted, that if any manner person or persons . . . . shall after the said feast of All Saints (Nov. 1, 1552) willingly and wittingly hear and be present at any other manner or form of Common Prayer, or Administration of the Sacraments, of making of Ministers in the Churches, or of any other rites contained in the book annexed to this Act, than is mentioned and set forth in the said book . . . . and shall be thereof convicted . . . . shall for the first offence suffer imprisonment for six months, without bail or mainprise; and for the second offence . . . . imprisonment for one whole year; and for the third offence in like manner imprisonment during his or their lives.

"And for the more knowledge to be given hereof and better observation of this law, be it enacted by the authority aforesaid that all and singular Curates shall upon one Sunday every quarter of the year during one whole year next following the foresaid feast of All Saints next coming, read this present Act in the Church at the time of the most Assembly, and likewise once in every year following [g] . . . ." [6th Edw. VI. cap. 1.]

The Prayer-Book attached to this Act is the one known as the Second Prayer-Book of Edward VI., and is referred to throughout this work as, "**Second Edw. VI. 1552.**"

Of the causes which led to the re-issue of the Book, and of the foreign [h] influence brought to bear upon the revision, it is out of place here to speak. It is treated of in all histories of the Prayer-Book.

The editions of this Prayer-Book, like those of 1549, are issued by the three privileged printers, namely, Whitchurch, Grafton, and Oswen; and the editions of which copies are remaining to us are here arranged under their respective names [i]:—

[g] For this reason we find the Act of Uniformity printed at the commencement of the Prayer-Book.

[h] It may be as well to point out that a copy of the Translation into Latin made, as is supposed by some, for Bucer's benefit (who took great part in the revision of our Prayer-Book without knowing our language) is in the British Museum, marked 221. e. 5. It is entitled, *Ordinatio ecclesiæ seu Ministerii Ecclesiastici, in Regno Angliæ conscripto sermone patrio, et in latinam linguam conversa et edita ab Alex. Alesio*, 4to., Lipsiæ, 1551. There is a copy also in the Bodleian Library.

[i] In [Bohn's] Lowndes' Catalogue, mention is made of a book printed in 1552 in 4to. by Jugge and Cawoode. Also of a book in 8vo., as printed "in ædibus R. Graftoni, 1553." Neither of these appear to be in the British Museum.

## Books printed by Whitchurch.

I. Londini, in officina Edovardi Whytchurche, Anno 1552. *folio.*
*Colophon*, Imprinted at London in Fletestrete at the signe of the Sunne over agaynste the conduite by Edwarde Whitchurche, M.D.LII.

1. Bodleian. Very perfect copy, also British Museum, C. 25. l. 9.; and 468. b. 7. (wanting title); and Bp. Cosin's Library, Durham.

It is not easy to divide satisfactorily the folio Books of Whitchurch of 1552, but it would appear that the first issue had several faults, which later issues corrected; some copies have a page of errata, entitled, "Faultes Escaped."

The Bodleian possesses a copy of this kind complete[j].

The British Museum has two copies—one perfect (C. 25. l. 9.); the other (468. b. 7.) wanting the first eight pages. The collation seems to shew that all three belong to *the same impression.*

II. Londini, in officina Edwardi Whytchurche, Anno 1552. *folio.*
*Colophon*, Imprinted at London in Fletestrete at the signe of the Sunne over agaynste the conduite by Edwarde Whitchurche, M.D.LII.

2. British Museum, 468. a. 7.; and one copy in the Bodleian Library.
3. Another copy in the Bodleian Library.

Of a later issue, the British Museum also possesses a complete copy, viz. 468. a. 7.[k] There is a slight overrunning in some of the pages, e.g. some of the Canticles are now printed entire, instead of merely a reference being given, and several variations in spelling.

The Bodleian possesses two copies. One[l] (bound in old leather), which appears by the notes of collation to be of precisely the same impression as the British Museum 468. a. 7.

The other (bound in new calf) belongs to an impression different to any, partaking, in some of its variations, of the first type, and in others of the later type.

III. Londini in officina Edwardi Whytchurch, Anno 1552. *4to.*
*Colophon*, Imprinted at London in Fletestrete at the signe of the Sunne over agaynste the conduite by Edwarde Whitchurche, M.D.LII.

4. British Museum, C. 23. b. 26;
5. " " C. 25. h. 5.

The British Museum possesses two copies: both have the Psalter, printed uniform, and bound with them; in the first (C. 23. l. 6.) at the commence-

[j] From this, or a similar copy, Mr. Pickering's reprint has been taken.

[k] This is the identical copy followed in the edition by the Parker Society.

[l] This is the copy followed by the late Dr. Cardwell in printing the "Two Liturgies of Edw. VI. Compared." 8vo. Oxford, 1852.

ment, in the other at the end. The title of the Psalter (which appears in these editions for the first time [m] as part of the Prayer-Book) is entitled,—

"THE PSALTER, or Psalms of David, after the Trāslation of the greate Byble, pointed as it shall be sayde or songe in Churches."

At the end of the Psalms appear "CERTAYN GODLY PRAYERS." . . .

The two Prayer-Books, as well as the Psalters, are of different impressions, as shewn by the spelling. Neither are foliated.

BOOKS PRINTED BY GRAFTON.

IV. Londini, in officina Richardi Grafton, Regii impressoris, Anno 1552. *folio.*

*Colophon* (*at bottom of last page of Ordinal*), Richardus Graftonus, Typographus Regius excudebat. Mense Augusti. Anno Domini 1552.

6. One copy in the Bodleian Library; also Archiepiscopal Library, Lambeth, xxiv. 5. 24.; and in Bishop Cosin's Library, Durham.

To all Grafton copies of 1552, as well as to those which follow, the Ordinal is invariably attached, with a separate foliation. The page-matter in all the impressions runs throughout. The Books are foliated, and Arabic numerals used instead of Roman. The colophons all bear the date of August; but there are evidently several issues, and it is not easy to arrange them in chronological order.

In the Bodleian is a copy (in old black leather, much worn) which has *no foliation*. It is different from all others, and has a long table of "Faultes escaped." It probably belongs to the first impression.

V. Londini, in officina Richardi Grafton, Regii impressoris, Anno 1552. *folio.*

*Colophon* (*on separate page*), Richardus Graftonus typographus Regius excudebat. Mense Augusti, Anno Domini 1552.

7. British Museum, C. 25. l. 16.; and one copy in Bodleian.
8. ,, ,, C. 25. l. 8.
9. ,, ,, C. 25. l. 7.
10. ,, ,, 468. a. 6.
11. ,, ,, 468. b. 6.; and two copies in the Bodleian.

In the British Museum a copy (C. 25. l. 16.) belongs perhaps to the next impression; and there belongs to the same a copy in the Bodleian (in old calf binding).

Four more copies in the British Museum are all of different impressions from C. 25. l. 16., and, what is more, from each other; for though the page-matter is the same, the spelling, and other minor typographical features, constantly vary.

The Bodleian also has two other copies, both of which may be classed with the type of the British Museum, 468. a. 6.

[m] A copy of the Psalter, with Mattins and Evensong, bearing the date of March, 1552, and printed by Grafton, occurs also in the University Library, Durham.

BOOK PRINTED BY OSWEN.

VI. WIGORNIÆ in officina Joannis Oswen. Anno 1552. *folio.*

*No Colophon.*

12. One copy in Bodleian Library.

The Bodleian Library possesses a copy. It ends with "The Commination," and has no colophon.

It will be observed, that in the editions of Whitchurch no month is given in the colophon; while all of Grafton's books bear the date of **August, 1552.** Apart from variations in spelling, it may also be added that the editions vary in respect of the "Declaration" (§ 151) which was issued by an Order in Council October 27; some copies have not got it at all; in others it is a separate leaf, added after the Book was printed. It is only in Grafton's later editions that it appears as part of the Book. So also with the Act of Uniformity, which appears to be an insertion in all early copies, and without any definite position. In Grafton's last editions it is the first Article in the Table of Contents.

The alterations made in the revised Prayer-Book are far too numerous to attempt to describe here in full, but they will be easily seen in turning over the following pages.

Among the more *extensive* changes will be noted the addition of the Sentences, Exhortation, Confession, and Absolution, before the beginning of Matins and Evensong, (which titles were altered throughout to "Morning and Evening Prayer"); the omission of the "Introits," preceding the Collects, Epistles, and Gospels (pp. 98—211); the re-arrangement of the several parts of the Order for the Administration of the Lord's Supper, and that on no very definite principle; the introduction of the "Rehearsal of the Ten Commandments;" and several rubrics either omitted, or considerably altered. The place of the Litany was now changed, and made a part of Morning Prayer. The Offices were left much as they were, on the whole, though several alterations in detail were made in the rubrics.

Of the more *important* changes were, first, the Vestments for the Holy Communion, which had been specially enjoined in the First Book, were forbidden by omitting rubric (§ 74), and by ordering the surplice, which was used for the Matins and Evensong, to be used at the time of the Communion also, and at all other times (see § 2). Next, the words in the Prayer of Consecration, beginning "Hear us (O merciful Father) we beseech thee, and with thy holy Spirit," &c.

(p. 244), were considerably modified; and in the same way the words spoken at the delivery of the elements, "The Body of our Lord Jesus Christ," &c., were changed into, "Take, and eat this[n]," &c., (see p. 253).

With the same intent also, the word "Altar" was *throughout* omitted, or the word "Holy Table" substituted: (for references, see Index, under words, "Altar," "Table," and "Holy Table"). So also the words, "standing humbly afore the midst of the Altar," were changed to, "standing at the north side of the Table," (see § 76); and "turning him to the Altar," (§§ 105, 108) omitted. Again, the rubric for arranging the Communicants "in the Quire," and for "all others that mind not to receive, to depart out of the Quire" (§ 97), was omitted, and no provision made for the separation of the communicants and non-communicants. Perhaps, also, the addition of the words, "militant here in earth" (§ 104), should be noted, as they are to be taken in connection with the omission of the whole of the paragraph from the same prayer containing the words, "We commend unto thy mercy (O Lord) all other thy servants which are departed hence," &c.

The transferring the "certain notes for the more plain explication," from the end to the beginning, and besides considerable omission, the change of title should also be noted.

The Athanasian Creed (§ 55) was ordered to be said thirteen times annually instead of six, and the Ordinal was now printed as part of the Prayer-Book.

It is, however, taking a survey of the revision as a whole, somewhat difficult to reconcile it with the words of the Act which ushered it in, and was supposed to justify it. There seems to be but little of the "plain and manifest explanation thereof," and the curious admission that the "divers doubts have arisen . . . . rather by the curiosity of the Minister and mistakers, than of any worthy cause," makes it still more difficult to discover any consistent principle on which the revision proceeded.

Six months after the Act was passed (Oct. 27), there appears to have been an Order issued by the Council[o] (but without

[n] "And the new form appears to have been suggested from the ritual of a church of foreigners then resident in England, who were among the most remarkable for their rejection of ancient practices, and distinct confessions of faith." Cardwell, Conf., 3rd ed. p. 6.

It will be seen, that in Elizabeth's Book the two forms were combined in one, which has been retained in all editions (with the exception of the Scotch Liturgy of 1637) ever since.

[o] On Oct. 27, 1552, "a letter was addressed by the Council to the Lord Chancellor, to cause to be joined to the Book of Common Prayer lately set forth, a declaration, signed by the King, touching the kneeling at the receiving of the Com-

the authority of Parliament), which was inserted as a rubric (§ 151), and appended to the Communion. It is an explanation as to the kneeling during the administration of the Sacrament. As the Books had been already issued, this Declaration was printed on a separate slip, and inserted in the Book, but not always, as already said, in the same place [p].

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IN the last year of Edward's reign a series of ARTICLES OF RELIGION, forty-two in number, were drawn up[q] by Archbishop Cranmer, assisted by a body of Commissioners, who were appointed by an order in Privy Council issued in 1551. They were first issued appended to a Catechism, which was printed both in Latin and English, in May, 1553. They bear this title in the Book named :—

*To this Catechism are adioyned*—"The Articles agreed upon by the Bishoppes and other learned and godly men, in the last convocation at London in the yeare of our Lorde M.D.LII. for to roote out the discord of opinions, and stablish the agreement of trew religion : Likewyse published by the Kinges Maiesties authoritie. 1553."

It is probable that they were not debated in Convocation, but that the Upper House formally assented to them, though, from the records being so imperfect, no evidence, either one way or the other, can be derived from them [r].

The Latin title runs—

"*Huic Catechismo adjuncti sunt* Articuli, de quibus in ultima Synodo Londinensi Anno Dom. 1552, ad tollendam oppinionum dissensionem, et consensum veræ religionis firmandum, inter episcopos et alios eruditos atque pios viros convenerat : Regia similiter authoritate promulgati. Londini, cum privilegio sereniss. Regis. Anno Do. M.D.LIII."

These Articles were not printed with any of the Prayer-Books of Edward VI., and were afterwards revised by Convocation in 1553.

munion."—Quoted by Strype in "Memorials of Cranmer," vol. i. p. 416 (290).

[p] See ante, p. xxvi.

[q] There is good evidence to shew that they were mainly drawn up by Cranmer, (perhaps assisted by Ridley amongst others,) as he publicly owned afterwards, in his answer to certain interrogatories put to him by Queen Mary's Commissioners. See Strype's "Cranmer," bk. ii. cap. 27, and bk. iii. cap. 19.

[r] Archbishop Cranmer presided over the Royal Commission (which had been sanctioned by Parliament in an Act passed 1549), as well as over the Convocation. It is incredible that he could have added the words to the authorized copy, unless there were good grounds for so doing. The evidence against Convocation having given their full sanction to the Articles rests mainly upon its repudiation of them a year later under Bonner, after Queen Mary had come to the throne, and the denial of some of the members having had "the Catechism," to which the Articles were adjoined, ever submitted to them at all.

## THE REIGN OF QUEEN MARY,

### July 6, 1553—Nov. 17, 1558.

THE death of Edward VI. and the accession of MARY, at once brought back the Papal power over the country, and with it the suppression of the Service-Books of Edward the Sixth's reign.

The second session of Parliament in the first year of Mary's reign, commenced Oct. 24, 1553, and was dissolved on Dec. 6 in the same year. One Act contains a Repeal of the Act of Edw. VI. "against such as shall speak irreverently of the Body and Blood of Christ;" and of the 2nd of Edw. VI., "concerning the Uniformity of Service and Administration of the Sacraments;" also of Acts 3 and 4 Edw. VI., "for abolishing divers books and images;" also the Act of 5 and 6 Edw. VI., for the "Uniformity of Common Prayer and Administration of the Sacraments;" besides other Acts affecting the doctrine and discipline of the Church of England, which have not been referred to in these introductory remarks. It also provided that—

"All such Divine Service, and Administration of Sacraments as were most commonly used in England in the last year of Henry VIII. shall be used through the realm after the 20th day of December Anno Dom. 1553, and no other kind of Service nor Administration of Sacraments." [1st Mary, ses. 2. cap. 2.]

The next Act passed to this was against Offenders of Preachers and other Ministers in the Church.

Another Act was passed in a later session, i.e. between November 12, 1554, and 16th of January of the next year, for,—

"*Repealing all Articles and Provisions made against the See Apostolic of Rome, since the 20th year of King Henry VIII.,*" &c. [1 Phil. et Mar. cap. 8.]

Although all the old Service-Books were everywhere restored in the Churches, the Prayer-Books do not seem to have been destroyed, as the copies remaining of both the Prayer-Books of Edward the Sixth are more numerous than those of the first of Elizabeth, or even those of the first year of James.

## THE REIGN OF QUEEN ELIZABETH,
## Nov. 17, 1558—Mar. 24, 1603.

MARY'S death, November 17, 1558, and ELIZABETH'S accession, again changed the whole state of affairs as regards the Prayer-Book.

It was not to be expected that the old Book could be brought back at once. It was necessary first of all, that the Acts of Mary's reign should be repealed by Parliament, and the former Act of Uniformity revived. The Queen, however, in order to stop the irregular services, which, for want of an authorized form, were being held, made a provisional order for the use of the Epistles and Gospels, the Ten Commandments, Creed, Lord's Prayer, and the Litany, with some few prayers which were printed at the end of the edition specially named, without interfering with the Services then in use[s].

### V. QUEEN ELIZABETH'S LITANY, 1558.

Within seven weeks of her accession, and previously to the assembling of the Parliament, mentioned above, Queen Elizabeth issued a Proclamation (dated **December 27, 1558**).

"*A Proclamation to forbid Preaching and allowing only the reading of the Epistles and Gospels, &c., in English, in the Churches.*"

"The Queen's Majesty understanding that there be certain persons having in times past the Office of Ministry in the Church, which now do purpose to use their former Office in preaching and ministry, and partly have attempted the same; assembling specially in the city of London, in sundry places great number of people; . . . hath therefore according to the authority committed to her highness, for the quiet governance of all manner her subjects, thought it necessary to charge and command, like as hereby her highness doth charge and command all manner of her subjects, as well those as be called to ministry in the Church as all others; that they do forbear to preach or teach, or to give audience to any manner of doctrine or preaching, other than to the Gospels and Epistles, commonly called the Gospel and Epistle of the day, and to the ten commandments in the vulgar tongue—without exposition or addition, of any

[s] The separate publication of the Litany with prayers at the end was nothing new, as copies were issued in the earliest days of the Reformation. In the Bodleian is an example entitled, "An Exhortation, &c. unto prayer thoughte mete by the Kinges Majestie and his clergy to be read to the people in every Church afore processyons. Also a Letanye with suffrages to be said or song in the tyme of the said processyons. London Imprinted by Thomas Berthelet printer to the Kinges Highness the xxvii day of May the year of our Lord 1544."

manner, sense or meaning to be applied or added; or to use *any other manner of public prayer*, rite or ceremony in the Church, but that which is already used, and by law received, or the common litany *used at this present in her Majesty's own chapel*, and the Lord's Prayer, and the Creed in English; until Consultation may be had by parliament by her Majesty, and her three estates of this realm, for the better conciliation and accord of such causes, as at this present are moved in matters, and ceremonies of religion . . .

"Given at her highnesses Palace of Westminster the 27th day of December, the first year of her Majesty's reign [t]."

Of this "Litany used in her Majesty's Chapel," and referred to in the Proclamation, one or two copies are extant, with the title—

"*The Letanye used in the Quene's Maiestie's Chapel, according to the tenor of the Proclamation*, Anno Christi, 1559."

The colophon runs as follows:—

"*Imprinted at London by Richard Jugge, Printer unto the Queen's Majesty. Cum privilegio ad Imprimendum solum.*"

1. In British Museum, 3406. b. (an imperfect copy).
2. In Library of Emmanuel College, Cambridge, (a perfect copy).

The early part is the same as that found in the Prayer-Book of Edward VI., except that the words "From the tyranny of the Bishop of Rome and all his detestable enormities" are omitted [u], and the necessary change of "Edward VI. . . . our King," into "Elizabeth . . . our Queen," with the additional words, "to keep and strengthen in the true worshipping of thee," &c. is made.

The latter part consists of several prayers, and amongst them "A Prayer for the Queen's Majesty," and "A Prayer for the Holy Clergy," and these Prayers were afterwards incorporated in the Litany as printed in the authorized Book of Common Prayer.

It is recorded [v] that this Litany began to be used in some places on Sunday, January 1, 1559.

[t] Printed in Strype's Annals, vol. i. App. p. 3.

[u] There would appear to have been two editions of the Litany printed in Elizabeth's reign, before that printed for the Queen's Majesty's Chapel, but they do not answer in their title to the wording of the Act. One of them retains the words "From the tyranny of the Bishop of Rome, &c.," and is printed by the Parker Society in "Liturgical Services set forth in Elizabeth's reign," (pp. 3—15), from a copy then in Mr. Maskell's library. The other copy differs very little from that afterwards authorized.

[v] By Fuller. From the name of Jugge standing alone as the printer, it is clear the book was issued before Feb. 7, 1559, as the partnership between Jugge and Cawode then commenced, and the names always appeared together, so that no time was lost in printing copies.

## VI. The Prayer-Book of Elizabeth, 1559.

Her first Session of Parliament was opened the 23rd[x] of January, 1559, and ended the 8th of May of the same year.

At the same time, the Convocation was convened as usual, January 24th. They drew up five Articles, three of which directly asserted the Roman doctrine of the Mass, the fourth asserted the papal supremacy, and the fifth their independence of Parliament. No notice seems to have been taken of these resolutions further than their presentation; but it is obvious that it was needless to consult Convocation, as then composed, in respect of restoring Edward's Book. This, too, was already under consideration by Commissioners, who had been appointed by the Crown[y] in the previous December. Sir William Cecil, the Queen's Secretary, appears to have had the task of selecting them, viz., Parker, Sandys, Bill, May, Cox, Pilkington, Grindal, Whitehead, and Sir Thomas Smith. Guest was afterwards appointed, and seems to have taken a leading part.

The first important Act of Parliament touching the Prayer-Book was (after considerable debate and opposition in the Upper House) passed March 18th, 1559. It was entitled,—

"*An Act to restore to the Crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolishing all foreign powers repugnant to the same.*"—[1 Eliz. cap. 1.]

This Act repealing those of Mary, revived that of the 1st of Edw. VI. entitled "against such Persons as shall unreverently speak against the Sacrament[z]," &c. The rest of the Act refers chiefly to the Queen's supremacy.

The next important Act was brought up to the Lords from the Commons April 25, read the first time April 26, the second April 27, and concluded (all the Bishops present voting against it) April 28, 1559[a]. It was entitled:—

[x] It was prorogued to the 25th, on account of the Queen's indisposition.

[y] It does not appear that they even had authority under the Great Seal. They met at Dr. Thomas Smith's house.

[z] See ante, Introduction, p. ix. The Bill was brought up from the House of Commons, Feb. 27. An additional clause was added Mar. 15, and it was read the third time Mar. 18, and concluded. The Archbishop of York and nine Bishops opposed the Bill.

[a] Elizabeth had meanwhile called a Conference (which had met at Westminster, Mar. 31, 1559). Indirectly the two or three questions debated concerned the Prayer-Book. But no reconciliation of any kind was arrived at, the Papal party giving way in nothing. The Declaration issued after, and the papers concerning the debates, are printed in Cardwell's "Conferences," 3rd ed. p. 25, and pp. 55—98. They are preserved in the C.C.C. series.

"*An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.*

"Where at the death of our late Sovereign Lord King Edward VI. there remained one uniform order of common service and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one book, entitled: THE BOOK OF COMMON PRAYER, &c., . . . authorized by Act of Parliament, holden in the *fifth* and *sixth* years of our said late Sovereign Lord King Edward VI., entitled: *An Act for the Uniformity of Common Prayer, and administration of the Sacraments*, the which was repealed, and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion:

II. "Be it therefore enacted by the authority of this present parliament, that the said estatute of repeal, and every thing therein contained, only concerning the said book, and the Service, administration of the Sacraments, Rites and Ceremonies contained or appointed, in, or by the said book, shall be void and of none effect, from and after the feast of the Nativity of S. John Baptist next coming. And that the said book, with the order of service, and of the administration of Sacraments, Rites and Ceremonies, with the *alterations and additions* therein added and appointed by this estatute, shall stand, and be, from and after the said feast of the Nativity of S. John Baptist, in full force and effect, according to the tenor and effect of this estatute, any thing in the aforesaid estatute of repeal to the contrary notwithstanding.

III. "And further be it enacted by the Queen's highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, that all and singular ministers in any cathedral or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the Queen's dominions, shall from and after the Feast of the Nativity of S. John Baptist next coming [June 24, 1559], be bounden to say and use the Matins, Evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said book, so authorised by Parliament in the said fifth and sixth years of the reign of King Edward VI., with *one alteration, or addition* of certain Lessons to be used on every Sunday in the year, *and* the form of the Litany altered and corrected, *and* two sentences only added in the delivery of the Sacrament to the communicants, and *none other, or otherwise.*". . . . .

Towards the end of the Act is the following Clause, to which special reference will be made presently:—

XXV. "Provided always, and be it enacted, that such *ornaments of the Church and of the ministers* thereof shall be retained, and be used, as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI. until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorised under the great Seal of England for causes ecclesiastical, or of the Metropolitan of this Realm."—[1 Eliz. cap. 2.]

The Books were to be in use by **June 24, 1559**; and it is recorded that Elizabeth shewed her zeal by causing the Book to be read in her chapel as early as May 12th.

But amongst the copies extant none appear to give in the colophon the month when the Book was printed, and some have not even the date of the year. The Books known are—

BOOK BY JUGGE AND CAWOOD.

I. "Londini, in officina Richardi Jugge & Johannis Cawode, Cum privilegio Regie Maiestatis. Anno 1559." *folio.*

*No Colophon*[b].

1. British Museum, C. 25. m. 7.
2. " " C. 25. l. 6.; and C. d. 9.

The British Museum has three copies, none of them foliated, and without the Ordinal. That marked C. 25. m. 7. is the most perfect[c], and is, there is reason to think, the earliest. The two copies marked C. 25. l. 6. and C. d. 9. are similar in many respects, but the spelling, &c., shews they belong to a different impression from that of C. 25. m. 7.

BOOK BY GRAFTON.

II. "Londini in officina Richardi Graftoni cum Privilegio Regie Maiestatis. Anno 1559[d]." *folio.*

*No Colophon.*

British Museum, 468., b. 8., and one copy Bodleian Library.

One copy is in the British Museum, printed by Grafton. It is almost a verbatim reprint from the impression of his 1552 book, already referred to as No. 11 of that series (468. b. 6.); nearly all the errors in pagination, and the irregular uses of Roman numerals, being repeated.

The Bodleian also possesses a copy, which appears to be of the same impression[e].

[b] There is instead a large square device occupying the last page, with the monogram of Cawode.

[c] This is the copy used for the edition printed by the Parker Society. It was then in Mr. Maskell's possession.

[d] This is the edition followed by Mr. Pickering in his series of reprints. A single copy of a small 8vo. edition of the Prayer-Book, without date, now in the possession of Lord Ashburnham, is also ascribed to 1559.

[e] Mr. Clay mentions that he has found variations in copies of Grafton's 1559 books, sufficient to shew that there was more than one impression.

Two points, however, and they are very singular, have to be noted with regard to these Prayer-Books. The first is, that copies are exceedingly rare[f]; and next, among all that are known, no copy agrees exactly with the directions of the Act of Parliament, which, as has been seen, is very explicit.

It remains to speak briefly of the chief changes made in the edition of 1559, as compared with that of 1552.

First may be named those mentioned, or directly ordered, in the Act of Parliament. It will be seen that a considerable change was made generally in the arrangement of the Proper Lessons appointed (see pp. 22—28); and again, in the Calendar (pp. 22—28), some slight variations were made in the months of May and June, by a return to the arrangement of 1549. All these, however, can scarcely be said to be *wholly* covered by the words, "The addition of certain Lessons to be used every Sunday in the year," but they are practically so.

The Prayer for the Queen's Majesty (§ 154), and that for the Clergy (§ 155), already referred to as appearing in Queen Elizabeth's Chapel Litany, "were now incorporated as part of the Prayer-Book;" as well as the alterations made in the suffrage, "That it may please thee to keep *and strengthen*," &c.; the arrangement also of the Prayers generally at the end of the Litany (as will be seen) was altered, with the addition also of another Prayer, commencing, "O God, whose nature and property," &c. (see p. 280). All these may justly be said to be included under the words, "The Litany altered and corrected."

The most important change authorized by the Act, was the addition of two sentences in the delivery of the Sacrament. These two sentences were (as has already been said), those of the edition of 1549, which were added to those of 1552, so that both were retained.

Beyond these alterations there were to be "none other, or otherwise."

But on turning to the first rubric of 1552, we find it is ordered that "Morning and Evening Prayer shall be used in such place .... as the people may best hear." Instead of

[f] Some two hundred years and more ago, this Book was just as scarce as now. Burgess, in his note dated May 16, 1665, bequeathing his Books of Common Prayer to Oxford, says, "I humbly offer all I have, viz. the First Book of the 2nd of Edward VI., as also the Second Book of Common Prayer in 5 and 6 of Edward VI. . . . I also add a Third Book of Common Prayer, revised and established in 1 Elizabeth, which book *is very hard to be had*, that was then printed, I could never see any other of that edition."—Wood's "Athenæ Oxon.," (Bliss), vol. iii. p. 685.

following this, we find in *all* Elizabeth's books that the Prayers are "to be said in the accustomed place of the Church, Chapel or Chancel" (see § 1, p. 64). To this change there is no reference whatever in the Act.

The next change, however, is one of great importance. The rubric (§ 74) of 1549, ordering the use of special Vestments at the Communion, had been abrogated by a very definite rubric (§ 2) of 1552, forbidding the Alb, Vestment, or Cope. In the new rubric (§ 2) of 1559, it is ordered that the Minister shall use such Ornaments as were in use *in the second year* of Edward VI., i.e. according to the old Book of 1549. It is, however, to be observed, that although the Act of Uniformity does not sanction this change as a change to be made *in the rubrics* of the Prayer-Book, it does sanction the principle of the change; the very words used of the new rubric being almost the same as those of Clause XXV. of this same Act of Uniformity [g].

The reason for making a separate clause in the Act, instead of putting the change on the same level with the other changes in the Prayer-Book, is probably to be found in the appended words,—

"Until other order shall be therein taken by the Authority of the Queen's Majesty, with the advice of her Commissioners appointed and Authorized under the great seal of England for Causes ecclesiastical, or of the Metropolitan of this realm."

The alterations named in the Act were fully deliberated and authorized changes in the Book itself; the latter an order, to continue or not in force as should be found expedient: but the printing it in the Prayer-Book (and no Prayer-Book of this reign is in existence without it) gave it a status; and as will be seen by the after history of the rubric, the status thus gained was never lost, and the rubric is continued still.

It was deliberately so inserted in its proper place in the Prayer-Book by the revisers, as a letter from Sandys to Parker (who was absent from the discussion a good part of the time on account of illness) shews. He writes, "Our gloss upon this text is, that we shall not be forced to use them, but that others in the meantime shall not convey them away; but that

[g] See ante, Introduction, p. xxxiii.; Prayer-Book, p. 64. Why it should appear so late among the clauses is not clear. It is generally supposed that it was inserted at the direct command of the Queen, and before the paper was submitted to the Commons, and that then the rubric was incorporated in substance in the Act itself. It is clear that the paper handed to the Commissioners by the Queen's Secretary pressed upon them the acceptance of the First Book, and not the Second. See Cardwell's "Conferences," 3rd ed. p. 22, and p. 37.

they may remain for the Queen[h]." The Act of Uniformity itself was *also* printed at the commencement of the book entire (i.e. with the paragraph in question), and this in the earliest copies issued, for it appears in all as the first item in the "Table of Contents." Hence the paragraph appears twice over in *all* the Prayer-Books of that reign.

The omission of the paragraph, § 151, at the end of the Communion, should perhaps be also noted. The circumstances of the introduction of this, which is rather a declaration than a rubric, have already been told[i]. As it did not belong to the Prayer-Book sanctioned by the Act of 1552, so it required no mention in the Act of 1559 to repeal it. But in all 1559 Prayer-Books it was omitted, and was not restored till 1662, and then only in substance.

There were several editions during this reign, presenting a general uniformity. The chief exception was the edition of 1578, which was attached to a folio copy of the Geneva Bible. The novelty here was to change the word "Priest" throughout to "Minister." The Offices for Private Baptism, for Confirmation, and for the Churching of Women, were omitted; so also the first four rubrics in the Communion Service, and the introductory rubric in the Office for Public Baptism. These innovations were not generally adopted[k], but others, e.g. the alteration of the Collect for St. Mark's Day, (made probably at this time,) and several verbal alterations made in 1596, were followed in all books, and authorized in 1604. To these should be added the thorough revision of the Daily Lessons as well as the Proper Lessons in 1561.

The following may be accepted as a tolerably complete list of the editions issued throughout the reign :—

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1560. | Jugge and Cawode[l] | 4to. | | 1565. | W. Serres | 8vo. |
| 1561. | ,, ,, | folio. | | 1566. | Jugge and Cawode | folio. |
| 1562. | ,, ,, | 4to. & folio. | | 1570. | ,, ,, | 16mo. |
| 1565. | ,, ,, | 8vo. | | 1571. | ,, ,, | folio. |

[h] Printed in Strype's "Annals of the Reformation," vol. i. p. 122 (Oxford ed. 1824), from MSS. in C.C.C. Cambridge.

[i] Introduction, p. xxviii.

[k] It will be seen further on that some of these unauthorized alterations continued until Charles the First's reign.

[l] In the Bodleian is a very perfect copy of this Prayer-Book. The *imprint* is, "In officina Richardi Iugge et Johannis Cawode, 1560." The *Colophon* is, "Imprinted at London in Poules Churchyarde, by Richarde Iugge and Jhon Cawode, Printers to the Queen's Maiestie, 1560."

There is also, in equally good condition, a Latin copy of the same size, which had belonged to Thomas Baker (he has added to his autograph "ejectus"), of S. John's College, Cambridge. The Colophon is, "Excusum Londini apud Reginaldum Wolfium Regiæ maiestatis in Latinis typographum." The date of 1560, both in title and colophon, has been added with a pen. Copies of this are also in the British Museum, as well as Latin copies of 1574 and 1594.

| | | | |
|---|---|---|---|
| 1571. | J. Cawode | folio. | |
| 1572. | R. Jugge | 4to. | |
| 1573. | ,, | 4to. | |
| 1575. | ,, | 4to. & 16mo. | |
| 1577. (?) | ,, | 8vo. | |
| 1578. | C. Barker | folio [m]. | |
| 1579. | ,, | 4to. | |
| 1580. | Widow of R. Jugge | folio, 4to. & 16mo. | |
| 1581. | C. Barker | folio. | |
| 1582. | ,, | 4to. | |
| 1583. | ,, | 4to. | |
| 1584. | ,, | 4to. & 16mo. | |
| 1585. | C. Barker | 16mo. | |
| 1586. | ,, | folio & 16mo. | |
| 1588. | Jugge and Cawode | 8vo. | |
| 1589. | C. Barker | 4to. | |
| 1590. | ,, | folio. | |
| 1592. | Deputies of C. Barker | folio. | |
| 1595. | ,, | folio. | |
| 1596. | ,, | 4to. | |
| 1597. | ,, | folio. | |
| 1598. | ,, | 8vo. | |
| 1599. | ,, | 4to. | |
| 1600. | ,, | folio. | |

During this reign were issued numerous Injunctions, Advertisements, Proclamations, &c., and other documents, more or less connected with the Prayer-Book. It will be convenient to take them in chronological order.

The first series of INJUNCTIONS were issued by the Queen in the first year of her reign (= 1559). They are almost entirely a repetition of those of Edward VI., issued in 1547, on his accession. The following year the Archbishop and Bishops drew up "Interpretations and further Considerations of these Injunctions [n]."

Next in order should be noted Queen Elizabeth's Letter [o] respecting the LESSONS in the Prayer-Book, Jan. 22, 1561 :—

"*By the Quene.* ELIZABETH. Moste reverend father in God . . . . . we greet you well. Letting you to understande that where it is provided by Acte of Parliament holden in the first yere of our reigne, that whensoever we shall see cause to take further order in any rite or ceremonie appointed in the book of Common prayer, and our pleasure knowne therein either to our Commissioners for causes ecclesiasticall or to the metropolitane, that then eftsoones consideration should be had therein ; we therefore understanding that there be in the said Book certain chapiters for lessons, and other things appointed to be read, which might be supplyed with other chapiters or parcells of Scripture, tending to the hearing of the unlearned or laye people more to their edification ; and that furthermore in sundry Churches and Chappells where divine service . . . . be used there is such negligence, and lacke of convenient reverence used towards the comelye

[m] This is appended to a folio Bible, and has the word "minister" substituted throughout for the word "priest." There are three copies in the British Museum, and one in the Bodleian.

[n] Both are printed in Cardwell's "Documentary Annals," vol. i. p. 210, and p. 236.

[o] Preserved in Parker's Register at Lambeth. Also printed in Cardwell's "Documentary Annals."

keeping, and order of the said Churches, and especially of the upper parte called the Chancels. . . . .

"Have thought good to require you our said Commissioners so authorized by our great seal for causes ecclesiasticall, or foure of you . . . . to peruse *the order of the said lessons* throughout the whole yere, and to cause some new Calenders to be imprinted [p] whereby such chapters or parcells of less edification may be removed, and other more profitable may supply their roomes ; and further also to consider as becometh, the forsaide great disorders in the decaies of Churches and in the unseemly keepinge and order of the chauncells . . . .

"Yeaven under our signet at our palace of Westminster the 22nd day of Januarye, the thirde yere of our reign (= 1561 *n. s.*)"

The Second Book of HOMILIES appeared 1563, containing twenty-one additional Homilies. It was entitled,—

"The Seconde Form of Homelyes of such matters as were promysed and Intituled in the former part of Homelyes set out by the aucthoritie of the Queene's Maiestie, and to be read in every Paryshe Churche agreablye, 1563."

Eight impressions issued by Jugge and Cawood during 1563.
Between 1552 and 1576 seven different impressions of the first Book were also issued by Jugge and Cawode.

The names of the writers are not known, but many of the Homilies are ascribed with much probability to Bp. Jewel. The Book was submitted to Convocation, which met on January 12, and passed both Houses February 5, 1563.

The forty-two ARTICLES OF RELIGION, which had been agreed upon in 1552, were revised in the Convocation of Canterbury, and reduced to their present form and number, namely, thirty-nine [q], and solemnly subscribed by both Houses [r].

[p] Considerable changes were made both in the Daily and Sunday Lessons. As they were afterwards adopted in the 1604 Book, they can be seen in pp. 22—29 and pp. 40—64 of the present work. Very few additional changes were made in 1604.

[q] "The pains the Archbishop [Matthew Parker] took in these Articles of Religion was very considerable. For it was his judgment and care, that reduced the forty-two Articles of Religion framed under King Edward into thirty-nine. And there is extant the Archbishop's own original book [in C.C.C. Libr., Cambridge,] wherein appear his corrections, alterations and additions, and expungings, made by his own red-lead pen, according to which (in the main) the Articles then passed, and remain to this day."—Strype's "Life of Parker," vol. i. p. 237 (120). An examination, however, of this MS., which is still in existence, shews that Strype is not quite right in his description. The body of the MS. contains Parker's emendations, already incorporated. The red marks shew the *further* emendations, made after he had submitted his draft to the Upper House.

[r] The Register of the Acts of the Upper House during this period has been happily preserved. The MSS. also, already referred to, which were bequeathed by Parker to Corpus Christi College, Cambridge, contain a paper with the signatures of the Archbishop and Bishops. It was signed Jan. 29, 1562 (= 1563 *n. s.*). It was not signed by the Lower House until February, part signing Feb. 5, the

This memorable Convocation was summoned by the Queen's brief, Nov. 11, 1562, and assembled Jan. 12, 1563 : and the title of the "little book" which was issued soon after was as follows :—

"Articles, whereupon it was agreed by the Archbysshops and Bisshops of both the Provinces and the whole Clergye, in the Convocation holden at London in the yere of our Lord God MD.LXII. (= 1563, *n.s.*), according to the computation of the Churche of England. for thauoydyng of the diuersities of opinions and for the stablyshing of consent touching true religion. Put foorth by the Quene's auctoritie."

*Colophon*, Imprinted at London in Powles Church yarde by Richard Jugge and John Cawood, Printers to the Quene's Maiestie. C. p. R. M.

1. Cambridge University Library.
2. St. John's College Library, Cambridge.

There are distinctly two impressions of the Book, but the only variations are the corrections of a few misprints [s].

There can be no doubt this is the Book referred to by the Act of Parliament which passed the Lords May 23, 1571.

In 1571 the Articles were again considered in Convocation, on the occasion of members being called upon by the Prolocutor to sign them : and shortly after, i.e. May 4th [t], 1571, it was agreed,—

"That when the Book of Articles touching doctrine shall be fully agreed upon, then the same shall be put in print by the appointment of my Lord of Sarum [u], and a price rated for the same to be sold.

"Item. That the same being printed, every Bishop to have a convenient number thereof, to be published in their Synods throughout their several dioceses, and to be read in every parish Church four times a-year."

remainder February 12 ; a paper containing some of these signatures is also extant in the same collection.

[s] There was also the Latin edition printed by Reynold Wolfe ; a copy of which is in the Bodleian Library.

[t] No doubt the action of Parliament had much to do with these proceedings. Early in Elizabeth's reign, a Bill had been introduced into Parliament respecting the Articles, described as "The Bill *with a little book* printed in the year 1562 (= 1563) for the sound Christian Religion." It was read the first time Dec. 5, 1566, and the second and third time on Dec. 10 and 13 respectively. It was brought up to the Lords, and (as the Journal shews) read the first time Dec. 14. But it proceeded no further, as it was considered an encroachment upon the Queen's prerogative In 1571, however, the Parliament, which met April 2, at once brought in again several Bills of the previous Session, amongst which was this ; (i.e. on April 7). On the 3rd of May it was sent up to the Lords, where, having passed the necessary readings, it received the royal assent May 29. It distinctly refers to the book of 1562 (= 1563), giving the full title as printed above, and requires all the clergy to subscribe to the same. Nothing is said of the Revision then actually in progress by Convocation, and consequently the Act 13 Eliz. cap. 12. enjoined subscription to the Articles of 1563, and not to those of 1571.

[u] Bp. Jewel. He died soon after, viz. Sept. 23, 1571.

On the 11th of May it appears all signed the Articles[x], and soon afterwards copies of these Articles were *re-issued with* Bishop Jewel's alterations. The title of the new Book was—

"Articuli de quibus convenit inter Archiepiscopos et Episcopos utriusque provinciæ et clerum universum in synodo Londini An. Dom. 1562. secundum computationem ecclesiæ Anglicanæ; ad tollendam opinionum dissensionem, et consensum in vera religione firmandum. Æditi authoritate serenissimæ Reginæ.

"Londini apud Iohannem Dayum. Typographum. An. Domini. 1571."

The English edition has the same title-page as that of 1563, but with the following colophon :—

*Colophon*, Imprinted at London in Poules Churchyard by Richarde Iugge and John Cawood, Printers to the Queenes Maiestie, in Anno Domini 1571 C. P. R. m.

Since then the Articles have undergone no change. They were never printed with any of the early Prayer-Books; but for many years past it has been customary to do so. It will be observed that in the title appear the words, "in the Convocation holden at London in the year 1562," and at the end "The Ratification," thus :—

"*This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady* ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571."

A series of "ADVERTISEMENTS" were issued in the seventh year of Elizabeth's reign[y], on Jan. 25, 1564. These have been supposed to be such as are referred to in the appended words of the Act of Uniformity of 1559, viz. "until other order shall be taken," &c.

The title of these Advertisements runs as follows :—

"*Advertisements partly for due Order, in the publique administration of Common Prayers and usinge the holy Sacraments, and partly for the apparell of all persons ecclesiasticall, by vertue of the queen's Majesties letters,*

[x] This copy, in MS. with the signatures attached, is also preserved in Corpus College, Cambridge.

[y] In the Canons of 1604, (No. XXIV.), direct reference is made to "the Advertisements published anno 7. Eliz."

*commaunding the same, the 25th day of January, in the seventh yeare of the raigne of our soveraigne Lady Elizabeth, by the grace of God of England, Fraunce and Irelande queen, Defender of the Faith, &c.*"

Some of these touch very closely upon one or two of the rubrics of the Prayer-Book; but, judged as a whole, they do not appear to be intended to interfere with, or supersede them; nor do their provisions seem in any way afterwards to have influenced any change in a single rubric of the Prayer-Book printed later in Elizabeth's reign, or those of the reign following. Their object seems, in the cases in question, to have been (as would appear was the object in several previous injunctions,) to enforce *some* discipline, trusting to time and circumstances to enforce the *full* discipline laid down in the Prayer-Book [z].

Although issued on the sole authority of the Crown, they were drawn up no doubt by the Archbishop with the assistance of the other "Commissioners in causes ecclesiastical." Several of the provisions seem to have been suggested by the debates in that remarkable Convocation of 1562, but the Commissioners appear practically to have turned almost a deaf ear to the proposals [a] of the Puritan party, which was now very strong in the Lower House, and had several supporters in the Upper House of Convocation also.

[z] To take an instance from the "Advertisements" of 1564. No. X. orders "That in Cathedral Churches and Colleges the holy Communion be ministered upon the *first or second Sunday* of every month *at the least;* so that both Dean, prebendaries, priests, and clerks do receive . . . . *four times* in the year at the least." In the face of this the rubric (§ 140) of 1552, which had been repeated in the Book of 1559, was retained throughout all the Prayer-Books issued during Elizabeth's reign, and was again repeated in the Book of 1604, and in all issued afterwards. It runs: "In Cathedrals and Collegiate Churches, where be many priests and deacons, they shall all receive the Communion with the Minister *every Sunday at the least.*" In other words, it would appear that the Advertisement prescribes what the Bishops were bound to *enforce;* and it thus imposes administration once a-month as the minimum permitted. It surely cannot be argued, that any encouragement of less frequent administration of the Holy Communion was wanted, when the circumstances of the lax discipline of the times is taken into account.

So again, No. VII. runs: "If the parson be able, he shall preach in his own person every three months, or else shall preach by another, so that his absence be approved by the ordinary of the diocese." Naturally the words "*at least*" must be understood, though they are not expressed. It cannot mean that he is *only* to preach once every three months, while the Prayer-Book implies a Sermon (§ 86) or a Homily every Sunday. In other words, this latter Order no more limits the frequency of the Sermon than the former that of the celebration of the Communion, or the reception by the communicants. So, also, in other similar matters, the Advertisements appear solely to impose a *minimum* to be enforced in accordance with the rubrics, not a limitation in opposition to them.

[a] What these were will be seen in the full account of this Convocation, given in Strype's "Annals," vol. i. caps. xxvii.—xxxi. The Resolutions, amongst others, that "the sign of the cross should not be used in Baptism," that "copes *and surplices* should be taken away," that "kneeling at the Communion should be optional," were nearly carried in the Lower House. The numbers were—

| | |
|---|---|
| Present, approving . . | 43 |
| Proxies . . . . . | 15 |
| | 58 |
| Present, opposing . . | 35 |
| Proxies . . . . . | 24 |
| | 59. |

Next some reference should be made to the ORDINAL, which was now an integral part of the Prayer-Book. There was an Act relating to it passed in the Session of Parliament which was opened Sept. 30, 1565, i.e. in the eighth year of Elizabeth's reign [b]. It is entitled,—

"*An Act for declaring the Making and Consecrating of the Archbishops and Bishops of this Realm to be good, lawful, and perfect.*

"Forasmuch as divers questions, by overmuch boldness of speech and talk, amongst many of the common sort of people, being unlearned, hath lately grown upon the making and consecrating Archbishops and Bishops within this realm . . . . &c.

"Wherefore . . . . be it now declared and enacted by the authority of this present Parliament, that the said Act and Statute, made in the first year of the reign of our Sovereign Lady the Queen's Majesty, whereby the said *Book of Common Prayer* and Administration of the Sacraments, with other Rites and Ceremonies, is authorized and allowed to be used, shall stand and remain good and perfect to all respects and purposes. And that such Order and Form for the Consecrating of Archbishops and Bishops, and for the making of Priests, Deacons and Ministers, as was set forth in the time of the late King Edward the Sixth, and added to the said Book of Common Prayer, and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect." . . . . [8th Eliz. cap. 1.]

As to the MIDDLEBOROUGH Prayer-Book (as it is called), which was printed in 1584, it is only necessary to point to it as exhibiting in a condensed form the views of the Puritan party, and as marking the acknowledgment by the former of their inability to obtain the desired reduction of the authorized Book to their level; and is only so far connected with the history of the Prayer-Book, as shewing what alterations were not made, rather than illustrating any that were, either in the revision of 1604, or again in 1662 [c].

[b] This is one of the Acts referred to in the last clause of the Act of Uniformity of Charles II. It was brought up from the House of Commons, Dec. 2, 1566, and at once read three times and concluded.

[c] The book has been reprinted in the Rev. Peter Hall's Series, vol. i. pp. 1—139. In the books written at the time it is so seldom referred to, that it cannot have been extensively used. One writer records that *A Book of the form of Common Prayers, &c.*, was penned, statute and law-like. And that the petition to the Queen ran, "*May it therefore please your Majesty . . . that it may be enacted . . . that the book hereunto annexed . . . and everything therein contained, may be from henceforth authorized, put in use and practised throughout all your Majesties dominions.*" It is impossible to describe the book. An extract giving the whole Burial Service, will give a good notion perhaps of the principles on which the book was compiled: "OF BURIAL. The corpse is reverently to be brought to the grave, accompanied with the neighbours in comely manner, without any further ceremony."

## THE REIGN OF JAMES THE FIRST,

### March 24, 1603—March 27, 1625.

On King James's arrival in England the hopes of the Puritans were revived, and a petition (amongst others) was presented to him, signed by some 750 of the clergy.

It was in consequence of such that a Proclamation[d] was issued dated Oct. 24, 1603. It was entitled—

"*A Proclamation concerning such as seditiously seek reformation in Church matters.*

"As we have ever from our Infancy had manifold proofs of God's great goodness," &c. . . .

". . . Yet forasmuch as . . . . that informations were daily brought unto us, by divers, that some things used in this church were both scandalous to many seeming zealous, and gave advantage to the adversaries; we conceived that no subject could be so fit for us to shew our thankfulness to God as upon serious examination of the state of this Church, to redeem it from such scandals as both by the one side and the other were laid upon it. For our Instruction wherein we appointed a meeting to be had before ourself, and our Council of divers of the bishops, and other learned men the first day of the next month [Nov. 1, 1603]. But by reason of the sickness reigning in many places of our Kingdom, the unseasonable time of the year for travel, and the incommodity of the place of our abode for such an assembly, we were constrained to defer it till after Christmas. . . . Given under our hand at Wilton the 24th day of October, . . . . MDCIII."

This was the HAMPTON COURT CONFERENCE, and it was eventually opened after some delay on **Jan. 14, 1604.**

To it were summoned by letters—

"Eight Bishops beside the Archbishop [Whitgift], six Deans of Cathedral Churches, besides the Dean of the King's Chapel, two Doctors of Divinity, and one Archdeacon. Those that appeared for the Puritans were four, viz. Dr. Reynolds, Dr. Sparks, Mr. Knewstubs, and Mr. Chaderton[e]."

The Conference lasted till Jan. 18, the king himself presiding, and taking a leading part in the discussions throughout. The substance of the Conference was drawn up by

[d] Printed in Cardwell's "Documentary Annals," vol. ii. p. 62, from an original copy in Bodleian. Also in substance in Strype's "Life of Whitgift," vol. ii. p. 485.

[e] Strype's "Life of Whitgift," vol. ii. p. 492.

William Barlow, D.D., Dean of Chester, who was present, and was printed under the following title :—

"Sum and Substance of the Conference at Hampton Court, Jan. 14, 1603. 4to., London, 1604[f]."

[Reprinted 1625 and 1638.]

Upon the conclusion of the Conference, a Memorial was drawn up of some of the principal points to be considered (according as the king had directed) by the Lords of the Privy Council and the Lord Bishops.

"Concerning an order to be taken in some causes ecclesiastical, whereof the most are expressed in certain articles contained in a Schedule remaining with the Lord Archbishop of Canterbury."

The paper referred to was as follows :—

"Some additions to be made to the *Catechism* in point of the Sacraments. And the same to be generally observed in all churches.

"In the *rubric in Private Baptism*, insert these words, 'to cause to be baptized,' &c.

"That considerations be had, what chapters both of the Apocrypha and Canonical Scriptures are meetest to be read in the churches."

The remaining clauses relate to the translation of the Bible, and to the qualification of *Ministers*, and to the proceedings of *Chancellors*[g].

The next step was that the king issued an order[h], dated Feb. 9, to certain Commissioners. It begins :—

"Whereas all such jurisdictions, rights, privileges, superiorities and pre-eminences, spiritual and ecclesiastical . . . are for ever, by authority of Parliament of this our realme, united and annexed to the imperial crown of the same.

"And whereas also by Act of Parliament it is provided and enacted, that whenever we shall cause to take further order, for or concerning any *ornament*, *right*, or ceremony in the Book commonly called the Book of

[f] This is printed in Cardwell's "History of Conferences," 3rd ed., p. 161.

In addition, a letter written by the Bishop of Durham to the Archbishop of York, giving a short account of the Conference, will be found printed in the Appendix to Strype's Whitgift, vol. iii. p. 402 (236), as well as by Cardwell. And a letter from Patrick Galloway to the Presbytery at Edinburgh, as well as King James' own characteristic letter in reference to the Conference, should be mentioned. Cardwell gives all the above.

[g] Printed by Strype, (from MS. in Cottonian Library,) Whitgift, vol. ii. p. 503. With this also should be compared the paper presumed to be in the Bishop of London's handwriting, in which the titles of the Absolution and of Confirmation, also Private Baptism by Women, and the reading of the Apocrypha, are noted. Printed also by Strype, ibid., p. 501.

[h] This Order is printed in full in French and English, in Rymer's *Fœdera*, vol. vii. p. 105. Hagæ, 1742. See also Introd., p. li.

Common Prayer, . . . and our pleasure known therein, either to our Commissioners authorized under our great seal for causes ecclesiastical, or for the Metropolitan of this our Realme of England, and thus further orders should be taken therein accordingly.

"We, therefore, understanding that there were in the said booke certeyne things which might require some declaration and enlargement by way of explanation, and in that respect have required you our metropolitane, and you the Bishops of London and Chichester, and some other of our Commissioners, &c., according to the intent and meaning of the said statute, and some other statutes alsoe, and by our supreme authority and prerogative royal, to take some care and pains therein, have received from you the said particular thinges in the said booke declared and enlarged by way of explanation, made by you our metropolitan, and the rest of our said Commissioners, in manner and form following. . . ."

Here follows a very complete list of the alteration sand the additions, especially those to the Catechism, which are given in full. After authorizing the Archbishop to command Robert Barker newly to print the said Communion Book, it concludes:—

"And these our letters patents, or the enrollment thereof, shall be your sufficient warrant for all and every the premisses contained in them. Witness our selfe at Westminster the ninth day of February" (=Feb. 9, 1604).

## VII. THE PRAYER-BOOK OF JAMES I., 1604.

The practical result of the Hampton Court Conference was the issue of the following PROCLAMATION[1],—which was printed with all the Prayer-Books, and made to follow on after the Act of Uniformity of Elizabeth, which was still retained. It is dated **March 5, 1604.**

"*A Proclamation for the authorizing and Uniformity of the Book of Common Prayer, to be used throughout the Realm.*

"Although it cannot be unknown to our Subjects by the former Declarations we have published, what Our purposes and proceedings have been in matters of Religion since our coming to this Crown: Yet the same being now by us reduced to a settled Form: We have occasion to repeat somewhat of that which hath passed: *And how at our very first entry into the Realm*, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine as of Discipline: Although we had no reason

[1] Printed by Cardwell, from an original copy preserved in the Bodleian, "Documentary Annals," vol. ii. p. 76.

to presume that things were so far amiss, as was pretended. . . . Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious : We were moved thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly duties, that is, to settle the Affairs of Religion, and the Service of God before their own. . . .

[*The Proclamation then refers at length to the Hampton Court Conference.*]

"For we found mighty and vehement Informations supported with *so weak and slender proofs*, as it appeared unto Us and our Council, that there was no cause why any Change should have been at all in that which was most Impugned, the Book of Common Prayer, containing the Form of the Public Service of God here established, neither in the Doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practice of the Primitive Church. Notwithstanding we thought meet, with consent of the Bishops and other Learned Men there present, That some *small things* might rather be explained than changed, not that the same might not very well have been borne with by men, who would have made a reasonable Construction of them. . . . And for that purpose gave forth Our Commission under Our Great Seal of England, to the Archbishop of *Canterbury* and others, *according to the Form which the Laws of this* Realm in like case prescribe to be used, to make the said Explanation and to cause the whole Book of Common Prayer, with the same Explanations, *to be newly printed.* Which being now done, and established anew after so serious a deliberation, although We doubt not but all our Subjects both Ministers and others will receive the same with such Reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth : Yet have We thought it necessary, to make known by Proclamation Our authorizing of the same, And to require and enjoin all men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the practice thereof, as the only public form of serving of God, established and allowed to be in this Realm. . . .

"Wherefore We require all Archbishops, Bishops, and all other public Ministers, as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the Offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common Prayer. And we think it also necessary that the said Archbishops, and Bishops, do each of them in his Province and Diocese take order, that every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. . . . Given at our Palace of Westminster the fifth day of March in the first year of our reign of England, France and Ireland, and of Scotland the seven and thirtieth, Anno Domini MDCIII." [= Mar. 5, 1604 *n. s.*]

James's first Parliament was opened March 19, 1604, but no reference in any Act whatever was made to the New Prayer-Book, though questions connected with it were debated. There is no evidence either that the new Prayer-Book was submitted to Convocation[j]. The alterations, therefore, rested wholly on the authority of the Crown, assisted by the Bishops and others as Commissioners.

At the same time, however, it must not be overlooked that the Convocation by agreeing a short time after upon the Canons, accepted the alterations of the Prayer-Book by King James, for Canon LXXX. runs as follows :—

"The Church-wardens . . . shall provide the Book of Common Prayer, lately explained in some few points by his Majesty's Authority, according to the laws and his Highness's prerogative in that behalf, . . ."

It appears, however, that another royal proclamation[k] was needed to obtain conformity, and was issued July 16. This again adopts a narrative form, and so gives an outline of the history of the revision. It begins :—

"The care which we have had, and pains which we have taken to settle the affairs of this Church of England, .... may sufficiently appear by our former actions .... We held at our honour of *Hampton Court*, for that purpose a Conference between some principal Bishops and Deans of this Church, and such other learned men as understood or favoured the opinions of those that seek alteration before ourself and our council. Of which Conference the issue was that no well-grounded matter appeared to us, or our said council, why the state of the Church here by law established, should in any material point be altered.... Whereupon we published by our *Proclamation*, what had been the issue of that Conference. . . . Notwithstanding, at the late assembly of our parliament, there wanted not many that *renewed* with no little earnestness *the questions* before determined, and many more as well about the *Book of Common Prayer*, as other matters of church-government, and importuned us for our assent to many alterations therein. . . . We have thought good *once again to give notice* thereof to all our subjects by public declaration, who, we doubt not but will receive great satisfaction, when they shall understand that after so much impugning, there appeareth no cause why the form of the Service of God wherein they have been nourished so many years, should be changed. . . . Of many of which [persons] we hope that . . . . they will

[j] Amongst the proceedings of Convocation no reference to the Prayer-Book appears, unless the debate "23 die [Maii, 1604] controversia de cruce in Baptismo," may be said to discuss the rubric, § 200.

[k] Printed by Cardwell from an original copy in the Bodleian, "Documentary Annals," vol. ii. p. 80.

conform themselves. . . . But if our hope herein fail us, we must advertise them . . . . that what untractable men do not perform upon admonition, they must be compelled unto by authority. . . . And yet by advice . . . . we have thought good to give time to all ministers disobedient to the orders of the Church, and to ecclesiastical authority here by law established . . . . until the last of November now next ensuing.

"Given at our Manor of Otelands, the 16th day of July, in the second year of our reign. . . . A.D. 1604."

The attacks made by the Puritans upon the New Prayer-Book were very numerous throughout the reign; and the main charge was, that the New Prayer-Book was not authorized by Parliament, and therefore not binding. The chief argument on one side turned upon the inability of the Sovereign to make any alterations whatever without the aid of Parliament. It was contended on the other, that the Act of Parliament of the first of Elizabeth had distinctly given such power to her Majesty, and further, that her successor inherited that power. Clause 25 of the Act has already been quoted (see p. xix), but Clause 26 of the same Act provides,—

"26. And also That if there shall happen any contempt or irreverence, to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish *such further ceremonies or rites* as may be most for the advancement of God's glory, the Edifying of his Church, and due reverence of Christ's Holy Mysteries and Sacraments." (1st Elizabeth, cap. ii. cl. 26.)[1]

The Prayer-Book (with the Proclamation of Mar. 5 printed entire at the beginning, and referred to in the Table of Contents) must have been issued some time in March, 1604. The editions of this year of which copies remain are—

I. Imprinted by Robert Barker, London. 1603 [=1604 *n. s.*] *folio.*

British Museum, C. 25. m. 11. Also 3405 ee.; and 1275, b. 11., but imperfect; and also in the Cambridge Library.

II. Imprinted at London by Robert Barker, Printer to the King's most excellent Maiestie. 1604[m]. *folio.*

1. In the Bodleian Library, and in the British Museum, 3406, d. 5.; and C. 25. h. 13.
2. Copies in private collections[n].

[1] Probably, too, reference is intended to 1st Eliz., cap. i. cl. 18. And that Act may be compared with the Act for the Royal Supremacy, i.e. of the 26th of Henry VIII., cap. 1.

[m] This appears to be the edition followed by Mr. Pickering in his series of reprints. Lowndes also gives a 4to. and an 8vo. edition of 1604, both Printed by R. Barker.

[n] Neither the Bodleian or the British

There are slight typographical differences between the editions of 1603 and 1604, and Mr. Lathbury points out that there are evidently two editions of 1604, but the variations scarcely perceptible. There is, however, one notable error which distinguishes them. In the second rubric (§ 2) the word "all" is omitted, and the passage runs, "and at other times in his ministration." This error, which now crept in, was perpetuated through all copies printed afterwards till that of 1625 [o].

The differences between James's Book and Elizabeth's have, however, to be noted. As will be seen, the alterations in the early part, i.e. in the Table of Proper Lessons and in the Kalendar Lessons, are numerous, but of no great importance. These are mentioned in detail in the King's order. The introduction of the List of Holy Days, p. 30, and of the Table to find Easter, p. 36, are rather editorial improvements than actual changes.

It will be noted that the rubrics, as to the place of Morning Prayer, and on Church Ornaments (§ 1 and § 2), introduced in Elizabeth's reign, are kept intact, and totally uninfluenced by the Advertisements of 1564. In the rubric (§ 9) the words "or remission of sins," were added after the word "absolution." In the Gospel for the Second Sunday after Easter (p. 148), and for the Twentieth Sunday after Trinity, the words "*Christ said*" and "*Jesus said*" were printed in italic, and the words "to his disciples" omitted [p]. Amongst the Collects, that for S. Mark's Day (see p. 194) had the addition already made to it *authorized*. In the LITANY (see p. 270) an addition was made in the Supplication for the Queen and Royal Family, and amongst the Prayers at the end of the Litany also (see p. 276), a special Prayer was inserted. The Thanksgivings were also now added (see pp. 282, 284) [q].

Museum appear to possess copies of the type omitting the word "all," in rubric § II.

[o] A singular note relating to it occurs in the interleaved Prayer-Book (printed in 1638), which is preserved at Durham. The notes are all in Bp. Cosin's own handwriting, and opposite to this rubric occurs the following: "The word '*all*' here had been divers years omitted in the editions of this book, contrary to the true copy of it set forth in the first year of Queen Elizabeth (which was done either by the negligence of the Printer or upon design) until King Charles the First, in the first year of his reign, [= 27 Mar. 1625 to 26 Mar. 1626,] commanded it to be restored, and sent me to his printing-house to see it done. Ever since that time it has so continued." From Cosin's Notes on Book of Common Prayer, Oxford, 1855, Works, vol. v. p. 231.

[p] A curious discussion took place upon this point in the Conference; the King himself is recorded to have suggested the omission of the words. Cardwell, Conf., p. 195.

[q] These additional prayers are all printed in full in the King's order to the Archbishop (referred to in Introduction, p. liii.), under the title "An enlargement of thanksgiving for divers benefits by way of explanation."

In the rubrics to the Private BAPTISM of Children and Infants (§ 213, § 214, § 217, and § 229), it will be seen several alterations were made, mainly because great laxity had here crept in, and these new rubrics are printed in full in the King's order. In Confirmation an addition was made to the title, see p. 318 and p. 328; and in the CATECHISM was the greatest addition of all. The words of the order are, "An explanation of Baptism and the Lord's Supper, to be added to the end of the Catechism in these questions and answers following. *Question.* 'How many Sacraments hath Christ ordained in His Church,'" &c., the whole being given in the King's order[r].

Throughout the reign various editions of the Prayer-Book were issued[s]. The following list is based upon such information as was accessible, and no doubt might be extended :—

| | | |
|---|---|---|
| 1605. | R. Barker | folio & 4to. |
| 1607[t]. | ,, | folio & 4to. |
| 1608. | ,, | 4to. & 16mo. |
| 1609. | ,, | 4to. |
| 1611. | ,, | 4to. |
| 1612. | ,, | 4to. & 8vo. |
| 1613. | ,, | 4to. |
| 1614. | ,, | 4to. |
| 1615. | R. Barker | folio & 24mo. |
| 1616. | R. Barker | folio. |
| 1617. | ,, | folio. |
| 1618. | Norton and Bill | 4to. & 8vo. |
| 1619. | ,, | folio. |
| 1620. | Barker and Bill | 4to. |
| 1621. | ,, | 4to. |
| 1622. | Norton and Bill | folio. |
| 1623. | ,, | 8vo. |

The CANONS agreed upon in the Convocation of Canterbury, which was opened March 20, 1604, were most important, as bearing upon many of the rubrics of the Prayer-Book[u].

The Licence from the Crown, authorizing the Convocation

[r] The copy of the Prayer-Book followed in this work does not agree very accurately with the words as given in the order as printed by Rymer, e.g. in Prayer-Book "outward visible," *for* "outward and visible;" "inward spiritual," *for* "inward and spiritual;" "the strengthening and refreshing of our souls," *for* "strengthening of our souls;" "mercy," *for* "mercies," &c. So also previously in the rubrics before Baptism the order has—§ 213, "in this fashion;" § 214, "let the minister that be present;" § 216, "things effectual to this Sacrament."

[s] John Williams, Bishop of Lincoln, (afterwards Archbishop of York,) in order to extend the knowledge of the English Liturgy abroad, had it translated into both French and Spanish, and printed at his own cost. One was entitled "La Liturgie Angloise," the other "Liturgia Inglesa."

[t] A copy of this in the Bodleian has Bp. Barlow's autograph and notes.

[u] As has already been observed as regards Elizabeth's Advertisements of 1564, on which these Canons of 1604 are mainly based (many of them being simply repetitions), they do not appear to be intended to *supersede* the directions of the Prayer-Book. See ante, note to p. l. In the special case of Canon No. xxiv. which speaks of the vestments of the Minister in all Cathedral and Collegiate Churches, direct reference is made to the Advertisements, i.e. "the principal minister using a decent cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published *Anno 7 Eliz.*"

to make the Canons, bore date April 12, 1604, and they were submitted to that House by the Bishop of London, May 2, 1604. The Convocation of York, though it had met at the same time as that of Canterbury, did not formally agree to the new Canons till January 1606. These are the Canons which are still in force, having been confirmed by letters patent under the great seal, and are referred to in the Prayer-Book of 1662, viz. in § 211. They are one hundred and forty-one in number, and appear to be mainly collected from, or based upon, the Injunctions, Advertisements, and Synodal Acts of the reigns of Edward VI. and Elizabeth [t].

In the second Parliament, which commenced **Nov. 5, 1605**, the day when the Gunpowder Conspiracy was discovered, an Act was passed (Jan. 30, 1606) for a THANKSGIVING for the occasion. The Act runs as follows :—

"*An Act for a Publick Thanksgiving to Almighty God every year on the fifth day of November.*

"Be it therefore enacted by the King's most excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled . . . that all and singular ministers . . . within this realm, . . . shall always upon the 5th day of November say Morning Prayer, and give unto Almighty God thanks for this most happy deliverance . . . And . . . that every minister shall give warning to his Parishioners publicly in the Church at Morning Prayer, the Sunday before every such fifth Day of November, for the due observation of the said day, and after Morning Prayer or Preaching upon the said fifth day of November, they read publicly, distinctly and plainly this present Act." [3rd James I. cap. 1.]

The form of Prayer was issued separately, and does not appear to have been then printed with the Prayer-Book [u], and it will be observed that the Act did not order it to be so printed.

The NEW TRANSLATION of the Bible also affected all the Epistles and Gospels, and wherever else the Scriptures were used in the Service of the Church. The Orders for this translation were issued in 1607, and the names of those engaged, and the rules to be observed, have been handed down to us [v].

[t] A series of Canons also were passed in 1606, (see Overall's "Convocation Book," and Cardwell's "Synodalia," vol. i. p. 330,) but they do not touch upon the Prayer-Book, and relate almost entirely to the Holy Scriptures. In Overall's "Convocation Book," are other proceedings of Convocation touching upon the questions of Church Government. None of the Acts of this Session were sanctioned by the Crown.

[u] It was not till 1662 that it formed part of the Prayer-Book.

[v] They are given in Burnet's Hist. Reform., vol. ii. App. p. 366. Also in Cardwell's Documentary Annals, vol. ii. p. 140.

# THE REIGN OF CHARLES I.,

## March 27, 1625—Jan. 30, 1649.

No Bill in reference to the Prayer-Book was for several years brought before Parliament, nor was any Commission appointed by the King himself. The new Prayer-Book printed during the first year of Charles's accession, presents no greater deviation from the editions of James's reign than is common to all the reprints[w].

Cosin, however, was charged[x] with "having lately made some alterations in the Prayer-Book," and also "putting in of Priests for Ministers." The charge probably rested on no more solid grounds than he restored the word "all" in the second rubric, and brought the edition of the Prayer-Book into conformity with the lawful copies of 1559 or 1604, by putting back the word "Priest," when, either accidentally or intentionally, it had been omitted[y].

Various customs, contrary to the rubrics, had crept in, and irregularities in the administration of the Sacraments were frequent. Against these for awhile the Bishops contended, and notably Archbishop Laud, but at length (i.e. Feb. 16, 1641) an Act was brought in by the Commons, and a Committee eventually appointed (March 1)

"to take into consideration all innovations in the Church respecting religion,"

and afterwards to associate with them certain learned divines[z]. The result of their deliberations was a proposal to yield to the Puritan party, (which had now assumed distinctly a political character and status,) several points which involved the surrendering the very principles of Church authority. As was to be expected, such proposals merely served as an incentive to further demands, for late in the session of 1641 a Bill was brought in which involved the disuse of the Prayer-Book, though it was not then carried. Early in 1645 the Parliament issued the "Directory," and the Prayer-Book was wholly set aside.

[w] A copy of the 1625 book (which is very scarce) is in the Bodleian. It is the copy which belonged to Secretary Nicolas, and has his autograph notes.

[x] Prynne's "Briefe Censure of Cozen's Cozening Devotions," 4to., 1629.

[y] See note, ante p. lviii. On comparing a number of books printed between 1604 and 1642, there seems to be great irregularity as to the use of the word "Priest" and "Minister." Books issued the same year even vary. Cardwell notes that eds. of 1607, 1627, 1634, and 1639, have "Minister" in the rubric (§ 9), while eds. of 1632 and 1633 have "Priest."

[z] The Committee consisted of ten earls, ten bishops, and ten lay barons. The divines called in included Archbishop Usher, Drs. Prideaux, Warde, Twiss, and Hacket.

## VIII. The Scotch Prayer-Book, 1637.

During this reign a Prayer-Book was drawn up for the use of the Church of Scotland. The Proclamation was issued **December 12, 1636**, but both the editions of this Prayer-Book which are extant bear the year 1637 in their title-pages. For this reason, throughout the following pages, it will be found referred to as the "**Scotch Liturgy, 1637.**"

The part which Archbishop Laud played in the matter is told in his own "Account of his troubles and trial." It was made an important accusation against him—

"*that he had maliciously and traitorously plotted . . . . and to that purpose hath laboured to introduce into the Kingdom of Scotland divers innovations both in religion and government, all or the most part tending to Popery and superstition, to the great grievance and discontent of his Majesty's subjects of that nation*[a]."

He tells us in the second chapter of that work that—

"At his Majesty's return in the same year (1633), I was by his special grace and favour made Archbishop of Canterbury, 19 Septembris. The debate about the Scottish Liturgy was pursued afresh; and at last resolved by the King, that some Scottish Bishops should draw up a Liturgy, as near that of England as might be, and that then his Majesty would have that confirmed and settled for the use of that Kingdom. This Liturgy was carefully considered of, and at last printed and published, an. 1637[b]."

Again, in his direct answer to the charge already quoted, he says:—

"As for the way of introducing it, I ever advised the Bishops, both in his Majesty's presence, and at other times both by word and by writing, that they would look carefully to it, and be sure to do nothing about it but what should be agreeable to the laws of that kingdom. . . . . And in a letter of mine, after my last coming out of Scotland, thus I wrote to the late Reverend Archbishop of St. Andrew's, Sept. 30, 1636, concerning the Liturgy:—'That whether that of England or another was resolved on, yet they should proceed circumspectly; because his Majesty had no intendment to do anything but that which was according to honour and justice, and the laws of that kingdom.' And a copy of this letter I have by me yet to shew[c]."

[a] See Laud's "Works," Anglo-Catholic Library edition, vol. iii. p. 425, (Oxford, Parker, 1853.)

[b] See Laud's "Works," *ibid.*, vol. iii. p. 278.

[c] Laud's "Works," vol. iii. p. 428.

It would appear that as early as 1629, King Charles had formally consulted the Scotch Bishops about a Prayer-Book. Nothing, however, came of it. After his coronation in Scotland in 1633, he again urged upon them the adoption of a Liturgy. Some were for the adoption of the English form, others for a special Scotch form, but they were in a minority. Already one had been drawn up in King James's time, and there is reason to believe that this was again proposed in substance, though perhaps with alterations. A MS. copy of a Form of Prayer, having all the appearance of having been most carefully transcribed for some legal purpose, is preserved in the British Museum, and now bound up with one of the 1637 Prayer-Books [d]. It is entitled :—

"*The Book of Common Prayer and Administration of the Sacraments, with other Rites and Ceremonies of the Church of Scotland.*—As it was sette down at first, before the change thereof made by the Archbishop of Canterbury, and sent back to Scotland."

It differs frequently very much from the English Book, though evidently based upon it. One of the rubrics may be given as a specimen, from the Communion :—

"*After Sermon is ended, the Minister shall come down from the pulpit to the Table, and standing at the syde thereof, shall use this short prayer ; saying, Almighty God, unto whom all hearts, &c.*"

The drawing up of the new Book appears mainly to have been left to Wren and Laud. The English edition of 1632 was used, and the alterations and additions were made in the margin : it had also the Royal Warrant [e] attached to it, dated from Whitehall, April 19, 1636.

In the end, however, undue haste was used. The Liturgy was authorized by the Privy Council without first submitting the whole matter to the General Assembly of the Scottish Church. The use of the new Liturgy was to have commenced Easter Day, 1637, but it was afterwards altered to July the 23rd.

The Proclamation attached to this Liturgy was as follows :—

[d] The evidence is very slight that this is the form in question. The MS. appears to be perfect, but the leaves are cut very close, and some of the head-lines have suffered. (British Museum, C. 36. g.)

[e] In this Warrant the King refers to "another book signed by us at Hampton Court, Sept. 28, 1634."

"*A Proclamation for the authorizing of the Book of Common Prayer to be used throughout the Realm of Scotland.*

"*Charles*, by the grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, To our Lovits Messengers, our Sheriffs in that part, conjunctly and severally, specially constitute, greeting. Forasmuch as We, ever since our entry to the imperial Crown of this our ancient kingdom of *Scotland*, especially since our late being here in the same, have divers times recommended to the Archbishops and Bishops here the *publishing of a Public Form of Service*, in the Worship of God, which we would have uniformly observed therein. . . .

"OUR WILL IS, and We charge you straitly, and command, that incontinent these our Letters seen, you pass, and in our Name and Authority command and charge all our subjects, . . . . to conform themselves to the said Public Form of Worship, which is the only Form which We (having taken the Counsel of our Clergy) think fit to be used in God's Public Worship in this our Kingdom: Commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a special care that the same be duly obeyed and observed, and the contraveners condignly censured and punished; and to have special care that every Parish, betwixt [this] and Pasch next, procure unto themselves two at least of the said Books of Common Prayer, for the use of the Parish. . . .

"Given under our Signet, at *Edinburgh*, the Twentieth day of *December*, and of our Reign the Twelfth Year, 1636.

"*Per actum Secreti Consilii.*"

The rejection of this Prayer-Book by the clergy and people of Scotland, and the political questions connected with it, belong to the general history of these times rather than to the special history of the Prayer-Book. Laud's own words concisely sum up the matter:—

"It seems the Bishops trusted with this business went not the right way, by a General Assembly, and other legal courses of that Kingdom. But what way soever was taken, or in whomsoever there was a failure, this was certain in the event: the Bishops were deceived in their expectation of a peaceable admission of that Service-Book; the King lost the honour and safety of that settlement; and that Kingdom such a form of God's Service, as I fear they will never come near again[f]."

Copies of two different impressions of the book exist, both printed, however, the same year, and with scarcely any variation between them.

[f] See Laud's Works, *ibid.*, vol. iii. p. 278.

Printed by Robert Young, Printer to the King's most excellent Majestie, M. DC. XXXVII. *folio.*
*No Colophon.*

1. British Museum, C. 36. g. (with a MS. copy of another Prayer-Book inserted); 468. b. 10. (bound at end of a 1595 English Prayer-Book); and 6. d. 1.
Also four similar copies in the Bodleian Library [e].
2. Copies in other collections [h].

This Liturgy will be found, by reference to the following pages, to present several variations from the edition of 1604. The chief and most important was the substitution throughout of the word "Presbyter" for the word "Priest." In several cases also "Minister" is changed into "Presbyter or Minister."

It will also be seen that although the Book failed in respect of its immediate purpose, it influenced the revision which was afterwards made in 1662, that is, our own authorized Prayer-Book, and for this reason some of the alterations are not without interest.

The addition of a Preface (p. 6) explaining the circumstances of the issue of the Book, was added, and this evidently suggested the Preface in 1662. Several notes referring to the Tables and Kalendars [i] given at the beginning of the Prayer-Book, are also partially followed. The use throughout (or nearly so) of the new translation of the Bible is also noticeable. The direction for the Absolution to be pronounced by the Presbyter standing (§ 9), while the people are kneeling, was followed also in the next Book. In § 22, the Creed, which before was to be said, was now to be "said or sung," and this alteration was also adopted. In the same way the rubric § 29, respecting the Litany. Rubric § 95, provides that a "bason" be used in which the alms shall be gathered, and that it shall then be presented by the Presbyter "before the Lord, and set upon the Holy Table." This was adopted almost exactly by the edition of 1662. The restoration of the rubric § 98, ordering the time when the Presbyter should place

[e] This impression may be known by the addition of the words, "*Every one standing up at the same,*" after the Gloria, § 15.
The PSALTERS bound up with the Prayer-Books also shew variations. Some have the word "Certaine" after the "*finis,*" as if it was intended that the collection of "Certain Prayers" should be added to the volume. In all copies (and there are not less than three varied impressions of the same date 1636), sheet h h, folio 3, is cancelled, in consequence of an omission of verse 31 of Psalm cix., as was discovered by one copy having the uncancelled sheet.

[h] One of these (i.e. without the words "*Every one, &c.,*") is followed by Mr. Pickering in his series of reprints

[i] In the Kalendar itself the addition of Scotch Saints' Days amongst the black-letter Days, may be noted, e.g. David, Mungo, Colman, &c. These of course were not followed.

the bread and wine upon the Lord's Table previous to consecration, was also followed in 1662. In the Prayer for the Church Militant (§ 104), considerable alteration was made from that of 1552, and the additions were partially adopted in the 1662 Book. So in the Prayer for Consecration (§ 107) considerable change was made: the word "absolution" was introduced in § 113: a new rubric (§ 125) was also made, providing for the covering of the elements, and was adopted in substance, but with the omission of the word "corporal." Amongst the Prayers at the end of the Litany a new Prayer was introduced, to be said during the Ember-weeks (§ 159), and this was also adopted in 1662.

Having pointed out the chief variations which were afterwards adopted at the last revision, it remains to note a few of those which were not. In the rubric § 2, respecting vestments, all reference is omitted to the Act of 2nd of Edw. VI., and it is implied that a special order would shortly be issued. Instead of the "Benedicite" (p. 76) the 23rd Psalm was substituted. In rubric § 61, the old custom (still retained to this day) of the people saying "Glory be to God" before the Gospel, and "Thanks be to thee, O Lord" after the Gospel, was set down as a definite direction. Rubric § 82 is in substance the same as § 62: but the words are here given as, "Glory be to thee, O Lord." In the Holy Communion (§ 75), it was ordered that the Holy Table should have at Communion-time *a carpet and* a fair white linen cloth upon it, with other decent furniture. Further, "that it should stand at the uppermost part of the chancel or church." Thirdly, that the Presbyter (§ 76) was to stand at the north side *or end* thereof. In none of these, however, was the book followed by the 1662 edition, which adopted, as regards §§ 75 and 76, the rubrics of 1552.

Several additional sentences were provided to be said during the Offertory (§ 93): and the words "Collect of humble access" were added also to § 115. A new rubric (§ 131) was introduced, applying one-half of the Offertory for providing "books of divinity;" and in rubric § 141 the additional words were inserted, "though it shall be lawful to have wafer-bread," before "it shall suffice."

In the Baptismal Service, the rubric of the Book of 1549 (see p. 312), for the changing periodically and the sanctifying of the water for Baptism, was, in substance, restored (p. 289), but this was not followed in 1662.

There was no special Ordinal prepared for the ordaining of Presbyters, all the known copies ending with the Commination.

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We have now arrived at the time when the Puritan party gained the ascendant, and all the doctrine and discipline of the Prayer-Book was cast on one side.

The DIRECTORY, as it was termed, was compiled and ordered (Jan. 3, 1645) to be used in all the Churches, instead of the Prayer-Book. The following is the title :—

"A Directory for the Publike Worship of God, throughout the Three Kingdoms of England, Scotland and Ireland. Together with an Ordinance of Parliament for the taking away of the Book of Common Prayer, and for establishing and observing of this present Directory throughout the Kingdom of England and Dominion of Wales. London, for the Good of the Commonwealth, 1644 (= 1645)."

The following is the Ordinance which is referred to :—

"*Die Veneris* 3 *Januarii*[j], 1644 [= 1645 *n.s.*] *An Ordinance of Parliament, for the taking away of* the Book of Common Prayer, *and for the establishing and putting in execution of the Directory for the Public Worship of God.*"

"The Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by *the Book of Common Prayer* in this kingdom ; and resolving according to their Covenant, to reform religion according to the Word of God, and the example of the best reformed Churches ; have consulted with the reverend, pious, and learned Divines, called together for that purpose ; and do judge it necessary that the said *Book of Common Prayer* be abolished, and the *Directory* for the Public Worship of God hereafter mentioned be established and observed, in all the Churches within this kingdom. Be it therefore Ordained by the Lords and Commons assembled in Parliament, that the Statute of the 2nd and 3rd years of King Edward the VI., entitled, 'The Penalty for not using Uniformity of Service' . . . . and the Statute of the 5th or 6th year of the same King . . . . and so much of the Statute of the 1st year of Queen Elizabeth, and so much of the Statute of the 5th year of the said Queen . . . . and so much of the Statute of the 8th year of the same Queen . . . . be repealed, void . . . . &c. And that the Directory for Public Worship herein set forth shall be henceforth used, pursued and observed according to the true intent and meaning of this Ordinance in all exercises of the Public Worship of God'" . . . . &c.

[j] Archbishop Laud, with whose name is associated the previous Liturgy, was beheaded on the 10th of the same month.

Another Ordinance, March 13, 1645, provides,—

"*Die Jovis* 13 *Martii*, 1466 (= 1645 *n.s.*) It is this day ordered by the Lords and Commons in Parliament assembled, that this *Directory* and Ordinance concerning it, be forthwith printed and published.—Wherein Master Henry Robrough, and Master Adoniram Byfield, the Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done. And for preventing of all abuses therein, it is further ordered, that no person or persons whatsoever shall presume to print or reprint the same in any volume, but only such as shall be appointed and authorized thereunto by the said scribes . . . . "H. Elsynge, *Cler. Parl. D. Com.*"

"We do appoint and authorize Evan Tyler, Alexander Fifield, Ralph Smith, and John Field to print this Directory and Ordinance concerning it. "Henry Robrough, *Scribe;* Adoniram Byfield, *Scribe.*"

The first Ordinance imposed no penalty on persons using the Common Prayer, nor required all copies to be brought to the Committees; consequently the new Directory made little way, as is confessed[k]. People liked neither parting with their old books, nor cared to purchase the new one. Another Ordinance was therefore issued Aug. 23, 1645:—

"Whereas by an Ordinance of Parliament made Jan. 3 . . . it was . . . ordained that the said Book of Common Prayer should not remain or be thenceforth used in any Church . . . yet nevertheless in regard that . . . there was no special direction made or contained for the speedy dispersing of the said Directory . . . nor any punishment set down either for the using of the said Book of Common Prayer, or the non-using of the Directory; by means whereof *there hath been as yet little fruit of the said Ordinance:* The Lords and Commons do ordain that the Knights and Burgesses of the several counties, shall send printed books of the said Directory fairly bound up in leather, unto the Committees of Parliament residing in the said several respective Counties, who shall with all convenient speed send the same unto the several respective constables or other officers of all the several Parishes . . . that is to say, one book unto the respective constables . . . to be paid before by the inhabitants.

"And it is further hereby ordained . . . that the several and respective constables . . . shall within one week after their receipts of the said books, deliver the said books unto the several ministers upon pain that every [one] . . . that shall make default therein, shall forfeit and pay for every such default the sum of five shillings.

[k] Bp. Jeremy Taylor, in the preface to "An Apology for Authorized and Set Forms of Liturgy, &c.," (1646. See Eden's vol. v. p. 252,) reviews the Directory. There are thirty-one Charges, beginning, 1. A Form of Worship composed to the dishonour of the Reformation. . . . 2. A Direction without a rule, &c.

"And it is further ordained, that if any person or persons whatsoever, shall at any time or times hereafter use or cause the aforesaid *Book of Common Prayer* to be used in any Church, Chapel, or public place of worship, or in any private place or family within the kingdom of England, . . . . . that then every such person so offending therein shall, for the first offence, forfeit and pay the sum of *five pounds* of lawful English money; for the second offence, the sum of *ten pounds;* and for the third offence, shall suffer one *whole year's imprisonment,* without bail or mainprise. . .

"It is further ordered and ordained, that *all Common Prayer books* remaining in *parish-churches* and chapels shall, within a month after the publishing of this Ordinance, be by the churchwardens or constables of the respective parishes (under the penalty of forty shillings, to be employed as aforesaid) carried unto the Committees of the respective counties where they shall be found, to be disposed of as the Parliament shall direct."

No set Form of Prayer was issued by the authority of Parliament, except in one remarkable case, and that was a Special Prayer-Book for Sailors, entitled,—

"A Supply of Prayer for the Ships that want Ministers to Pray with them, agreeable to the Directory established by Parliament. Published by Authority. 4to. Printed for John Field." (No date.)

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The following list of editions of the Prayer-Book[1] issued during the reign, is (like the others already given) as complete as material at hand will permit :—

| | | |
|---|---|---|
| 1625. | Norton and Bill | folio. |
| 1627. | ,, ,, | 24mo. |
| 1628. | ,, ,, | (2) 8vo. |
| 1629. | ,, ,, | folio. |
| 1630. | T. and T. Buck | 4to. |
| 1631. | R. Barker | fol. & 8vo. |
| 1632. | ,, | 4to. & 8vo. |
| 1633. | R. Barker | fol. 4to. & 8vo. |
| 1633. | R. Barker and assigns of Bill | 4to. & 8vo. |
| 1633. | R. Young (Edinb.) | sm. 8vo. |
| 1634. | R. Barker | fol. & 4to. |
| 1634. | R. Young (Edinb.) | sm. 8vo. |
| 1635. | R. Barker | 4to. & 8vo. |
| 1636. | R. Barker[m] | folio. |
| 1636. | John Bill | folio. |
| 1637. | 2 SCOTCH BOOKS, q.v. | folio. |
| 1637. | R. Barker and assigns of John Bill | sm. 4to. |
| 1637. | Soc. Stat. (Dublin) | 4to. |
| 1638. | R. Barker and assigns | folio. |
| 1638. | Barker and Bill | 48mo. |
| 1638. | R. Barker | 8vo. |
| 1638. | Buck and Daniel | folio. |
| 1638. | (Cambridge) | 4to. |
| 1639. | R. Barker | folio. 4to. & 8vo. |
| 1641. | R. Barker and Bill | 4to. 8vo. |
| 1642. | (London)[n] | 8vo. |

[1] Several of these have a series of "Godly prayers" at the end; and some have the Metrical Psalms with the title, "Psalms of KING DAVID translated by KING JAMES."

[m] A copy of this ed. in the Bodleian has several MS. notes by Sir Philip Warwick.

[n] "A new Booke of Common Prayer according to the Forme of the Kirke of Scotland," was printed 1644, in London, 8vo.

During the reign no important INJUNCTIONS were issued by the King. We have, however, preserved to us copies of several Injunctions, &c. issued by Bishops, and a large number of the documents entitled "Articles to be enquired of" at their Visitations, which throw considerable light upon the practices which were considered to be in accordance with, or contrary to, the rubrics at this time.

In the year 1628, a new edition of the ARTICLES being printed, we find them *for the first time* preceded by a declaration. The title now ran,—

"Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for the Avoiding of Diversities of opinions, and for the establishing of consent touching true Religion: Reprinted by his Majesty's commandment, with his Royal Declaration prefixed thereto [o]."

This Declaration commences:—

"Being by God's ordinance according to Our just Title, Defender of the Faith and Supreme Governour of the Church within these our Dominions; We hold it most agreeable to this our Kingly Office and our own religious zeal, to conserve and maintain the Church committed to Our charge in Unity," &c.

The Articles, with this declaration, will be found still printed in most of our Prayer-Books in use at the present time.

The passing of the seventeen CANONS in 1640, in a Convocation which was continued (contrary to ordinary custom) after the Parliament had been dissolved, may be mentioned. Their only bearing on the Prayer-Book, however, is a reference in No. 7, respecting the position of the HolyTable (§ 75). They also enjoin attendance at the service for the Accession of King Charles, which had been prepared in 1636 [p].

[o] Considerable controversy has arisen as to the authorship of this Declaration, it having been supposed by some to be that of King James. The answer is, that all copies of 1624 and previously are without it, and that of 1628 is the earliest known copy found with it. See, for note of controversy, Cardwell's "Documentary Annals," vol. ii. p. 221.

[p] These Canons were duly ratified by the King, but after a two days' debate were, Dec. 16, 1640, voted unlawful by the Parliament. Later on, Aug. 13, 1641, the same Parliament impeached fourteen of the Bishops for their share in passing them. These Canons were never repealed by Convocation, but they were excepted from confirmation in the Act of 13 Charles II.

# THE REIGN OF CHARLES II.,
## Jan. 30, 1649—Feb. 6, 1685.

THE date of the actual accession of Charles II., **May 29, 1660**, is not that of the commencement of his reign, which, —on the principle that "the King never dies," was decided by the legal authorities of the time to date from the day of his father's martyrdom, viz., Jan. 30, 1649. Consequently, the Parliament, which assembled April 25, and continued till Dec. 29, 1660, is that of the twelfth year of his reign.

The day after Charles's entry into London, it was ordered by the Commons that a Bill be prepared, and shortly after an Act was passed, as follows:—

"*For a perpetual Anniversary Thanksgiving on the nine and twentieth day of May.*

"Be it therefore enacted by the King's most excellent Majesty, the Lords and Commons in this present Parliament assembled, . . . . that all ministers of God's word and sacraments, in every Church . . . . and their successors, shall in all succeeding ages annually celebrate the twenty-ninth of May, by rendering their hearty public praises and thanksgivings unto Almighty God. . . . Be it further enacted, that every minister shall give notice to his Parishioners publicly in the Church, at Morning Prayer, the Lord's Day next before. . . . And shall then likewise publicly and distinctly read the present Act to the People." [12th Chas. II., cap. 14.]

On the Restoration of the Monarchy the Prayer-Book was restored also [q], and the Book of 1604 was therefore again, in 1660, the authorized Book of Common Prayer.

The King also issued a Declaration (Oct. 25, 1660,) in which he gave out hopes to the Puritan party that considerable concessions would be made to them. He also promised that a Commission should be appointed, and the Prayer-Book should be reviewed.

During the years 1660 and 1661 several editions of this Book were printed, and in various sizes, as it was, of course, not possible to find copies of the old editions sufficient for use in the churches. One edition, perhaps the first issued, (but it has no printer's name,) was evidently reprinted in such a hurry that the names of the royal family were not altered, and on the title-page of the Ordinal the date 1639 was re-

[q] The Parliament proclaimed Charles king on May 8, in 1660, and when the Lords met in Westminster Abbey, on May 10, to observe a day of thanksgiving for the same, the Book of Common Prayer was duly used. Throughout the country, however, the use was adopted gradually. We find mention of it being used for the first time, e.g. by Bp. Patrick (mentioned in his autobiography), July 22, 1660.

tained, shewing the date of the copy printed from. The other editions, however, issued from the Royal Printing-houses, have those corrections made which are usual at the beginning of each reign[r].

The following appear to be the editions issued in this reign before the revision :—

| | | | | | |
|---|---|---|---|---|---|
| 1660. | (No printer's name) | folio. | 1660. | H. Hills | 8vo. |
| ,, | Bill and Barker | 4to. | 1661. | Bill | folio. |

## THE PRAYER-BOOK OF CHARLES II., 1662.

The first event to be recorded in connection with the Revision of the Prayer-Book is the issue of a Commission (in accordance with a previous Declaration), directed to twelve Bishops and twelve Presbyterian Divines, (with nine assistants on each side, to supply the places of the principals when they should be absent,) to review the Book of Common Prayer. This is known as the SAVOY CONFERENCE. The Warrant is dated from Westminster, March 25, 1661 ; and it begins :—

" Charles by the grace of God, &c. To our Trusty and Wellbeloved the most Reverend Father in God Accepted Archbishop of York, The right Reverend Father in God Gilbert Bishop of London, &c. &c. Greeting. . . . . Whereas by our Declaration[s] of October last (October 25, 1660) concerning Ecclesiastical Affairs, We did amongst other things *express an esteem of* the liturgy of the Church of England contained in the Book of Common Prayer ; And yet since We find some Exceptions made against several things therein, We did by our said Declaration declare We would appoint an equal Number of learned Divines of Both persuasions to Review the same, and to make such alterations therein as should be thought most necessary, and some Additional forms in the scripture Phrase as near as might be, suited unto the Nature of the several parts of Worship.

" We therefore, in Accomplishment of our said Will and intent, and of our continued and constant Care and Study for the Peace and Unity of the Churches within our Dominions, and for the Removal of all Exceptions and differences, and occasions of differences and exceptions, from amongst our good Subjects, for or concerning the said Book of Common

[r] The words, however, " which hast promised to be a father of thine elect and of their seed," in the Prayer for the Royal Family, rubric § 158, (which was now transferred from the end of the Litany to the end of the Morning and Evening Prayer, see pp. 83, 93,) were changed at once into " the fountain of all goodness." Partly, no doubt, as they offended some, and partly, that King Charles was then unmarried. In eds. 1632 and after, when there was royal issue, and Prince Charles and the Lady Mary are named, the clause was replaced.

[s] This Declaration referred to, is printed in Cardwell's " Documentary Annals," vol. ii. pp. 285—301 ; and " Conferences," 3rd. ed., p. 286.

Prayer or any thing therein contained, do by this our Letters Patent require, authorize, constitute and appoint you the said Accepted Arch-Bishop of York, Gilbert Bishop of London, &c. . . . To *advise upon and Review* the said Book of Common Prayer, comparing the same *with the most Ancient Liturgies* which have been used in the Church in the Primitive and purest times; and to that End to Assemble and meet together from time to time, and at such times within the space of four Calendar months now next ensuing, and in the master's lodgings in the *Savoy, in the Strand*, in the County of Middlesex, or in such other place or places as to you shall be thought fit and convenient, to take into your serious and grave Considerations the several directions and rules, forms of Prayer and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several Objections and exceptions which shall now be raised against the same; And if occasion be, *to make such reasonable and necessary Alterations*, Corrections and Amendments therein as by and Between you the said Archbishops, Doctors and persons hereby required and authorized to meet and advise as aforesaid shall be agreed upon to be needful or expedient, for the Giving satisfaction to tender Consciences, and the restoring and continuance of Peace and Unity in the Churches under our Protection and Government; But *avoiding* as much as may be *all unnecessary alterations* (*abbreviations*) from the forms and liturgy wherewith the People are already Acquainted, and have been so long received in the Church of England[1]."

The Savoy Conference was opened April 15, 1661, at the Bishop of London's Lodgings (as provided) in the Savoy. An Account of the Proceedings was printed and published shortly after, under the following title:—

"An Accompt of all the Proceedings of the Commissioners of both perswasions appointed by his Sacred Majesty according to letters patent for the review of the Book of Common Prayer." London, printed for R. H. 1661.

Besides this, we have in Baxter's "History of his Life and Times" a full account of his own part in the business. The work it must be remembered is the writing of a partizan, and therefore everything is made to appear favourable to the Puritan side of the question; at the same time, the narrative appears to be strictly accurate. The following extract is taken from his book:—

"May 14.—I desired my brethren that we might draw up a plain and earnest petition to the Bishops. This motion was accepted, and I was

[1] Printed in Kennett's "Register," "Wilkins's *Concilia*, and Cardwell's "Conferences," 3rd ed., p. 298.

desired to draw up the *petition*, which I did, and it was examined, and with a word or two of alteration, consented to. When we met the Bishops to deliver this paper I was required to deliver it to them, and, if it were possible, to get audience for the petition before all the company. . . . . I delivered the petition when I had read it, and with a fair copy of our REFORMED LITURGY, called 'Additional Forms and Alterations,' and they received both, and so we departed."

We have here mention of the "Reformed Liturgy." This, which to all intents and purposes was to supersede the existing Prayer-Book, was drawn up by Baxter himself in a fortnight. He thus writes elsewhere :—

"The drawing up of *Exceptions* they undertook themselves. The drawing up of the *Additions* and *New Forms* they imposed upon *me alone*, because I had been guilty of that design from the beginning, and of engaging them in that piece of service. And some of them thought it would prove odious to the independents, and others who are against a Liturgy as such. Hereupon I departed from them, and came among them no more till I had finished my task, which was a fortnight's time[u]."

The *Petition*, which was the chief document produced, consisted of two parts: first, general proposals; and next, particular exceptions. These are very numerous, but they are important, as the compilers may be accepted as the authorized exponents of the views of the Puritan party of the time. Taken as a whole, they exhibit clearly how far removed were the views of that party from those of the old reformers, such as Cranmer or Ridley, or even those of Bucer or Peter Martyr. To print them in full would occupy more space than can be given. A Summary is therefore given as drawn up by Calamy[v], who was present throughout the proceedings, and may be said to have acted as Baxter's lieutenant, so that no injustice can be done to the Puritan arguments by giving his version.

[u] From Baxter's Life, by Sylvester, folio, London, 1696. In substance in Calamy's "Abridgement," vol. i. p. 151. At the end of that volume (but with separate paging) his work is printed entire. It is entitled "The Reformed Liturgy. The Ordinary Publick-Worship on the Lord's Day."

Calamy (p. 155) says: "And that the world may judge what sort of Forms they were which the members desired to have liberty to use . . . this *Reformed Liturgy* is here added at the close of this volume at large, as it was then drawn up."

The opening paragraph is here given as a specimen: "*The Congregation being reverently composed, let the Minister first crave God's assistance and acceptance of the worship to be performed, in these or the like words:*

"Eternal, incomprehensible, and invisible GOD, infinite in power, wisdom and goodness, dwelling in the Light which no man can approach, where thousand thousands minister unto Thee, and ten thousand times ten thousand stand before Thee . . ." &c.

It was printed separately, London, 1661; and has been reprinted amongst Hall's "Liturgies," Bath, 1847.

[v] "An Abridgment of Mr. Baxter's History of his Life and Times." By Edmund Calamy, D.D., 2 vols. 8vo., London, 1713.

In this *paper* they proposed—"That the Prayers and materials of the Liturgy might have nothing in them doubtful, or questioned amongst pious, learned, and orthodox persons.

"That as the Reformers at first so composed the Liturgy as might be most likely to win upon the Papists, and draw them into their Church and Communion, by varying as little as they well could from the Romish form before in use; so it might, according to the same rule of prudence, be then so composed as to gain upon the judgments and affections of all those who, in the substantials of the Protestant Religion, are of the same persuasion.

"That the *Repetitions* and *Responsals* of Clerk and people be omitted. That the petitions of the *Litany* might be cast into one Solemn Prayer, to be offered up by the Minister, and not so as the Precatory Part should be uttered only by the people[x].

"That there be nothing in the Liturgy countenancing the observation of *Lent* as a religious fast. That the religious observations of *Saints' Days* and *Vigils* be omitted.

"That the Liturgy be not so imposed as totally to exclude the *gift of Prayer* in any part of public worship.

"That the *New Translation of the Scriptures* be used instead of the Old Version[y], which in many places is justly exceptionable. That *Apocryphal Lessons* might be omitted.

"That the Minister be not required to rehearse the *Liturgy* at the *Communion Table.*

"That the word *Priest* and *Curate* throughout the book be turned into that of *Minister*[z], and *Sunday* into *Lord's Day.*

"That obsolete words be changed into words generally received and better understood.

"That no portions of the Old Testament, or of the Book of the Acts, be styled or read as Epistles[a].

"That the Phrase which supposes all in Communion to be regenerated (while due care is not taken about the exercise of discipline) might be reformed, and that the petitions in the prayers might have a more orderly connection, and the forms be of a more competent length, which would be most to edification, and tend to gain the reverence of the people.

"That the Liturgy might be so contrived as to comprehend the sum of

[x] At the end of Baxter's "Reformed Liturgy," he has given a *new Litany*, composed upon this plan.

[y] In ed. 1662, (as in the Scotch ed.,) the Epistles and Gospels, Sentences, &c., were taken from the New Version.

[z] In the address to the Bishops near the close of the Conference, (drawn up by Baxter,) the unfortunate Scotch Liturgy of Archbishop Laud is thus referred to: "Nor do you yield the Psalms to be read in the new translation, nor the word Priest to be changed for Minister or Presbyter, though both have been yielded in the Scottish Liturgie."

[a] In ed. 1662, in all the cases named, "For the Epistle" was substituted for "The Epistle."

all such *sins* as are ordinarily to be confessed in Prayer by the Church, and of such *petitions* and *thanksgivings* as are ordinarily to be put up to God; and the *Catechism* annexed might summarily comprehend all such *doctrines* as are necessary to be believed, and there explicitly set down.

"That *ceremonies* not necessary in themselves, and that had for above an hundred years caused sad divisions, and been the fountain of manifold evils, might not be imposed by the Liturgy, but left at liberty."

"After which general proposals," writes Calamy, "a great many particular EXCEPTIONS were added as to the several parts of the Liturgy, and passages in it, of which these that follow are the chief." To these have been added the numbers of the rubrics, for the sake of ready reference :—

"As to the MORNING AND EVENING PRAYER, they excepted against that part of the rubrick which, speaking of ornaments to be used, left room to bring back the *Cope*, *Albe*, and other vestments[b] [§ 2].

"Against the leaving out the Doxology at the end of the Lord's Prayer[c] [§ 11, &c.], by the frequent repetition of *Glory be to the Father*, &c. [§§ 13, 15, &c.], the *singing* of the Lessons, Epistles, and Gospels[d] [§ 16], and against the using of the *Benedicite* [§ 18] rather than a Psalm or Scripture Hymn.

"In the LITANY [p. 268] they excepted against the expression *deadly sin*, and moved it might be changed into heinous, or grievous. Against the expression *sudden Death*, which they moved to be changed into *dying suddenly and unpreparedly*. And against praying for *all that travel by land and water*, &c. so universally, which they desired to have put indefinitely *those that travel*, &c.

"In the COLLECT [p. 105] for Christmas Day they excepted against the word *this* day[e] and two or three days successively; and they excepted against several expressions in divers other Collects for festival times[f].

"In the ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER they excepted against the time assigned for giving notice to the minister as too short, when confined to *overnight*, or in the *morning*[g] [§ 71], as to persons who designed to communicate. They excepted against the rubric about the ministers keeping unqualified persons from the Lord's table

[b] In the full report the exception ran thus: "Forasmuch as the Rubrick seemeth to bring back the cope, albe, and other vestments forbidden in the Common Prayer Book 5 & 6 of Edward VI., and for the reasons alledged against Ceremonies under our 18th General Exception, we desire it may be wholly left out."

[c] In some cases, in ed. 1662, the doxology was inserted.

[d] In ed. 1662, the part of the rubric containing the words, "shall be sung in a plain tune," was omitted.

[e] In ed. 1662, altered to "as at this time."

[f] In ed. 1662, some new Collects were added, and some altered.

[g] In ed. 1662, altered to "at least some time the day before."

[§ 72] as *not sufficiently clear and strong*[h]. As to the rehearsing the ten Commandments there, they excepted against leaving out the preface to them [§ 79]; against the way of reading the fourth commandment; against kneeling at the reading of this more than other parts of Scripture; and against the short intermixed prayers of the people, when the minister's concluding with one suitable prayer would be much better. As to the *Exhortations* [§§ 88, 91, 92], they excepted against some of them as unseasonable to be read at the Communion[i]. And whereas 'tis said that 'tis requisite that no man should come but with a full trust' [p. 230], they excepted against it as tending to discourage persons under trouble of mind.

"They excepted against the prayer at the Consecration [p. 244] as not sufficiently explicit and distinct, the breaking the bread not being so much as mentioned[k]; and against the requiring the minister to deliver the Bread and Wine into every particular communicant's hand with distinct words to each [§ 117], and against the obliging all to kneel[l]; and every parishioner to receive three times in the year.

"As to BAPTISM, they objected against being obliged to baptize the children of all comers[m] [§ 180]; against the shortness of the warning mentioned when a child was to be baptized; against covenanting sureties

[h] Although, in ed. 1662, this rubric was re-written, the substance of the previous rubrics was retained. In Baxter's proposed Book there is a section on Pastoral discipline.

It commences thus: "The recital of the curses are said in the Book of Common Prayer, to be instead of the godly discipline of the primitive Church, (till it can be restored again, *which is much to be wished*;) which is the putting of notorious sinners to open penitence . . . whom the minister *shall not suffer to partake* of the Lord's Table, until they have openly declared themselves to have truly repented and amended their former naughty lives, provided there be place for due appeals to superior powers."

When we look for the course of proceeding, we find amongst many similar sentences the following: "If yet the offender remain impenitent, let the pastor openly declare him unmeet for the Communion of the Church, and require him to abstain from it, and require the Church to avoid Communion with him. And let him bind him by the denunciation of the threatenings of God against the impenitent." There then follow several forms, i.e. "Of Public Admonition to the Impenitent," "Form of Confession to be made before the Congregation," "Form of Rejection from the Communion of the Church," "Form of Absolution and Reception of the Penitent," "Form of Thanksgiving or Prayer for the Restored Penitent."

[i] In ed. 1662, some slight amendments were made.

[k] In ed. 1662, a rubric is added, "and here to break the bread." In Baxter's proposed Book, in the "Order of Celebrating the Sacrament of the Body and Blood of Christ," is inserted the following: "*Then let the Minister take the Bread and break it in the sight of the people, saying:* The Body of Christ was broken for us, and offered once for all to sanctify us: Behold the sacrificed Lamb of God, that taketh away the sins of the world."

So far from taking exception to the words of Delivery, they are very similar. They run as follows: "*Then let the Minister deliver the Bread thus consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said*, Take ye, eat ye; This is the Body of Christ, which is broken for you. Do this in remembrance of Him."

[l] The re-introduction of the Declaration (p. 151) may be said to have been suggested by this objection.

[m] The rubric at the commencement of "Baxter's Celebration of the Sacrament of Baptism," is very full upon this point: "*Let* no minister, that is therein unsatisfied, be forced against his judgment to baptize the child of open atheists, idolaters, or infidels, or that are unbaptized themselves, or of such as do not competently understand the essentials of Christianity . . .," &c.

[§ 179, &c.] to the overlooking of parents in whose sight the child is baptized; against confining baptism to the *font*[n] [§ 181]; against that expression in the first prayer of *sanctifying Jordan and all waters* by Christ's Baptism[o] [p. 288]; against the promising and answering of *sureties* in the name of the infant [§§ 192, 193]; against the expression in the second prayer of receiving remission of sins by *spiritual regeneration* [p. 290]; against that expression in the prayer after Baptism, which insinuates as if every child that is baptized was *regenerated* by God's Holy Spirit[p] [§ 203], and against the *Cross*[q] [§ 200].

"In the CATECHISM they excepted against the mentioning godfathers and godmothers in giving the name [p. 320]; against the intimation of *regeneration* as universally attending Baptism; against rehearsing the Commandments any otherwise than according to the *new translation* [p. 322]; against the mentioning two sacraments *only as generally necessary* to salvation [p. 324], when there are *two only;* against seeming to found Baptism upon actual faith and repentance [p. 326], and that especially as performed by the promise of the sureties[r]; and against the omitting a particular explication of Faith, Repentance, the two covenants, Justification, Sanctification, Adoption, and Regeneration; against the rubrick asserting the *certain* undoubted salvation of baptized infants, *without exception* [§ 254 and § 210]. Against the *slight use* of CONFIRMATION[s] [p. 318]; against the supposition in the prayer [p. 328] that all who have come to be confirmed, have the spirit of Christ and forgiveness of all their sins; against the founding of Confirmation upon apostolical practice, in the prayer after the imposition of hands [p. 330], and against making the receipt of Confirmation absolutely necessary to the holy Communion[t] [§ 269].

"In MATRIMONY they excepted against the necessary use of the ring [§ 283]; and the expression, 'with my body I thee worship,' &c. [p. 338].

"In the Order for the VISITATION OF THE SICK they excepted against the *Form of Absolution* [§ 309], as not *sufficiently* declarative and conditional; and against injoining the minister to give the Sacrament to every sick person that desires it [§ 320].

[n] In the second rubric in Baxter's Book, however, occurs: "The font is to be placed to the greatest conveniency of the Minister and people."

[o] In ed. 1662, the words, "didst sanctify the flood Jordan, &c.," were altered to "by Baptism in the river Jordan didst sanctify water," &c.

[p] The words of the prayer in Baxter's Book are: "and hast now received this child into Thy covenant and Church, as a member of Christ by this Sacrament of Regeneration."

[q] In ed. 1662, a special rubric was added (§ 211), referring to the XXXth Canon, respecting "The use of the sign of the Cross."

[r] In ed. 1662, the Answer was modified, and changed to "Because they promise them both by their sureties," &c.

[s] The title of the section in Baxter's Book which represents Confirmation is: "*Of Catechizing and the Approbation* of those that are to be admitted to the Lord's Supper."

[t] In ed. 1662, the words are modified, and changed to "be confirmed, or be ready and desirous to be confirmed."

"In the Office of BURIAL they excepted against the minister being obliged *to meet* the corpse [§ 339]; against the common use of that expression of God's *taking to himself* [§ 344] the souls of *all* that are offered to burial, which is *not true* of persons living and dying in open and notorious sins; against giving God hearty thanks [§ 351] for delivering *all* that are offered to burial out of the miseries of this sinful world, &c., which may *harden* the wicked, and is inconsistent with the largest *rational charity*, and against *hoping* that those *rest in God*, who have not by their actual repentance given any ground for the hope of their blessed estate[u]."

The discussions which took place were chiefly upon the principles rather than upon the details of the proposed changes. Baxter's chief complaint is, that the Bishops do not admit the desirability of change; e.g. under—

"July 18.—When the Bishops were to have sent us two papers, one of their *concessions* . . . . the other of their *acceptances* of our offered forms . . . . instead of both . . . . they sent us such a paper as they did before of their reasonings against *all our exceptions*, without any abatements or alterations at all *that are worth naming*."

Again, later on he writes in a complaining tone, but seems to ignore the terms of the Commission[v]:—

"But they resolutely insisted that they had nothing to do till we had proved that there was any necessity of alteration, which we had not yet done, and that they were there to answer to our proofs. And here we were left in a very great strait: if we should enter into dispute with them we gave up the end and hope of our endeavours—if we refused it we knew that they would boast that when it came to the setting to we would not so much as attempt to prove anything unlawful in the Liturgy."

Although the discussion between the three chosen on the one side (Pearson, Sparrow, and Gunning), and three on the other (Baxter, Bates, and Jacomb), is interesting, it is too extended to be printed in full, and cannot well be summarized. In one of the accounts of the Conference, however, a characteristic paper which Bishop Cosin put in is printed, which is sufficiently important to have a place given to it here:—

[u] These objections were probably met by the insertion of the rubric (§ 338), "And here is to be noted that the Office ensuing is not to be used for any that die unbaptized," &c.

[v] See the "Order to the Commissioners," p. lxv., e.g. "Comparing the same with the most ancient Liturgies,"—"Advise about the several objections and exceptions that shall be raised."—"And if occasion be to make," &c.

"Wednesday, July 24.—Bishop Cosin brings in a paper:—

"'I. That the question may be put to the managers of the division, whether there be anything in the doctrine or discipline of the Common Prayer or the Ceremonies *contrary to the Word of God*, and if they can make any such appear let them be satisfied.

"'II. If not, let them then propose what they desire in point of *expediency*, and acknowledge it to be no more.

"'III. Let that there be received from them, and speedily taken into consideration and judgment of that Convocation, who are the proper and authentic representatives of the Ministry, in whose judgment they ought to acquiesce in such matters, and not only so, but to let the people that follow them know that they ought not to disturb the peace of the Church under the pretence of the prosecution of expediency, since the division of the Church is the great inexpedient.'"

On the last day of meeting, which was the 24th of July, Baxter writes:—

"Lastly, I desired Bishop Morley to resolve us what account we were jointly to give his Majesty of our proceedings, that we might not wrong each other; and by his and their consent it was agreed on, that all our account was to be that we were all agreed on the ends for the Church's welfare, unity and peace, and his Majesty's happiness and contentment; but after all our debates were disagreed of the means; and this was the end of that Assembly and Commission."

The discussions of the Conference were therefore of little doctrinal importance in the final revision of the Prayer-Book[x]. The demands made by the Presbyterians were such, it has been seen, that the Bishops could not yield to them, and the Conference closed after a continuance of somewhat more than three months, July 25, 1661. Still, as will be seen by the notes given above, a large number of minor criticisms were duly considered, and in many cases suggestions were adopted in the revision of the Book by the Committee duly appointed afterwards by Convocation.

[x] Above and beyond the definite list given by Calamy of the chief objections made by the Puritans, there were several minor criticisms, which suggested some slight changes in the Prayer-Book, e.g. § 112. "By one of the ministers," *only;* § 254. "That no man shall think," &c., *omitted;* § 258. "The curate shall either bring or send," &c., *inserted*, (in order to meet the criticism that the consent of the minister of the place should be given); § 281 and § 282. "Death us depart," *altered to* "Death us do part;" § 294. "After the Gospel a Sermon," *omitted*, (as the rubric continues "if there be no sermon"); § 295. "It is convenient that," *inserted;* § 309. "if he humbly and heartily desire it," *inserted;* § 339. "at the entrance to the Churchyard;" § 357. "some convenient place;" and in the same Service, Psalms 116 and 127 substituted for Psalm 121.

## THE UPPER HOUSE OF CONVOCATION.

Convocation had been summoned to meet on May 8, 1661. The Register of Convocation commences the Session with the Mandate from the Archbishop of Canterbury (Juxon) to the Bishop of London, to summon the Convocation to St. Paul's on that day. It recites the writ of the King :—

"Charles, by the Grace of God, King of England, &c. to the most reverend father in God, William, Archbishop of Canterbury, Primate of all England and Metropolitan—greeting . . . . We command . . . . that you have summoned to appear before you in the Cathedral Church of St. Paul's, London, on the eighth day of May next, all the Bishops of your Province, the Deans of Cathedrals, Archdeacons, &c. &c. Witness myself at Westminster, April 11, in the thirteenth year of our reign [= 1661]."

During the sitting of the Conference, they did not discuss any questions relating to the revision of the Prayer-Book. They, however, had other business before them, amongst which was, the providing a "*Form* of *Prayer* and Thanksgiving for the King's Birth and Return." On May 16 the question was introduced, and a Committee appointed for drawing up—

"Special prayers for the birth day of our Lord King as well as for his most happy return to his kingdom, namely on the 29th day of this present month. Also for special and particular Prayers to be publicly read every year on the 30th day of January [y]."

On May the 18th, the Bishop of Ely brought in the draft copy of the Prayers, and on the Prolocutor being summoned, they were delivered to him for consideration by the Lower House; and on the 22nd, the Form having passed both Houses, an Order of Council was issued for printing the said form, so that it might be ready for use the following 29th of May, on which day it was read in all the London churches. This form till quite recently stood in all our Prayer-Books.

It was issued as—

"A FORM OF PRAYER with Thanksgiving to be used . . . . on the 29th of May yearly, for his Maiestie's happy return to his kingdoms; it being also the day of his birth. London, J. Bill and C. Barker, 4to. 1661 [z]."

[y] This form of Prayer was not issued till the commencement of the following year. "The Order of the King in Council" for printing, reading, and using a form of Divine Service prepared for the 30th day of January being to be observed as a day of fasting and humiliation, is dated from "Whitehall, the 7th of January, in the 13th year of our reign"= 1662.

[z] A copy is in the British Museum, marked 472 a. 28.

On May 18 also, in Convocation, the Bishop of London introduced a motion for a "*Form for the baptizing of adult persons*," and for the drawing up of this, appointed the Bishops of Salisbury, Peterborough, and St. Asaph [z]. On May 31, the form was laid before the House, and received their approval. This form was afterwards incorporated into the Prayer-Book, and is that which is still in use.

On June 7 a copy of the Proclamation [a] for a General Fast was read, and the Convocation appointed a Committee of four Bishops, and eight members of the Lower House, to draw up special prayers for the occasion. It was entitled—

"A Form of Prayer to be used upon the twelfth day of June and upon the nineteenth of the said month, being the several days appointed for a general fast for the averting those sicknesses and diseases and that dearth and scarcity, which justly may be feared from the late immoderate rain and waters. London, 4to. 1661 [b]."

The remaining business this Session [c] related chiefly to a consideration of the Canons, and on July 31 the Convocation was adjourned to November 21, 1661.

The above are drawn from the record of proceedings of the Upper House. By chance, amongst the MSS. preserved at Lambeth [d], there is an account of what the business was in which the Lower House of Convocation were engaged during the same part of the Session. The Journals of the Lower House have been entirely lost, so that these few illustrative notes are valuable:—

THE LOWER HOUSE OF CONVOCATION.

1661.

May 16. Chosen to attend the bishops at Elie House the next morning at 8 o'clock, concerning a FORM OF PRAYER FOR MAY 29th, the prolocutor and eight more, scilicet, the deans of Sarum [Dr. Baily],

[z] The main composition is attributed to the Bishop of St. Asaph.

[a] On May 31, a message had been brought from the Commons into the Lords, desiring that his Majesty might be moved to issue a Proclamation for observing a "publick day of humiliation on account of immoderate rain;" and, on June 7, when the proclamation was issued, the Convocation was engaged to draw up the same against the following Wednesday (13th) when the day was to be observed in London; and the next Wednesday after, it was to be observed in the provinces.

[b] A copy is in the British Museum, marked 472 a. 12.

[c] On May 31, too, an Order in Council was made that a Commission should be issued authorising Convocation to consult of matters relating to the settlement of the Church. And on July 17 some of the Canons were laid before the Upper House of Convocation by the Bishop of Sarum, and the consideration of these Canons occupied the House to the end of the Session.

[d] MSS. Lambeth. Vol. 577, containing an account of the revisers of the Liturgy, and written in Abp. Sancroft's own hand.

1661.

Chichester [Dr. Henshaw], Peterborough [Dr. Rainbow], and Norwich [Dr. Crofts]; the archdeacon of Surry [Dr. Pearson], of Canterbury [Dr. George Hall], Dr. Creed, and Dr. Martin.

May 18. Chosen to attend the bishops for the review of the book for the 30th of January, the dean of Gloucester [Dr. Brough], of Lichfield [Dr. Paul], the archdeacon of St. Albans [Dr. Frank], Dr. Crowther, the dean of Christ Church Oxford [Dr. Fell], Dr. Fleetwood, Dr. Pory, archdeacon of Middlesex, Dr. Gunning.

To attend the bishops at the Savoy on Monday next at 3 o'clock afternoon, to consult about the FORM OF BAPTIZING THE ADULTS, the dean of Westminster [Dr. Earl], of Worcester [Dr. Oliver], archdeacon of Sudbury [Dr. Sparrow], archdeacon of Wilts [Dr. Creed], Dr. Heywood, Dr. Gunning.

May 22. [Prayers being over] Precibus peractis, ordered that each keep his place, that but one speak at once, and that without interruption; none to use long speeches; to have a constant verger.

May 24. A prayer or collect to be made for the parliament sitting, and one for the synod; referred to Dr. Pory and the archbishop's other chaplains to draw up and present the same to this house the next session.

May 31. Dr. Pory [a] [introduced the FORM OF PRAYER for the Parliament and synod] introduxit formam precationum pro parliamento et synodo. The approbation of them referred to the dean of Wells [Dr. Creighton], Dr. Creed, Dr. Pearson, Dr. Crowther, and the archbishop's two chaplains.

June 7. A form of prayer [according to the royal command] (juxta edictum regium), with humiliation for the immoderate rain, and thanksgiving for the change thereof by fair weather, referred to eight of this house [who are to attend four bishops at Elie House this afternoon], scilicet, the dean of Winton [Dr. Alexander Hyde], the dean of Sarum [Dr. Bailie], the dean of Wells [Dr. Creighton], Dr. Priaulx, Dr. Gulston, Dr. Preston, Dr. Rawley."

Although the revision of the Prayer-Book was not yet before Convocation, a Bill for "Uniformity" was brought in by the Commons, and after due reading was sent up to the Lords, as the following notes from the Journals of the respective Houses will shew:—

[a] Dr. Pory was Archdeacon of Middlesex, and it is therefore to him that we owe mainly, perhaps, the Prayer for the Parliament as we have it now. But it is based on an earlier prayer, which is found in a form of Prayers put forth by Authority, 1628. The words "Our most religious and gracious King" are found in a form provided for the Pestilence in 1625, (i.e. in the first year of King Charles).

## HOUSE OF COMMONS.

1661.

June 25. A Committee had been appointed (*a*) to view the several laws for confirming the Liturgy of the Church of England.

(*b*) To *make search*, whether the *Original* book of the Liturgy annexed to the Act passed in the fifth and sixth years of the reign of King Edward VI. be yet extant.

(*c*) To bring in a compendious Bill to supply any deficit in the former laws; and (*d*) to provide for an effectual conformity to the Liturgy of the Church, for the time to come.

June 29. A BILL FOR THE UNIFORMITY of Public Prayers and Administration of Sacraments was this day read the *first* time. Ordered that the same be read the second time on Wednesday next [i.e. 3rd], the first publick Bill.

July 3. Resolved, that the BILL FOR UNIFORMITY of public Prayers and Administration of Sacraments, together with the Printed Book of Common Prayer, now brought in, intituled,—"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England annexed thereunto," be *committed* to [Here follows the list of the Committee, consisting of 165 names], And they are to meet this afternoon at Four of the Clock in the Star Chamber: and if the *Original* Book of Common Prayer cannot be found [f], then to report the said *printed* book, and their opinion touching the same, and to send for Persons, Papers, and Records [g].

July 8. Sir Edmund Pierce reports from the Committee *several amendments*, and an addition and proviso to be added to the said Bill. Which he read, with the coherence, in his place. Resolved that this House doth agree to the said amendments and additions, and upon reading of the said proviso, the same was ordered to be amended at the clerk's table; and so amended was afterwards read twice. [Later in the day, after attending at the House of Peers], It was ordered that the annexing the Book of Common Prayer to the Bill for Uniformity, and the *obliterating* the two

[f] The next business, although it does not refer to the Prayer-Book, is sufficiently striking to warrant a note being inserted here. A Report is made "touching the Members of this House who had not received the Sacrament of the Lord's Supper according to the order of this House. That besides Sir Ralph Ashton, who had the tacit dispensation of the House, the several persons undernamed had not received the same. [Here follow 21 names.] Some have different reasons assigned why they had not communicated,—sickness, or absence. It was resolved that those that then were sick, "and not in town, who have not communicated, have time to communicate, and bring *certificates* on Monday next of their so doing." "As to Mr. Love, this House being much unsatisfied both with the matter and manner of his excuse, Resolved that he be suspended from sitting in this House until he shall communicate and bring certificate thereof from the said commissioner. And then this House adjourned till seven of the clock to-morrow morning."

1661.

Prayers inserted before the reading Psalms, be taken into consideration to-morrow morning.

July 9. A BILL FOR THE UNIFORMITY, &c., being ingrossed, was this day read the *third* time. And a Book intituled the "Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of England which was imprinted at London in the year 1604," was at the clerk's table annexed to the said Bill. Part of the two Prayers inserted therein, before the reading Psalms, being first taken out, and the other part thereof obliterated [h]. And a proviso [i] tendered to be added to the said Bill being twice read, was upon the question laid aside.

*Resolved*, that the said Bill, with the said Book of Common Prayer, so annexed, do pass. Resolved that the title of the said Bill shall be "An Act for the Uniformity of Publick Prayers and Administration of Sacraments."

HOUSE OF LORDS.

July 10. A message brought from the House of Commons, by Sir Thomas Fanshaw and others, who brought up an Act passed their House, intituled "An Act for the Uniformity of Public Prayers and Administration of Sacraments," wherein they desire their Lordships' concurrence.

To this Bill it will have been observed that a *printed* copy of the Prayer-Book of 1604 had been attached by the Commons, as the *original* Book could not be found. By accepting King James' corrections as part of the authorized Book, the House of Commons was practically confirming them, though one of the chief charges against the Book brought by the Puritans had been that it was not sanctioned by Parliament. They would not take a copy of Charles the First's reign, possibly because there was no definite authority attached to any special Book; and further, the Books of that reign were looked upon with some suspicion by the Puritan party, as they fancied that the text had been tampered with by Archbishop Laud [j].

As will be seen in the sequel, the question whether this Book or another should be used was warmly debated, and it was possibly with a dread of corrections being made either

[h] What the two prayers were which *had been inserted* before the reading Psalms, does not appear. Possibly they had been inserted by the Committee, at the same time as the proviso and other amendments.

[i] What this proviso was is not mentioned in the "Journals."

[j] And also by Bishop Cosin, according to Prynne's charge, see ante p. lxi.

in one direction or the other, that *both* parties were anxious to press the measure forward, without waiting for any results from the Savoy Conference, which was now only two-thirds of the way through the time allotted for its continuance. The House of Lords received the Bill from the Commons on July 10th, but they appear to have laid it on one side, and on July 30th the House was adjourned until Nov. 20th.

The Bill sent up by the Commons of course therefore remained in abeyance, and meanwhile (i.e. Oct. 10th) Letters were issued by the King to the Convocation, to take in hand a revision of the Book of Common Prayer. It would appear that the Letters to the Archbishop of York were afterwards issued[k]. Of the latter the following is a copy :—

"CHARLES R.

"Most reverend Father in God, we greet you well: Whereas by our Commission under our great seal of England, bearing date the tenth day of July last, we did amongst other things give full and free and lawful liberty to you as President of the Convocation, and to others the Bishops and Clergy of our Province of York, to confer, debate, treat, consider, consult and agree of and upon such other Points, Matters, and Things as we from time to time should deliver or cause to be delivered to you in Writing under our Sign Manual or Privy Signet, to be debated, considered, consulted and concluded upon, any Statutes, Act of Parliament, Proclamation, Provision, Restraint, Clause, Matter or Thing to the contrary notwithstanding: Our pleasure therefore is, and according to the Liberty and Power reserved by our said Commission we do hereby authorize and require that you review or cause a review to be had and taken both of the *Book of Common Prayer*, and of the Book of the form and manner of making and consecrating Bishops, Priests and Deacons, and after mature consideration that you make such additions or alterations in the said Books, respectively, as to you shall seem meet and convenient: Which our pleasure is that you *exhibit and present unto us in writing for our further consideration*, allowance or confirmation, and in so doing this shall be your warrant. Given at our Court at Whitehall the 22nd day of November, 1661. *By his Majesty's Command.*

"To our Right Trusty and well beloved, the most reverend Father in God Acceptus Archbishop of York."

[k] Calendar of State Papers, Domestic series, Charles II. 1661-2, p. 109. The Summary of the letters to the Archbishop of Canterbury is given, and a note that similar letters were sent to the Archbishop of York. The above copy is taken from Kennett's "Register," and it is possible that the date is erroneously given. They were read in the Convocation of York, November 22. It is probable they were issued at the same time as those to the Archbishop of Canterbury, i.e. Oct. 10.

## UPPER HOUSE OF CONVOCATION.

On the re-assembling of the Upper House of Convocation, and the Archbishop of Canterbury (Juxon) presiding, the King's letters were read [1] for a Review OF THE BOOK OF COMMON PRAYER. The Upper House proceeded to deliberate at once, and appointed a Committee, consisting of the Bishops of Durham, Ely, Oxford, Rochester, Sarum, Worcester, Lincoln, and Gloucester.

By the following account, as it appears in the Registers of Convocation, (which [m] are for the most part somewhat meagre in their information,) it will be seen that the business was hurried forward :—

1661.

Nov. 21, between 2 and 4 P.M. Letters of our lord the King directed to the Archbishop of Canterbury, and confirmed under his own hand and privy seal, were brought in and by command of the Reverend Father read by me the aforesaid notary public. And the aforesaid Reverend Father presiding, and the other Bishops in Session with him, with all reverence, submission, and humility gratefully received the same ; and after a little while, the said Reverend Father, with the consent of the House ordered the Prolocutor, with the dignitaries and clergy of the Lower House, to be summoned to him : and when they had come into his presence, and of the other Bishops sitting with him, and in the presence of the said Prolocutor, the aforesaid royal letters by order of the said President were publicly read by me the aforesaid notary public.

And then when the Reverend Father had sent away the Prolocutor, with the rest of the Members of the Lower House, the said Reverend Father with his brother Bishops held a debate and conference about the revision of the BOOK OF COMMON PRAYER, &c., according to the power and liberty granted to them by the said royal letters. And to this effect, the said Reverend Father, with the unanimous consent of his brethren, elected the Reverend Fathers in Christ . . . [John Cosin], Bishop of Durham ; Matthew [Wren], Bishop of Ely ; Robert [Skinner], Bishop of Oxford ;

[1] The letters were read in the Convocation of the Province of Canterbury, November 21 ; in that of York, Nov. 22 ; and arrangements were made so that by the aid of proxies the work could be carried on by both Provinces simultaneously. For a full account of the arrangements of the Proxies, see documents quoted in Kennett's "Register," pp. 564—566.

[m] They are chiefly the mere official entries of formal Acts, and recorded in the technical Latin, e.g. : "22 die Novembris inter horas 8 et 9 ante meridiem, etc. . . . . Eodem die inter horas 2 et 4 post meridiem ; . . . . post ulteriorem progressum revisionis libri publicarum precum per eos fact' dictus dominus Episcopus, etc., continuavit, etc., juxta schedulam, &c."

John [Warner], Bishop of Rochester; Humphry [Henchman], Bishop of Salisbury; George [Morley], Bishop of Worcester; Robert [Sanderson], Bishop of Lincoln; and William [Nicholson], Bishop of Gloucester, and gave his authority to them, or three of them at the least, to proceed in the said business; and appointed them to meet at the Palace of the lord Bishop of Ely at five o'clock P.M. each day except Sundays, until the said work was finished. And afterwards it was agreed amongst the said Bishops, *for the better and more rapid expediting* of the said business, that the said Book of Common Prayer should be *reviewed* in this House at once; and a great part of the same was read and revised as far as, . . . [left blank in MS.]

Or as it stands in the original thus :—

". . . Et ad eundem effectum, dictus reverendus pater [Archiep. Cant.] cum unanimi consensu confratrum suorum, elegit reverendos in Christo Patres . . . Dunelmen'; Matthæum Elien', Robertum Oxon', Johannem Roffen', Humfridum Sarum, Georgium Wigorn, Robertum Lincoln', et Willielmum Gloucestren' et commisit vices suas eisdem, aut eorum tribus ad minus, ad procedendum in dicto negotio; et ordinavit eos ad conveniendum apud palatium reverendi patris domini Episcopi Elien, hora quinta post meridiem cujuslibet dici (exceptis diebus dominicis) donec dictum negotium perficiatur. Et postea consensum fuit inter dictos episcopos pro *meliori et citiori* festinatione dicti negotii, ut dictus liber Publicarum Precum *revideatur* in hac domo pro præsenti; et magna parte ejusdem perlecta et revisa usque ad . . ."

It is thought sufficient to give a brief abstract in English of the record, and so far only as it relates to the revision of the Prayer-Book, to shew something of their manner of proceeding :—

1661.

Nov. 22, between 8 and 10 A.M. of that day, &c. The Reverend Father, &c., after making further progress in the revision of the Book of Prayer . . . . adjourned.

——— The same day, between 2 and 4 P.M. Further progress in revision of the Book was made by them.

Nov. 23[n], between 8 and 10 A.M. After some debate, the Prolocutor was summoned from the Lower House, and the Archbishop delivered to him the FIRST PART of the Prayer-Book, already revised and examined by the Upper House, to be revised by the Lower House, desiring that the Prolocutor, with the whole of the Clergy of the

[n] On a Saturday.

1661.

Lower House, should review and amend the said part if it should be found necessary, with all speed they could. On his dismissal they made further progress in the revision of the remainder.

Nov. 25, between 8 and 10 A.M. Further progress.

Nov. 26, between 8 and 10 A.M. Further progress.

Nov. 27, between 8 and 10 A.M. The Prolocutor returned the part examined by the Lower House, with a schedule of emendations, and received the remaining part to be revised.

Nov. 28, between 8 and 10 A.M. The schedule brought from the Lower House revised and examined, and a part of the Psalms of David read.

Nov. 29, between 8 and 10 A.M. Revision of the ORDINATION of Deacons, Priests, and Bishops.

Dec. 2[o], between 8 and 10 A.M. The PREFACE, "sive exordium libri," was brought forward [p], and was publicly read, and committed for examination to the care of the Bishops of Ely, Oxon., Sarum, and St. Asaph.

Dec. 3, between 8 and 10 A.M. Debate.

Dec. 4, between 8 and 10 A.M. Debate.

Dec. 5, between 8 and 10 A.M. Mr. Pell brought forward the Calendar to be annexed to the Prayer-Book. The examination of the same committed to the Bishop of Carlisle. A debate upon the FORM OF PRAYERS to be provided for those at Sea.

Dec. 6, between 8 and 10 A.M. The Preface, or Exordium, brought forward by those to whom it had been committed, and in part read publicly.

Dec. 7, between 8 and 10 A.M. Debate.

Dec. 9, between 8 and 10 A.M. Some emendations on the "Burial of the Dead at Sea, on the Commination Service, and on the Thanksgiving of Women after Childbirth," were made, and then it was unanimously agreed that there should be a single Form of Prayer to be used before and after the Sermon.

Dec. 10, between 8 and 10 A.M. Some further emendations in the Commination Service made by the Bishops, beyond those brought from the Lower House. The Prolocutor being sent for, the Service was again submitted to the Lower House.

Dec. 11, between 8 and 10 A.M. Debate.

Dec. 12, between 8 and 10 A.M. Petition from the Lower House (asserted to have been passed unanimously), praying that two or three from the Lower House should be admitted to a conference with the

[o] i.e. Monday. They did not sit on the previous Saturday.

[p] This preface, beginning "It hath been the wisdom of the Church of England," is said to have been drawn up by Sanderson, Bishop of Lincoln. [Kennett, Regist., p. 475.]

1661.

Bishops. Three are admitted, and the Prolocutor hands in several sheets of emendations, which are read and carefully considered and approved.

Dec. 13, between 8 and 10 A.M. Debate as to choosing fit and proper persons, both from this and the Lower House, for a diligent examination of the Prayer-Book. Eventually chosen, Bishops of Sarum [Henchman], St. Asaph [Griffith], Carlisle [Sterne], and Gloucester [Nicholson], to represent the Upper House; while the Prolocutor chose for the Lower House, Robert Pory, John Pearson, and . . . . [Anthony] Sparrowe. Further emendations brought forward, and some new Collects publicly read and revised.

Dec. 14, between 8 and 10 A.M. The Bishop of Norwich [Reynolds], brings forward a Form of Prayer drawn up by him for Thanksgiving for General Mercies. The GENERAL THANKSGIVING[q] was read, and a debate upon it.

Dec. 18, between 8 and 10 A.M. Debate.

Dec. 19, between 8 and 10 A.M. Debate as to the form of subscription to the Prayer-Book entrusted to the Bishops of Durham and Sarum, with the assistance of Drs. Chaworth and Burrell.

——— between 2 and 4 P.M. The four above named met at the office of the Chief-Registrar of the Archbishop of Canterbury, and there, in the presence of two Public Notaries, examined the records, old books, and archives, and unanimously agreed upon the form of subscription.

Dec. 20, between 8 and 10 A.M. The said Bishops of this Province, lawfully assembled in their synod, unanimously received, approved, and subscribed the "Book of Common Prayers, of the Administration of the Sacraments, and of other rites of the English Church, together with the form of Making and Consecrating Bishops, Priests, and Deacons." [Librum precum publicarum, administrationis Sacramentorum, aliorumque rituum ecclesiæ Anglicanæ, una cum forma et modo ordinandi et consecrandi episcopos, presbyteros et diaconos.] Revised according to the letters of his royal Majesty, issued in this cause, and containing . . . pages[r], and already received, approved, and subscribed by the most reverend Father in God William, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan. And then all the Bishops there present (except the Bishops of Oxon, St. Asaph, and Llandaff,

[q] There is no reason to doubt that this form which we have in our Prayer-Books, was drawn up by the Bishop of Norwich (Reynolds) himself, though it has usually been ascribed to Sanderson.

[r] An account of this book, (which may be termed "The Annexed Book," from having been *annexed* to the Act of Uniformity, and) which is wholly in MS., will be given later on.

whom they left in the Convocation House to see the members of the Lower House sign) went to the House of Parliament, and the whole Convocation subscribed unanimously.

—— The same day, between 1 and 4 P.M. Debate.

The Prayer-Book, then, thus hurried forward, was received, approved and subscribed by the members of both Houses December 20, 1661[s].

[s] For the names of those who subscribed, see later on, under the account of the "MS. copy" *annexed* to the Act. For the fuller account of the proceedings of this Convocation, from which the above is extracted, see Cardwell's "Synodalia," vol. ii. pp. 631—691; or Gibson's "Synodus Anglicana," (Oxford ed. 1854), pp. 198—243; also Kennett's "Register," under the different days.

## THE REVISED BOOK

### COMPARED WITH COSIN'S CORRECTIONS.

IT will be convenient here to leave for a time the narrative of the official proceedings, and to attempt to describe the REVISED BOOK, explaining somewhat the nature of that revision. Since we have the original MS. preserved to us as it left Convocation, it has been thought well to print the corrections entire, and with them extracts from other MSS. which seem to explain the reason or origin of those corrections. Later on, also, it will be attempted to shew the history of these several notes, and their bearing upon the revised copy.

Upon the Committee appointed by the Upper House of Convocation, it will be observed that the first named was the Bishop of Durham, viz. John Cosin; and there can be little doubt, from the evidence which will appear, that he, at least, took the initiative, if he did not exercise the chief control during the work of revision. Bishop Cosin had, for years previously, as is here shewn, devoted much time to the consideration of the principles on which the Prayer-Book was compiled. He had gradually collected a large mass of material relating to the subject in the shape of notes, some original, but the greater part compiled from various sources, which rendered him especially qualified to advise upon the difficulties which arose in the course of discussion. These collections are practically three in number[a].

COSIN'S PRAYER-BOOK, 1619.

(1.) A First Series of Notes in an interleaved Prayer-Book of A.D. 1619[b].

COSIN'S PRAYER-BOOK, 1638.

(2.) A Second Series of Notes in an interleaved Prayer-Book of A.D. 1638[c].

[a] The three series of Notes combined in one, were arranged in systematic order by Dr. William Nicholls, who printed them in an Appendix to his book, entitled "A Comment on the Book of Common Prayer and Administration of the Sacraments. London, folio, 1710." To the series also he added some few additional notes by Dr. John Mill, editor of the New Testament.

Bishop Cosin's notes have also been printed under their separate divisions, and carefully compared with the originals, (as far as the MSS. exist,) in Cosin's Works in the Anglo-Catholic Library, vol. v.

[b] This is preserved in Bishop Cosin's Library at Durham. Nicholls has printed these notes as Cosin's, but states, probably on the authority of Hickes, that they were made from the Collection of Bishop Overall by a chaplain or friend of his.

[c] This is in Bishop Cosin's Library also. It was entered in the Catalogue as "The Common Prayer-Book in Large Paper, set forth A° 1638, with the book of Consecration and Ordination, wherein be inserted leaves of white paper through the whole book, for my own notes and observations upon it both doctrinal and practical."

### COSIN'S MS. NOTES.

(3.) A Third Series of Notes in a MS. book [d].

Of the above, the first two are in existence. The third, if in existence at all, is not known, and we are therefore dependent for the contents upon Dr. Nichol's printed copy. The notes seem to have been made at various intervals [e].

The next Book to be mentioned is a Series of Notes, based upon those in the Books already mentioned, and evidently prepared by Bishop Cosin directly with a view to a revision of the Prayer-Book, viz. :—

### COSIN'S CONSIDERATIONS, &c., c. 1641.

(4.) Particulars to be considered, explained, and corrected in the Book of Common Prayer [f].

It is probable that these were drawn up in 1641, that is, four years before the overthrow of the Prayer-Book in King Charles the First's reign, and when a revision of the book seemed imminent [g].

While this Book contains what may be called the "suggestions," there is another Book, in which several of the alterations are made in accordance with them. It may be described as—

### COSIN'S CORRECTED COPY, 1640—61.

(5.) A Series of Corrections and alterations (chiefly in Bishop Cosin's handwriting) in a printed Prayer-Book of 1619, but these corrections are further amended in another hand, which is undoubtedly that of Sancroft [h].

It may well be conceived that the corrections first made were preserved, and perhaps from time to time added to [i];

[d] Unfortunately this cannot be found. It is thus described by Dr. Nichols when it was transcribed for his Prayer-Book. "C[ax] signifies Bishop Cosin's additional notes in a MS. in 8vo., containing about 300 pages, written in Bishop Cosin's own hand, and being in the possession of the Reverend Mr. C. Neil, Vicar of Northallerton, in Yorkshire, were communicated by him at the instance of Dr. Pickering."

[e] For further details, see the Preface to Cosin's Works, vol. v. in A.-C. Library.

[f] These are written on some folio leaves bound up with the Annotated Book of 1619 (the first of the series above mentioned). They are also printed in the Anglo-Catholic Library, Cosin, vol. v. p. 502.

[g] As already mentioned [p. lxi.] a Committee had been appointed nominally "to take into consideration all innovations in the Church;" in reality to revise the Prayer-Book so as to meet the views of the Puritan party.

[h] This book is in the Cosin Library at Durham. These corrections were to have been printed with the other series in the Anglo-Catholic Library, but the plan was not carried out.

[i] Nichols, in his Prayer-Book, thus speaks of these notes:—"Whether or no these following observations were drawn up by Dr. Cosins before the restoration of King Charles, or afterwards upon the last review of the C. P., I cannot say; but

and that, when the revision of 1661 was first proposed, and Bishop Cosin was called upon to take an important part in the Savoy Conference, as we have seen was the case, they were finally revised, and, as will be shewn in the sequel, probably laid before the Committee appointed by Convocation, which held their first sitting, and began their work of revision, November 21, 1661.

It will be found also, that while most of the corrections are in Bishop Cosin's handwriting, (although, as appears, of different dates,) some additional corrections, and some obliterations of, or alterations in, previous corrections, have been made in what is undoubtedly Sancroft's writing. It will be shewn that these final alterations were probably made by order of "my Lords the Bishops at Ely house."

This book of Bishop Cosin's was evidently prepared for the printers, for on the fly-leaf, in the Bishop's own handwriting, we find the following:—

**Cosin's corrected copy, 1640-61.**

[In Bishop Cosin's hand.]

*Directions to be given to y^e^ Printer.*

1. *To page y^e^ whole Booke.*

2. *Not to adde, leave out or alter anything in any volume wherein it shalbe printed hereafter.*

3. *Not to print any Capitall letters with profane Pictures in them.*

4. *As much as may be to compose so that y^e^ Leaf be not to be turned over in any Collect Creed or verse of a Psalme.*

5. *A faire frontispeice before at y^e^ beginning of y^e^ booke and before y^e^ Psalter, to be cutte in brasse, and designed as direction shall be given by y^e^ ABp.*

6. *Print all y^e^ Creeds allw. in* 3 *Paragraphs.*

7. *Printed by y^e^ K. Printr.*

*In all the Epistles and Gospells follow the new translation and in y^e^ Gosp. at Baptisme y^e^ lesson at y^e^ Buriall, y^e^ exhortation at marriage.*

*Never Cutt of any the Lord's praier Creed or any Collect w^th^ an &c. but whenever they are repeated print them out at large.*

*Nev^r^ print y^e^ Lord's prayer beyond —evill. Amen.*

[The above is written on the recto of the first fly-leaf, the verso being left blank.]

All this, however, has been written over again in another handwriting, which is undoubtedly Sancroft's. It will be seen that the substance is given, but it is put rather more clearly, and the arrangement is better. Probably there was no point

this is plain, that those reviewers had very great regard to these remarks, they having altered most things according as was therein desired. And it is probable, that they were laid before the board, Bishop Cosins being one of the principal commissioners."

raised for discussion, and, indeed, it might even have been written out, before it was laid before the Bishops. It runs as follows:—

**Cosin's corrected copy, 1640-61.**

[In Sancroft's hand.]

*Directions to be given to the Printer.*

*Sett a faire frontespeece at the beginning of the Booke, and another before the Psalter, to be designed as the ArchB. shall direct, and after to be cutte in Brasse.*

*Page the whole Booke.*

*Adde nothing, Leave out nothing. Alter nothing, in what volume-soever it be printed. Particularly never cutt of the Lord's Prayer, Creed or any Collect &c. with an &c. but whereever they are to be used print them out at large; and adde Amen to the end of every Prayer.*

*Never print the Lord's Prayer beyond—deliver us from evil. Amen.*

*Print the Creeds alwaies in 3 Paragraphs, relating to ye 3 Persons, &c.*

*Print not Capitall Letters with profane pictures in them.*

*In all the Epistles, and Gospels, follow the new Translation.*

*As much as may be, Compose soe, that the Leafe be not to be turn'd over in any Collect, Creed, verse of a Psalme, middle of a sentence &c.*

*Sett not your oune Names in the Title page, nor else where in the Booke, but only Printed at London by ye printers to the Kings most Exc. Maty such a yeare.*

*Print* [*Glorie be to the Father &c.*] *at the end of every Psalm and every part of ye cxix Psalme.*

*In this booke,*

*Where a line is drawne through ye words, that is all to be left out.*

*Where a line is drawne under the words, yt is to be printed in ye Romane letter.*

*Where a prickt line is drawne under the words, that is not part of the booke; but only a direction to the Printer or Reader.*

*Where this note* [*is sette, a breake is to be made, or a new line begunne.*

*Where a double line is drawne under any words, they are to be printed in Capitalls.*

[The above is written on the recto of the second fly-leaf, the verso being left blank.]

Next are inserted four leaves of smaller size, but evidently belonging to the book.

The first contains the rough draft of the form of assent of Convocation to the corrections, together with notes how the signatures are to be attached [f]. It begins,—

*Liber precum publicarum, administrationis Sacramentorum, &c.*

The second leaf contains a fair transcript of—

*A Table of all ye Feasts yt are to be observed in ye Church of England.*

[f] This will be given later on under the account of the "*Annexed copy.*"

The third leaf contains—

*A Table of y^e Vigils, Fasts and daies of Abstinence*[g].

The fourth leaf contains "the table of Contents[h]," written out fairly, and including some slight variations besides the later corrections.

The book, it should be added, is in an admirable state of preservation, and though the writing of Bishop Cosin when erased is not always legible, the greater part is very clear. Still many of the pages have a very confused appearance, not only on account of the obliteration of the text and the marginal additions, but from these marginal additions being in many cases struck through and others added in their stead.

For this reason probably it is we find that still another book was prepared, which contains all the final corrections, and which may be described as

SANCROFT'S[i] FAIR COPY, 1661.

(6.) A fair copy of those of the above-named corrections which have not been subsequently erased. The MS. is *wholly* in Sancroft's handwriting, and written in a Prayer-Book of 1634[k].

The exact purpose of this book and its after use may be open to question. There are several considerations, which will be referred to later on, seeming to shew that it was the book which must have been read from, in the Upper as well as in the Lower House of Convocation.

It will be sufficient here to note the following circumstances.

Sancroft was Bishop Cosin's Chaplain, and practically his Secretary, and so might have made the alterations in Cosin's book, and finally transcribed it, independently of any official

[g] These two Tables are fair transcripts of the text as corrected in the body of the book. They will be noted further on.

[h] This will be found printed on p. cviii.

[i] William Sancroft was born in Suffolk, in 1616. He was educated at Cambridge, but was ejected from his fellowship for his Churchmanship, and fled to the Continent. He returned at the Restoration, and Bishop Cosin made him his chaplain. He became in turn Dean of York, and Dean of St. Paul's, London, in 1664. In 1668 he was Archdeacon, and in 1677 Archbishop of Canterbury. He was one of the seven Prelates sent to the Tower in 1688. In 1691 he was suspended, and died in 1693.

[k] This book is a folio Prayer-Book preserved in the Bodleian Library. It is in very good condition, and quite perfect, except that after the Catechism two leaves had been inserted, containing the corrections made in the Order of Confirmation written out "fair," as the page remaining (which has been marked through) shews; and these have been torn out. Also the Form of Prayer for the Baptizing of Adults (which had been prepared by Convocation May 18, 1661) had been written on a couple of inserted leaves, and these have again both been torn out. In both instances they must have been "*fair copies*," such as would be given to the printer, and there can be little doubt but that they were taken out by Sancroft himself and sent to the office for this purpose. He was appointed "the Supervisor of the press" (see under March 8, 1662), and it would have been needless for him to copy the whole out again.

purpose, as far as the evidence from the actual handwriting is concerned. Still it would be difficult to assign any reason why Cosin should entrust the alteration, and in some hundred cases the erasure, of his proposed amendments to his chaplain. Undoubtedly these corrections and erasures are, in a very large number of instances, in Sancroft's hand, and it is the *final* amendments only that Sancroft has copied off into this book, which is thus called "the fair copy." On the other hand, from a note which will afterwards be specially referred to, and which was written by Sancroft in Cosin's corrected copy, it is almost certain that Sancroft was acting as Secretary to the Committee of Bishops sitting at Ely House.

If then we assume that the corrections in Sancroft's hand were made by order of that Committee, we see why Cosin's corrections should be amended by his Chaplain; why others should be struck through, and *stet* written in his Chaplain's hand against the printed matter which Cosin had marked for omission; and why also, in the same book, several additional corrections were made, all, or nearly all, of which were adopted by Convocation, and are in our Prayer-Books now. The note, too, cannot be explained on any other hypothesis. And finally, we here discover a reason why a "fair copy" should be made. These numerous alterations struck through, and the amended corrections had, in very many cases, rendered the page unreadable; and as the result of the Committee's work had to be read out, certainly to the Upper House, and probably to the Lower House of Convocation also, a "fair copy" was absolutely needed.

No further corrections seem to have been made in this book after the copy was prepared by Sancroft, but still it was not the book finally followed by the printers. As will be noticed presently, the corrections in the official copy issued by Convocation are also in Sancroft's handwriting, shewing that he acted as Secretary during the debates upon the Prayer-Book in the House, as well as during those in Committee. It must be presumed that when the "fair copy" was read, and the several clauses agreed to, they were copied into the new book. This may be entitled,—

THE CONVOCATION (i.e. OFFICIAL) COPY. 1661.

(7.) The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England. Imprinted at London by Robert Barker, Printer to the King's most excellent Maiestie; and by the assigns of John Bill. 1636. *folio.*

It is clear that this last mentioned book—the most important perhaps of all—was the Official Copy of the Convocation, from two circumstances; first, that it was discovered[l] amongst the Records of the House of Lords lying with the "Annexed book," i.e. the book annexed to the Act of Uniformity[m]; and secondly, that we know from the journals of the House a message was sent from the Commons to the Lords,

[Ap. 10.] 1662, to deliver the book *wherein the alterations are made*, out of which the other book [i.e. the copy annexed to the Act of Uniformity] was fairly written.

The book thus discovered can be no other.

But apart from this external evidence, the internal evidence of the book itself, with all the corrections copied off on to the "Annexed copy[n]," and embodying so large a majority of those which appear in Sancroft's book, and in identically the same words, leaves little room for doubting its official character. The circumstance, too, that the corrections are in Sancroft's handwriting, is not without its value, when we remember that besides being Cosin's Secretary, he was appointed Supervisor by Convocation[o], for the printing of the book, and hence may well have acted as their Secretary throughout.

On the other hand, the presence of the same handwriting in the three successive books deprives us of what might have been a valuable addition to our evidence in the work of tracing the relative bearing of each of the three books upon the progress of the revision. And, indeed, when we attempt to fix the exact days on which the pages of each book were revised, the identity of the handwriting presents, as will be shewn in the sequel, more difficulties on the one hand, than it removes on the other.

From the importance of the last of these books, it has been thought well to print all the corrections[p] throughout, and by means of italic type and obliterated letters to shew the exact

[l] It was found in the same press in the Victoria Tower with the Act, but had hitherto been unnoticed, or at least unrecorded. It has been photozincographed under the direction of Sir Henry James; but as few copies were issued, they are now comparatively scarce.

[m] From the "Convocation Copy" the MS. "*Annexed* copy" appears to have been transcribed to all intents verbatim, and at the end of this we find the form of assent, and the *signatures* of the several members of both Houses, recorded, as already noticed, in the Register of Convocation to have been subscribed Dec. 20, 1661.

[n] With but one or two slight variations.

[o] See Register of Upper House of Convocation, under March 8, 1661.

[p] It has not been thought necessary to note the invariable erasure of "which" and substitution of "who" in all Collects and Prayers (except in the Lord's Prayer); the almost invariable substitution of "are" for "be," and the writing out of the words in full, instead of the &c. at the endings of Prayers and Collects, and similar minor corrections.

nature and manner of the several corrections. For the same reason, the corrected text of this book is printed in full measure across the top of the page.

But beneath the page, in "half measure" length, it has been thought well to exhibit the corrections made in the two previous books, so that a comparison is readily instituted, and a correction can be traced from its origin in the first book, or is at once seen to have its beginning only in the last book,—that is, in the House of Convocation.

But beyond this, as has already been pointed out, the corrected book of Bishop Cosin represents practically the drift of the notes made by him for many years in his Prayer Books. As these are preserved, it has been thought that it would not be otherwise than interesting, and in many cases not without value, to give the extracts from his previous writings, wherever they seem to bear directly upon a rubric either expunged, or retained, or in any way altered.

The references[q] to each of the books are plainly printed, and where additional illustrations from the record of the Savoy Conference in 1661, or of the Lords' Committee in 1641, are added, these are also marked in the same black type, and the dates invariably added.

But, as said before, the most important book of the whole is that which gives the direct result of the deliberations of Convocation, and which was accepted practically by both the House of Lords and the House of Commons in its entirety.

This book is one of the ordinary folio books of the reign of King Charles the First. The corrections are for the most part made in the margin, but in some few cases leaves are inserted.

At the commencement of the book we find four leaves so inserted, and on the first side of the first leaf, we find the new PREFACE, which appears here for the first time, and is no doubt that which had been brought forward in Convocation, Dec. 2, and having been committed was in part read, Dec. 6, 1661.

[q] It will be readily seen, by the thick-letter headings to the paragraphs, from which books the corrections, or notes, are derived. These have been arranged as far as typographical exigencies will admit, so as to correspond with the notes of the "Official Copy," as corrected in Convocation.

In the Corrected books the italic type throughout represents *written insertions*. As a rule, of course, these are written over the lines erased in the original, but they are here, to save space, inserted in the line. The printed matter is represented by the ordinary roman type, and this, when erased by a line drawn through it with ink in the original, is represented here (on account of typographical convenience) by a white line drawn through the letters. Further details of the nature of the corrections are given in small type within brackets.

In the Notes and Illustrations from Cosin's Prayer-Books, or the Proceedings of the Lords' or Savoy Committee, the italic type is sometimes used to call attention to the exact passage which bears upon the rubric which it is intended to illustrate.

[Throughout the following pages the *italic type* is invariably used for *manuscript insertions and corrections;* the roman type represents the original printed copy. Erasures are shewn by a line drawn through the type.]

## *THE PREFACE.*

*IT hath been the wisdom of the Church of England ever since the first compiling of her Publick Liturgy, &c.*

[This preface is written in full, and is the same as in ed. 1662, see p. 12. There is also written in the margin with a "prickt" line, (see p. xcv.) the following]

*To be inserted after y^e^ Act for Uniformitie.*

This Preface, which is exactly the same as we now have in our Prayer-Books, occupies the greater part of the first leaf inserted[r]. On the *second* leaf of those inserted, also we have a summary of the *chief* corrections thus given in MS.

## *ALTERATIONS.*

| *OLD* | *NEW* |
|---|---|
| *LITANY* | |
| *Bishops Pastors & Ministers* | *Bishops Priests & Deacons* |
| *COLLECT* | |
| *The 3rd Sunday in Advent* | *A larger and more proper inserted* |
| *for Christmas day* | |
| *this day* | *as at this time* [*as also in ye Preface at ye Communion*] |
| *for Easter Tuesday* | *is put for Low Easter* |
| *for Whitsunday* | |
| *upon this day* | *as at this time* |
| *y^e^ Epistle* | *For y^e^ Epistle* [*as often as is not taken out of an Epistle*] |
| *COMMUNION* | |
| *Overnight or else in y^e^ morning before y^e^ beginning of Morning prayer or immediately after* | *at least some time y^e^ day before* |
| *rubrick* | |
| *in y^e^ body of y^e^ church or in y^e^ chancel* | *in y^e^ most convenient place in y^e^ upper end of y^e^ chancel or of y^e^ body of y^e^ church where there is no chancel* |

[r] There are some erasures, but to all appearance merely the corrections of clerical errors in copying, e.g. "among" is altered to "amongst;" "and" before "laudable practice" is erased, and "or" substituted, and one or two other similar corrections.

This Preface was drawn up and read in Convocation, Dec. 2, 1661. No representative of it is found in Cosin's book.

| [*OLD*] | [*NEW*] |
|---|---|
| *north side* | *north part* |
| *Bishops Pastors & Curates* | *Bishops & Curates* |
| *The 1st & 2nd Exhortations* | *are altered and fitted for timely notice & preparation to y^e Communion* |
| *In y^e 3rd Exhortation this clause* [*If any of you be a blasphemer of God an hinderer &c*] | *is left out* |
| *These words* [*before this Congregation*] | *omitted* |
| *Before y^e Confession for these words* [*either by one of them, or else by y^e minister*] | *by one of y^e ministers* |
| *In y^e 2nd Prayer after receiving for* [*in thy mysticall body*] | *in y^e mysticall body of thy Son* |
| *In y^e last rubric but one these words* [*And y^e Parish shall be discharged of such sums of money or other dutyes which hitherto they have payed for y^e same by order of their houses every Sunday*] | *omitted as needlesse now* |
| *BAPTISME* | |
| *dist sanctify y^e flood Jordan & all other waters* | *in y^e river Jordan didst sanctify water* |
| *dost thou forsake ?* | *doest thou in y^e name of this childe renounce ?* |
| *Ans. I forsake.* | *Ans. I renounce.* |

[End of 1st page.]

| | |
|---|---|
| *PRIVATE BAPTISME.* | |
| *This demand* [*whether thinke you y^e childe to be lawfully & perfectly baptized*] | *omitted* |
| *CONFIRMATION.* | |
| *In y^e Rubrick for these words* [*untill such time as he can say y^e Cutechisme & be confirmed*] *these* | *set before y^e Catechisme untill such time as he be confirmed or be ready & desirous to be confirmed* |
| *CATECHISME.* | |
| *y^e King and his ministers* | *y^e King and all that are put in authority under him* |

| [*OLD*] | [*NEW*] |
|---|---|
| *water wherein y^e person baptized is dipped or sprinkled in it. In y^e name &c.* | *Water wherein y^e Person is baptized, in y^e name &c.* |
| *Yea they doe performe them both by their sureties, who promise & vow them both in their names* | *Because they promise them both by their sureties, which promise* |
| *MATRIMONY.* | |
| *The words [in Paradise]* | *omitted* |
| *depart* | *do part* |
| *children's children unto y^e 3^rd & 4^th generation* | *children Christianly and virtuously brought up* |
| *loving & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara* | *amiable, faithfull & obedient to her husband* |
| *The new married persons, the same day of their marriage, must receive y^e communion* | *It is convenient y^t y^e new married persons should receive y^e communion at y^e time of y^r marriage or y^e first opportunity after y^r marriage* |
| *VISITATION OF Y^E SICK.* | |
| *In y^e Psalme* | *y^e 5 last verses omitted* |
| *BURIALL.* | |
| *Y^e lesson read* | *before they goe to y^e grave* |
| *eyes* | *eares* |
| *of resurrection* | *of y^e Resurrection* |
| *this our brother* | *omitted* |
| *them that be elected* | *y^e faithfull* |
| *CHURCHING.* | |
| *for Psalme* 121 | 116 *or* 127 |
| *w^ch hast delivered* | *wee give thee hearty thanks for that thou hast vouchsafed to deliver* |
| *in her vocation* | *omitted* |

*Note y^t All y^e Epistles & Gospels & most of y^e Sentences of Scripture are put in y^e last Translation of y^e Bible.*

*These are all y^e materiall Alterations: y^e rest are onely verball, or y^e changeing of some Rubricks for y^e better performing of y^e Service or y^e new moulding some of y^e Collects.*

The next leaf is also written upon on both sides. The recto page begins thus :—

## *ADDITIONS.*

| [*OLD*] | [*NEW*] |
|---|---|
| *deliver us from evil* | *for thine is y^e kingdome, y^e power & y^e glory for ever & ever* [*here & in some other places*] |
| *Praise ye the Lord* | *Ans. The Lords name be praised* |
| *LITANY.* | |
| *privy conspiracy* | *& rebellion* |
| *heresy* | *& schisme* |
| *To y^e Prayer in time of dearth* | *Another Prayer added* |
| *In y^t of plague* | |
| *Almighty God w^ch in thy wrath* | *didst send a plague upon thine owne people in y^e wildernesse, for their obstinate rebellion against Moses & Aaron & also* |
| *didst then* | *accept of an atonement &* |
| | *Two Prayers for y^e Ember weekes* |
| | *A Thanksgiving for restoring publique peace* |
| | *A Prayer for y^e Parliament* |
| *COLLECTS.* | |
| | *A Collect for y^e 6 Sunday after y^e Epiphany.* |
| | *Epistle 1 John 3. 1.* |
| | *Gospel S. Matt. 24. 23.* |
| | *A Collect for Easter Eve* |
| | *An Antheme on Easter Day* |
| | *1 Cor. 5. 7.* |
| *COMMUNION.* | |
| *In y^e 3^rd rubrick added* | *Provided y^t every Minister so repelling any as is specified, in this or in y^e next preceding Paragraph of this Rubrick shall be obliged to give an account of y^e same to y^e Ordinary within 14 days after at y^e furthest, & y^e Ordinary shall proceede against y^e offending person according to y^e Canon* |

| [*OLD*] | [*NEW*] |
|---|---|
| *the Lord thy God* | *who brought thee out of y^e land of Egypt, out of y^e house of bondage* |
| [*In y^e prayer for ye whole state of Christ's Church*] *to accept our almes* | *and oblations* |
| *adversity* | *And wee also bless thy holy name for all thy servants departed this life in thy faith & fear, beseeching thee to give us grace so to follow their good examples, that w^th them we may be partakers of thy heavenly kingdome* |
| *draw neere* | *in full assurance of faith* |
| *At y^e prayer of Consecration* | *Marginall Notes, directing y^e Action of y^e Priest.* |

[End of 3rd Page.]

*BAPTISME*

| | |
|---|---|
| *A fourth demand added here, & in Private Baptisme* | *Wilt thou then obediently keepe God's holy will & Commandements and walke in y^e same all y^e dayes of thy life? Ans. I will* |
| *In y^e prayer after y^e demands, after these words* [*ye supplications of thy congregation*] *added* | *Sanctify this water to y^e mysticall washing away of sin* |
| *A marginall note added* | *Here shall y^e Priest make a Crosse upon y^e childes forehead* |
| *At y^e end of y^e rubrick is added this Declaration* | *It is certaine by God's word that persons [8] w^ch are baptized dying before they committ actuall sin are undoubtedly saved* |
| *An Office for baptizing such as are of riper years* | *added* |

[8] This is the word to which reference is made in the House of Lords under May 8. The question had already been brought before the Upper House of Convocation, Ap. 21, as will be seen. See also further on in this Introduction, in the Notes on the Ministration of Public Baptism.

| [OLD] | [NEW] |
|---|---|
| | *CONFIRMATION.* |
| | *Then shall y^e Bishop say Doe you here in y^e presence of God and of this Congregation, &c. and every one shall audibly answer, I doe* |
| *After y^e words of Confirmation added* | *Y^e L^d be w^th you. An. And w^th thy spirit.* |
| | *Y^e Lord's Prayer* |
| *After y^e Collect* | *Another Prayer added* |
| | *VISITATION OF Y^E SICK.* |
| *for ever* | *Ans. Spare us good Lord.* |
| *Y^e 2^nd Prayer* | *enlarged.* |
| | *A Commendatory Prayer* |
| | *A Prayer for a sick childe* |
| | *A Prayer, when there appeares small hope of recovery* |
| | *A Commendatory at y^e point of death* |
| | *A Prayer for persons troubled in minde.* |
| | *BURIALL.* |
| | *After they are come into y^e Church shall be read one or both these psalmes* 39, 90. |
| *everlasting glory* | *through Jesus Christ our Lord* |
| *at y^e end* | *Y^e Grace of our L^d Jesus Christ, &c.* |
| | *COMMINATION.* |
| *In y^e last prayer after* [*looke upon us* | *In y^e merits and mediation of thy blessed Son Jesus Christ our L^d. Amen.* |
| | *Then shall y^e Minister alone say* |
| | *Y^e Lord blesse us & keepe us, y^e L^d lift up y^e light of his countenance upon us, & give us peace now & for evermore. Amen.* |

In consequence of the above insertions, the result is that the original title-page of the Prayer-Book forms leaf 4 of the volume as it now stands.

The Prayer-Book in which the corrections as sanctioned by Convocation were recorded, was a copy of the edition of 1636, and the title has the customary large woodcut border (which had served for several previous books), but with the royal arms fresh engraved, and with the unicorn pieced into the block, but not very dexterously so. One or two additions are made to the title, in the same handwriting as the corrections in the rest of the book; and these are shewn here, as throughout the following pages, by the italic type.

THE
BOOK OF
COMMON PRAYER AND
Administration of the
Sacraments:
and other
*according to y^e Use of the Church*
rites and Ceremonies of the Church ^ of England
*Together with y^e Psalter or Psalms of* DAVID
*pointed as they are to be sung or said in Churches.*
*And the Forme or Manner of*
*Making, Ordeining and Consecrating of Bi-*
*shops, Priests, and Deacons.*
Imprinted at London by
*the Printers*
Robert Barker, Printer to the King's most excellent Maiestie;
and by the Assigns of John Bill. 1636 . . . .
Cum Privilegio.

---

**Cosin's corrected copy, 1640-61.**

[In the following the first corrections are by Cosin, the final by Sancroft.]

of the Church *after according to y^e use of y^e Church* of England.

*Together with the Psalmes Psalter or Psalmes of David pointed as they are to be sung or said in churches and the book of consecrating or ordaining of Bps. Priests & Deacons.*
*And the forme or manner &c.*

[Continued as printed in ed. 1662, down to]

Imprinted at London
*by the Kings Printers to the Kings most excellent Maiestie:*
1619
Cum Privilegio.

**Sancroft's fair copy, 1661.**

[The Title has only the final corrections made similar to the above, down to]

1634.
Cum Privilegio.

At the back of the title the printed Table of Contents is crossed through, and re-written on a new leaf, although the variations are very few.

THE CONTENTS OF THIS BOOK,

1. *An Act for the Uniformitie of Common Prayer.*
2. *The Preface.*
3. *Concerning ye Service of ye Church.*
4. *Concerning Ceremonies.*
5. *The Order how ye Psalter is appointed to be read.*
6. *The Order how ye rest of the holy Scripture is appointed to be read.*
7. *A Table of proper Lessons and Psalms.*
8. *Tables and Rules for ye Feasts and Fasts through the whole year.*
9. *The Kalendar, with ye Table of Lessons.*

**Cosin's corrected copy, 1640-61.**

THE CONTENTS OF THIS BOOK.

1. An Act for the Uniformitie of Common Prayer *pag.* 1. *&c.*
2. *A Proclamation for the establishing thereof.*
2. 3. A Preface. *concerning the Service of the Church.*
3. 4. *Another Preface* Of Ceremonies why some be abolished and some retained.
4. 5. The Order how the Psalter is appointed to be read.
5. 6. The Order how the rest of holy Scripture is appointed to be read.
6. 7. Proper Psalmes and Lessons at Morning and Evening Prayer for Sundayes and certaine feasts and *other Holy* Dayes.

[Down to this point some of the corrections appear to be in Sancroft's writing, as if he had begun to revise Cosin's Corrections. Instead of going further he has struck the whole through with a pen and re-written the page entire in the inserted leaf at the beginning of the book already referred to. The remainder of the Corrections (which are wholly Cosin's) are as follows,]

7. The Table for the order of the Psalmes to be said at Morning and Evening Prayer.

[Written in the margin by Cosin.]

*Omitted.*

8. *Proper Psalmes on certaine feasts and dayes of the yeere.*
8. 9. An Almanacke *Tables & Rules for the moveable and immoveable feasts, together with the dayes of fasting and abstinence through the whole yeere.*
9. 10. The *Kalendar, with the* Table and Kalendar *of* for Psalmes and Lessons, with necessarie Rules appertaining to the same.
10. 11. The Order for Morning prayer and Evening Prayer *daily* throughout the yeere.
11. 12. The Letanie *public Supplications* called the Litanie.
12. 13. The Collects, Epistles & Gospels to be used at the ministration of the holy communion throwout the yeere.

10. *The Order for Morning Prayer.*
11. *The Order for Evening Prayer.*
12. *The Creed of S. Athanasius.*
13. *The Litanie.*
14. *Prayers and Thanksgivings upon several Occasions.*
15. *The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the year.*
16. *The Order of the Ministration of ye Holy Communion.*
17. *The Order of Baptism both Publick and Private.*
18. *The Order of Baptism for those of Riper Years.*

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**Cosin's corrected copy, 1640-61,** (*continued.*)

13. *14.* The Order of the Ministration of the *Lord's Supper or* Holy Communion.
14. *15. The administration of* Baptisme both publicke and private.
15. *16. The Order for* Confirmation where also is a *The* Catechisme for children.
    *17. The Order of Confirmation.*
16. *18.* Matrimonie. *The forme of solemnizing Holy Matrimony.*
17. *19. The Order for* Visitation of the Sicke.
18. *20.* The Communion of the Sicke.
19. *21. The Order for* Buriall *of the dead.*
20. *22.* The Thanksgiving of *for of* women after childbirth.
21. *23.* A Commination against sinners, with certaine prayers to be used divers times in the yeare.
    *24. The Psalter to be sung or said at Morning and Evening Prayer, with the Table before it in what order the Psalmes are to be said.*
    *25. The forme and manner of Making, Ordeyning, and Consecrating Bishops, Priests, and Deacons.*

[The Revised copy, as written by Sancroft on the leaf inserted in the beginning of Cosin's book, is as follows,]

*THE CONTENTS OF THIS BOOK.*

*An Act for the Uniformitie of Comon Prayer.*

*A Proclamation for the Authorizing the same.*

*A Preface concerning the Service of the Church.*

*Another Preface, of Ceremonies.*

*The Order, how the Psalter is appointed to be read.*

*The Order how the rest of Holy Scripture is to be read.*

*The Table of proper Lessons, & Psalmes.*

*Tables, & Rules for the Feastes, and Fasts through the yeare.*

*The Kalendar with the Table of Psalmes & Lessons.*

*The Order of Morning & Evening Prayer through ye yeare.*

*The Litanie.*

*Praiers & Thanksgivings upon severall Occasions.*

*The Collects, Epistles, & Gospels throughout the yeare.*

*The Order for the Ministration of the Holy Comunion.*

*The Ministration of Publick Baptisme of Children.*

19. *The Catechism, with the Order for Confirmation of Children.*
20. *Matrimonie.*
21. *Visitation of the Sick, and Communion of the Sick.*
22. *Burial.*
23. *Thanksgiving for Women after Child-bearing.*
24. *A Commination, or denouncing of God's anger and judgments against Sinners.*
25. *The Psalter.*
26. *The Order of Prayers to be used at Sea.*
27. *A Form and Manner of Ordaining Bishops, Priests, and Deacons.*

AN ACT FOR THE UNIFORMITIE OF COMMON PRAYER AND SERVICE, &c.

[After the Title, are inserted the words,]

*primo Elisabeth.*

"Where at the death of our late Sovereigne Lord King Edward the Sixt," &c.

**Cosin's corrected copy, 1640-61,** (*continued.*)

*The Ministration of Private Baptisme in houses.*

*The Order of Baptising such, as be of yeares of Discretion*[t].

*The Catechisme.*

*The Order of Confirmation.*

*The forme of solemnization of Matrimony.*

*The order for the Visitation of the Sick.*

*The Comunion of the Sick.*

*The order for the Buriall of the Dead.*

*The Thanksgiving of Women after Childbirth.*

*A Comination against sinners w*[th] *certaine Prayers, &c.*

*The Psalter or Psalmes of David; w*[th] *the table, in what order they are every month to be read.*

*The Forme and Manner of Making, Ordeining & Consecrating of Bishops, Priests, & Deacons.*

[After the Contents, and before the Act of Uniformity, is inserted in Cosin's book what appears to be an early proof impression of the engraved title, which afterwards was inserted in the Sealed Books. It has not the engraver's name attached, but it has in the lower ornamental panel (exactly as appears in the Sealed Books) :—

"London:
Printed by his Mai[ties] Printers.
cum Privilegio.
MDCLXII."

It is followed by two printed leaves, entitled,

Prayers for the Parliament,

in which the first Collect for the King's Majestie contain the words "with thy favour to behold our most gracious soveraigne Lord King JAMES." There are no corrections or marks upon it by which to determine the purpose of its insertion.]

AN ACTE FOR THE UNIFORMITIE OF COMMON PRAYER, &c.

*made in the first yeare of the reigne of Qu. Eliz.*

[The following corrections were made by Cosin, but afterwards his MS. was erased; and against the erased printed matter the word "*stet*" written by Sancroft.]

Bishops . . . shall have *the use and exercise of their* full power and authority . . . to reform correct . . .

[t] As written in Cosin's copy the line runs, "such as be of yeares of discretion." Sancroft in his "fair copy" has written, "be of perfect age;" but he has erased it, and written after it the former words.

The next two leaves contain the Proclamation of James, all crossed through, and a note written at the top :—

*This Proclamation is left out, and heere followeth THE PREFACE which you have at y^e beginning of this book.*

Although it cannot be unknown to our Subjects by the former declarations, &c.

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**Cosin's corrected copy, 1640-61.**

against this Act and Statute and *anything in any* other Law. . . .

Bishops . . . shall have *the exercise of their* full power . . . to enquire in their Visitation . . .

such ornaments of the church . . . . until other order shall be therein taken by authority of the Queene's *king's* Majesty *his heyres and successors* . . . .

the ~~queene's~~[u] *king's* Majesty *his heyres and successors* may by the like advise . . . .

any other the ~~queene's~~[u] *king's* dominions and countries . . . .

[The above corrections are not transcribed in Sancroft's fair copy.]

A PROCLAMATION, &c.

[This is allowed to stand. A side line, with a cross and a "q," is written against the paragraph, "because we had seene the Kingdome under that forme of Religion, &c.," but no corrections are made or note added.]

---

**Cosin's Prayer-Book, 1638.**

"This *Proclamation* was penned by Sir Thomas Lake, (at that time one of the king's principal secretaries,) with the advice of divers bishops[v]."

**Sancroft's fair copy, 1661.**

*THE CONTENTS OF THIS BOOK.*

[The printed copy is marked through as before, but without any correction previously made. A fresh leaf is pasted into the book, and on it was written an exact copy of the MS. in Cosin's book. It will be seen that this MS. was not exactly followed by the Convocation copy.]

AN ACTE FOR THE UNIFORMITIE OF COMMON PRAYER, &c.

[The Act of Uniformity follows untouched, except against the paragraphs in which suggestions were made by Cosin in his book; a "q" is written in the margin, and at the Commencement are inserted the words,]

*made in the first yeare of y^e raigne of Q. Eliz:*

A PROCLAMATION, &c.

[This is allowed to stand untouched.]

---

**Cosin's Considerations, c. 1640.**

"1. The Proclamation lately added to the book after the conference at Hampton Court, is no legal part thereof, and were better omitted; for the Act of Parliament prefixed to the book forbids any addition thereunto."

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[u] Underlined for omission, but *stet* added in Sancroft's hand.
[v] See Introduction, p. liv.

The next leaf, as printed, begins

THE PREFACE,

*Concerning the Service of y^e^ Church.*

"THERE was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not," &c.

There are, besides the change in the title, a few minor alterations to be noted, e.g. [x] —

ministers of *in* the congregation; . . . . mediation of *in* God's word)
should *might* continually profit more and more
stories *and* legends *with multitude of* responds, verses,
before *after* three or four chapters were read out,
have been daily said and oft repeated, and the rest utterly omitted.
for prayer as touching *and for* the reading of *the* holy Scripture
that which is evidently grounded upon *agreeable to* the same;
Furthermore by this order the Curate, &c.;
And if any will judge this way more painful, &c.

[Each of the above two paragraphs is erased.]

**Cosin's corrected copy, 1640-61.**

THE *A* PREFACE

[The following corrections only appear [y]]

*Concerning the Service of God in y^e^ Church*

ministers of the Congregation *Church*
continually profit more and more
[*stet*] [z] *and increase*
Stories & legends *with multitudes of* responds & verses
Commemorations and Synodals
[*stet*] [z] *omitted*
before *after*
So that [*stet*] [z] here *therefore* you
as touching & *for*
Furthermore by this order, &c.
And if any will judge, &c.

[These two paragraphs are erased.]

**Sancroft's fair copy, 1661.**

THE *A* PREFACE.

[The final corrections, as shewn in Cosin's copy, only appear.]

Furthermore by this order, &c.

And if any will judge, &c.

[These two paragraphs are erased.]

**Cosin's Prayer-Book, 1619.**

*Furthermore by this order, the Curates shall need no other books for their public service.* I cannot see what kind of commendation this can be: sure the more books, the more solemn would God's service be.

[x] The places of these alterations will be readily seen by reference to pp. 7 and 8 of the Prayer-Book; such slight grammatical alterations as "understand," "understood," "are," "whereas," "practice," &c., are not noted here.

[y] Except also one or two minor corrections, e.g. "be" for "are," "understood" for "understanded," and some marks for re-arranging the paragraphs, not copied into the *Convocation* Copy.

[z] In these cases it is evident that Cosin's correction had not been approved, and that Sancroft has therefore written *stet* over the printed words erased by Cosin.

And forasmuch as nothing can almost be so plainely set forth ;
Though it be appointed in the afore written Preface that all things
And all Priests and Deacons shall be bound *are* to say daily the . . . .

**Cosin's corrected copy, 1640-61.**

Though it be appointed, &c.

[There is written in the margin against this paragraph, with a "prickt" line]

*Alter y^e^ charact^e^ to faire italick and set it on y^e^ other side.*

[To the end of the paragraph is added,]

*Especially in the Colledges and Halls*[a] *of either University and in y^e^ Schooles of Westminster, Eaton, & Winchester*[b].

And all the Priests and Deacons, &c.

[Against this is written in the margin,]

*Alter y^e^ charact^e^ to Italick.*

**Sancroft's fair copy, 1661.**

[After paragraph "Though it be," &c.]

*Especially in the Colledges of either University and in the Schooles of Westminster, Eaton & Winchester.*

**Cosin's Considerations, c. 1640.**

2. In the order betwixt the Preface and the treatise of Ceremonies, it is allowed to all men to say the morning and evening service privately in any language (besides the English) which they understand. Here an explanation is wanting, whether this word 'privately' may not be extended to *colleges* in either of the universities, and some other places (as Westminster, Eton, and Winchester schools) for whose use Queen Elizabeth, in the second year of her reign[c], caused the Common Prayer-book to be set forth in Latin, as being the most proper language for them.

3. '*unless he be otherwise reasonably letted.*' Which requires an explanation (against them that account themselves reasonably letted by any common and ordinary affairs of their own) whether anything but *sickness* or necessary absence abroad shall be sufficient to excuse them from this duty.

**Lords' Committee, 1641.**

*Innovations in discipline, No.* 18 runs :—"By introducing Latin services in the Communion of late in Oxford, and into some *colledges* in Cambridge at Morning and Evening Prayer, so that some young students and the servants of the colledge do not understand the prayers."

*Considerations, No.* 8. "Whether according to that end of the preface before the Common Prayer, the curate should be bound to read Morning and Evening Prayer every day in the Church, if he be at home and not reasonably letted ; and why not only on Wednesday and Friday morning, and in the afternoon on Saturday with holy day eves."

[a] In Cosin's book the words "and Halls" are written in afterwards over the line, but not copied into Sancroft's "fair copy."

[b] In Cosin's copy the word "Winchester" is inserted afterwards in darker ink.

[c] "Literæ patentes Reginæ de Forma precum publicarum Latine vertenda. Dat' apud palatium nostrum de Westmonasterio sexto die Aprilis anno r. g. secundo = 1560."

[Concerning the Service of the Church, continued.]

except they be let by preaching, studying of divinity, *not being let by sicknesse*, or some other urgent cause;

And the Curate . . . not being otherwise reasonably letted, *hindered* and shall toll a bell thereto, *cause a bell to be tolled thereunto* that such as be disposed *the people* may come to hear.

"OF CEREMONIES, why some be abolished, and some retained."

"Of such ceremonies as be used in the Church," &c.

[No correction whatever is made in the above.]

**Cosin's corrected copy, 1640-61.**

let by preaching studying of Divinity *by sicknesse* or by some other [*stet*] urgent *and unfeigned* cause *as ye Bp. of ye Diocese shall approve.*

toll *cause* a bell *to be tolled* thereto,

a convenient time before he begin, *which may be any howre betweene six and ten of the clock in the morning, and between two and six of the clock in the evening.*

[This has been afterwards erased, and does not appear in Sancroft's "fair copy."]

that such as be disposed *the Parishioners* may come.

And the curate . . . not being otherwise reasonably letted *as before.*

OF CEREMONIES.

[Before the title is added,]

*Another Preface.*[d]

[No further correction.]

**Sancroft's fair copy, 1661.**

[The final corrections as above only are made.]

**Cosin's Prayer-Book, 1619.**

*Of Ceremonies, &c.*

This is the same verbatim with that which is in the Service-Book of King Edward VI.[e]; the preface then being retained, it seems all the ceremonies of that book are still justified by our Church, though some of them, at Calvin's and Bucer's instance, were omitted in the review of the book 5 Edw. VI., as not accounted absolutely necessary.

"*at length turned to vanity and superstition.*] None of these can be meant of any ceremonies used in King Edward's first Service-Book, for that book has these very words, and therefore they must be meant of other ceremonies, which they in the Church of England at that time refused, and of none other that are since omitted; I say omitted only, and not condemned; for if our Church had meant to condemn the ceremonies used in that book, they would never have taken the same discourse about ceremonies to do it, which is here used to approve and authorize them, but they would have made some other of set purpose to condemn them.

[d] In Cosin's book the words "Another preface" are repeated in the margin in Sancroft's writing.

[e] It is both in the Book of Common Prayer of 1549 and 1552.

THE TABLE AND KALENDAR expressing the order of PSALMS to be said at Morning & Evening Prayer throrowout the yeer; except certain proper feests as the rules following more plainly declare.

[Erased, and in its stead]

*THE ORDER How the Psalter is appointed to be read.*

The Psalter shall be read thorow once every moneth, *as it is there appointed both for Morning and Evening Prayer. But in February it shall be read onely to ye twenty eigth, or twenty ninth day of that month.*

[The paragraphs beginning respectively]

And because that some moneths be longer than, &c.

To every moneth shall be appointed, &c.

And because January & March have one day, &c.

[are all erased.]

And whereas *Januarie, March*, May, July . . . that the *same* psalms, &c.

[continued as printed.]

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

THE TABLE AND KALENDAR, &c.

[Erased, and in its stead]

*THE ORDER how the Psalter is appointed to be read.*

[Against this in Cosin's Book is written, but afterwards erased]

*Sett this as a title by itself in ye page before.*

[In Sancroft's "fair copy" there is only the marginal note.]

*In Italick.*

The Psalter shall be read thorow once every Moneth, (*except February*) *as it is there in order appointed both for Morning and Evening Prayer, only in February it shall be read to ye* 28 *or* 29 *day of the month.*

[In Cosin's "Corrected Copy" only, does the following rubrick appear. It is written at the bottom of the page, but it has been afterwards erased.]

*And in February, where it hath but xxviii dayes, let all the Psalmes appointed for ye 27 day of ye month be read that day at morning prayer, and all ye Psalmes appointed for ye 28 day be read ye same 27 day at Evening Prayer; and on ye xxviii day, let ye usuall Psalmes of the whole 29th day be read at Morning, and ye Psalmes appointed for ye whole 30th day be read at Evening. And when it hath xxix dayes, let all ye Psalmes usually appointed for that 29th day be read at Morning; and all ye Psalmes of ye next day at Evening: that so ye whole Psalter may be read through on that month also.*

And because that come . . .

To every moneth shall . . .

And because January . . .

[These three rubricks are wholly erased.]

And whereas *January, March*, May . . . that the *same* Psalmes . . .

[Continued as printed.]

Now to know what Psalms shall be, &c.

[This paragraph is erased.]

And where*as* the Cxix. Psalm is divided into, &c.

[Paragraph continued as printed, down to]

above four or five of the said portions, as you shall perceive to be noted in this Table following.

And here is also to be noted that in this Table, &c.

[The whole paragraph erased, and at bottom of the page is added.]

*And at the end of every Psalm, and of every such part of y^e^, &^c^.*

[Continued the same as in Sancroft's "fair copy."]

*Note, that the Psalter followeth the division of the Hebrewes, &^c^.*

[Continued the same as in Sancroft's "fair copy."]

THE ORDER HOW THE REST OF the HOLY SCRIPTURE (beside the Psalter) is appointed to be read.

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

Now to know what Psalmes . . .

And where *as* the Cxix. . . .

[Rubrick continued down to]

above foure or five of the said portions, as you shall perceive to be noted in this Table following, *at Evening Prayer, and five at Morning as in the Psalter is appointed.*

And here is also to be noted . . .

[Paragraph erased, and instead]

*And at the end of every Psalme, and of every such part of y^e^ cxix Psalme shall be repeated this Hymne, Glory be to the Father, &^c^ [to the Sonne, &^c^ to the Holy Ghost:] As it was in the beginning, [is now &^c^ ever shall be world without end. Amen.][g]*

*Note, that the Psalter followeth the division of the Hebrewes and the Translation of the Great English Bible, set forth &^c^ used in the time of K. H. VIII. &^c^[f] Edw. VI.*

THE ORDER HOW THE REST OF HOLY SCRIPTURE (beside the Psalter) is appointed to be read.

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**Cosin's Considerations, c. 1640.**

"4. *In the order how the rest of the Holy Scripture*, besides the Psalter, is appointed to be read, it is said, ('That the Old Testament shall be read through every year once, except,' &c., which in King Edward's first service-book was accordingly done; but afterwards, since the lessons were interposed for Sundays and holydays, this order cannot be observed, and therefore ought to be amended).

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[f] In Cosin's "Corrected copy" the words "Henry VIII. and" are written in above the line, and are in darker ink than the rest.

[g] Abbreviated in Sancroft.

The old Testament is appointed for the first Lessons at Morning & Evening prayer: and shall bee read every yeare once except certain Bookes and Chapters which be least edifying, and might best bee spared, and therefore are left unread. *so as the most part thereof will be read every yeare once, as in the Kalendar is appointed.*

The new Testament is appointed for the second, &c.

[Continued as printed, except]

of the which there be *are* onely certain *proper* lessons appointed upon divers proper Feasts.

And to know what lessons shall be read every day finde *looke for* the day of the moneth in the Kalender following, & there ye shall perceive *find* the Bookes & Chapters that shall be read for the Lessons both at Morning & Evening prayer. *Except onely ye Moveable Feasts, wch are not in the Kalendar, & the Immoveable, where there is a blank left in ye columne of Lessons; the proper Lessons for all wch dayes are to be found in ye Table of proper Lessons.*

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

The Old Testament is appointed for the First Lessons at Morning & Evening Prayer, and *the most part thereof* shall be read thorow every yeere once except certaine Bookes and Chapters which be least edifying, and might best bee spared, and therefore are left unread, *as in ye Kalendar is appointed.*

The New Testament is appointed for the second, &c.

[In Cosin's copy the latter part of this paragraph is erased, but appears to have been re-written by Sancroft as originally printed.]

of the which there be only certaine *proper* Lessons appointed upon divers proper Feasts.

And to know what Lessons shall be read every day, finde the day of the Moneth *looke* in the Kalendar following *and in the Table of Proper Lessons* and there ye shall perceive the Bookes & Chapters that shall be read for the Lessons both at Morning and Evening Prayer.

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**Cosin's Considerations, c. 1640.**

"'That whensoever any proper lessons are appointed for the Sundays or for any feast-day, then shall the lessons appointed in the kalendar for the day of the month be omitted.' But here is no provision made for the feast-days that fall upon a Sunday, whether the lessons appointed for the Sunday or that feast-day shall be taken. For want of which provision, in some places they read one lesson, and in other some another, according to the curate's choice, which breeds diversity in the service, and is against the uniformity intended in it by the Act of Parliament, and the prefaces before named."

And here is to be Noted[g], that whensoever there be any proper Psalms or Lessons *are* appointed for the Sundaies or for any feast, moveable or unmoveable then the Psalms & Lessons *of ordinary course* appointed in the *Psalter &* Kalender *if they be different* shall be omitted for that time.

Ye must Note also that the Collect Epistle & Gospel appointed for the Sunday shal serve all the week after, except there shall fall some feast that hath his proper *where it is not in this book other wise ordered.*

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

And here is to be noted that whensoever there be any proper Psalmes or Lessons *are* appointed for the Sundaies, or for any feast moveable or unmoveable then the Psalmes & Lessons *of ordinary course* appointed in the *Psalter &* Kalendar (*if they be different*) shalbe omitted for that time.

Ye must *N*ote also that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, except there shall fall some feast that hath his proper *where it is not in the book otherwise ordered.*

[In Cosin's copy the following rubric has been added and afterwards erased.]

*And ye Collect which is appointed for every Sunday or any Holyday which hath a vigil shalbe said the eve before.*

*When ye second Lesson and the Collect appointed upon any day happen to be coincident, then*[h] *so much of the Lesson in the Gospel as may be need shall be left unread ... & ...*

---

**Cosin's Prayer-Book, 1619.**

"*ye must note also that the collect, epistle, and gospel, appointed for Sunday shall serve all the week after*[i].] Which is so appointed, for that the epistle and gospel are to be read every day of the week, as *every day* there should be a communion. If people be married upon the week-day, at that time by this book they are enjoined to receive; and so when women after child-birth are churched; or when men in cathedral churches (where they are enjoined it every Sunday at the least) shall desire to have the communion on the week-day; that then the collect, epistle, and gospel shall be used, which was appointed for the Sunday.

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[g] Should be "note," but the "d" omitted to be erased.

[h] The writing from this point in Cosin's Book is not only struck through with a pen, but thoroughly obliterated. The variation of the colour of the ink enables a few words to be detected, but it is impossible to read the whole.

[i] Cosin has written against this in the inner margin of the book, "*The Second exception of the Surveyor,*" as he had also done to a preceding paragraph, as to the "excepting certain books & chapters which are less edifying." The book which Cosin here refers to, and frequently afterwards throughout the "Considerations," is entitled, "The Survey of the Book of Common Prayer," London, 12mo., 1606.

[The Order how the Rest of Holy Scripture, continued.]

When the yeers of our Lord may be divided, &c.

Also wheresoever the beginning of any Lesson, &c.

And wheresoever is not expressed how far shall be read, &c.

Item so oft as the first chapter of Saint Matthew is read, &c.

[The above four paragraphs are all erased.]

PROPER LESSONS TO BE READ for the first Lessons both at Morning & Evening Prayer on the Sundayes *and other Holy-daies* thorowout the whole yeer and for some also the second Lessons.

*Lessons proper for Sundaies.*

[The corrections in the Lessons appointed, made by Cosin and Sancroft, are all adopted.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

When the yeeres of

Also wheresoever the

And wheresoever is not

[The above 3 Paragraphs erased.]

Item *So* oft as the first chapter of Saint Matthew is read either for Lesson or Gospel [*stet*], yee shall begin the same at *v* 18 (The birth of Jesus Christ was on this wise &c.) And the third chapter of Saint Lukes Gospel, shall be read unto *these words v* 23 So that he was supposed to be the sonne of Joseph, &c.

[At end of "The Order how the rest of holy Scripture is appointed to be read," is written—]

*And to the end the people may the better heare and understand, in such places, where they doe sing, the Lessons Epistle & Gospel shall be sung or pronounced in a plaine tune, after the manner of distinct reading.*

[The above, it will be observed, does not appear in the Convocation Copy.]

PROPER LESSONS to bee read for the First Lessons both at Morning & Evening Prayer on the Sundayes *and other Holydaies* thorowout the whole yeere, and for some also the Second Lessons.

*Lessons proper for Sundaies.*

[In Cosin's copy only, appear the following corrections; as it will be seen, they were all erased.]

Sundays of *before ye* {*Nativity* / *coming*} *of Christ, commonly called th'* Advent.

Sundayes after *the Birth of Christ commonly called* Christmas.

Sundayes after *the Manifestation of Christ to the Gentiles, called* the Epiphanie.

Septuagesima *or the Third Sunday before Lent.*

Sexagesima *or the Second Sunday before Lent.*

Quinquagesima, *or the Sunday next before Lent.*

*Lessons proper for Holydayes.*

Annunciation of our Lady *Lord to the Blessed Virgin Mary.*

[The corrections in the lists of Lessons appointed for the Sundays and Holy-days have been followed by the Convocation Copy, and appear in the printed ed. 1662 (q.v. p. 21—29); except that the words sometimes printed in the original at the beginnings and endings of portions of chapters, were left standing by Cosin and Sancroft, but were erased as needless in the Convocation Copy.]

PROPER PSALMES ON CERTAIN DAYS.

[Sancroft's corrections only are made.]

*Ash Wednesday.* Mattins 6. 32. 38. Evensong 102. 130. 143.

*Good Friday.* Mattins 22. 40. 54. Evensong 69. 88.

[Next follows]

THE TABLE for the Order of the Psalms to be said, &c.

[The whole of this page is erased.]

[Here a leaf is inserted, with The Table of Feasts for xl. years *on verso*. See next page.

*Tables and Rules for ye Moveable & Immoveable Feasts &c. &c. vid. imed post Kalendar.*

**Cosin's corrected copy, 1640-61.**

[In Cosin's copy only were the following additions to the Proper Psalms made, but all except Ash-Wednesday and Good Friday erased.]

Proper Psalmes on certaine *feasts and* dayes *of the yeere.*

~~*Epiphany.* Matins. 2. 67. Evensong. 72. 97.~~

*Ash Wednesday. Mattins.* 6. 23. 32. 38. ψψpenit. Evensong. 69. 102. 130. 143. ψψpenit.

*Good Friday.* Mattins. 3. 22. 23. 40. 54. Evensong. 54. 69. 88.

*Rogation Monday.* Mattins. Psal. 12. 13. 107. 86. 90. Evensong. [Blank.]

*Rogation Tuesday.* Mattins. Psal. 28. 42. 46. 70. Evensong. [Blank.]

*Rogation Wednesday.* Mattins. Psal. 8. 19. 33. 103. 104. 144. Evensong. [Blank.]

*S. Michael & All Angels Day.* Mattins. 34. 80. 91. Evensong. 103. 104. 148.

*All Saints' Day.* Mattins. 1. 15. 84. 91. Evensong. 112. 113. 119. (1st part.) 145. 149.

**Sancroft's fair copy, 1661.**

[The Proper Psalms only are written in for Ash-Wednesday and Good Friday, as above.]

**Cosin's corrected copy, 1640-61.**

THE TABLE for the order of the PSALMES, &c.

[In Cosin's copy the following note has been written over the page. Then the whole page has been erased, and the note also.]

*Put this table before ye Psalter and omit it here.*

[At the foot of the page is the following.]

*Note that upon the 19th day of ye month ye 95 Psalm here appointed in order is not to be used or repeated after, yt being the same with Venite exultemus (which is ye same Psalm.) at Morning Pr.*

[The above, it will be seen, has been corrected before being erased.]

*Note also yt upon ye 12th day the 67 Psalme and upon ye 19th day ye 98 Psalm are not to be said or repeated after ye first and second lesson at Evg Pr:*

[Here follows, "Tables and Rules," &c.]

**Sancroft's fair copy, 1661.**

THE TABLE for the Order of the PSALMS, &c.

[The whole of this erased.]

[In Sancroft's copy are here inserted two leaves of MS. *TABLES & RULES for the moveable & immoveable Feasts, &c.* This is noted later, as in the Convocation copy the Table is put after the Kalendar.]

PROPERTY OF
NORTHEASTERN BIBLE INSTITUTE LIBRARY
ESSEX FELLS, NEW JERSEY

AN ALMANACK for xxxix yeare.

[This is erased as far as 1660, and in the margin is written]

*A TABLE OF Ye MOVEABLE FEASTS calculated for xl yeares. (See ye page next before) viz. beginning from ye yeare* 1661 *and continued to ye yeare* 1699 1700 *wth ye addition of ye epact, Sundaies after ye Epiphanie, and Trinity, for all those yeares.*

[At the foot of the page the last part of the note is erased, thus,]

day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

*A TABLE OF THE MOVEABLE FEASTS calculated for xl yeares.*

[On the verso of a leaf inserted, and opposite to this page, a fresh Table is carefully written in entire as it is printed in the Sealed Books (See Prayer-Book, pp. 36-7.) It contains the notes of the years 1661—1700, and at the foot of the page is written,]

*Note that the supputation of the yeare of our LORD in ye Church of England beginneth the* 25 *day of March.*

TO FIND EASTER FOR EVER

[This page is left untouched, except at the end of the rubric at the bottom of the page is added,]

*But note that ye name of the month is set at the left hand, or else just with ye figure, & followeth not, as in other Tables by descent, but collaterall.*

After this follows the Kalendar. For the reasons given before, it has not been thought necessary to detail all the various corrections; they will readily be seen on referring to the Prayer-Book [k].

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

℗ AN ALMANACKE *table of the Moveable feasts* for xxxix yeares.

[Cosin's book has in the margin,]

*This Almanack Table is to be renewed.*

[Sancroft's copy has]

*This table to be renewed.*

A + *A Table* TO FIND EASTER FOR EVER.

[In both Sancroft and Cosin this page is left untouched.]

**Lords' Committee, 1641.**

*Considerations*, 1: "Whether the names of some departed Saints and others should not be quite expunged in the Kalendar."

**Savoy Conference, 1661.**

*Exceptions*, No. 6. . . . that the names of all other [Saints' days] now inserted in the Kalendar, which are not in the first and second books of Edward the VI. may be left out.

[k] See Prayer-Book, pp. 41-63.

*THE KALENDAR W^th THE TABLE of LESSONS.*

[The following are the chief corrections in these Tables. The column containing the Psalms is omitted; the Sun riseth and Sun falleth and the Signs of the Zodiac, &c., are omitted; *Init: Reg: Carol:* erased against March 27.

The titles of the Saints' days, &c. in the Calendar are throughout given more fully [1] (as will be seen by reference to pp. 39—63 of the Prayer-Book), and one or two more days to be observed are inserted, i.e. against Jan. 30, K. Charles Mart.—against May 27, Ven: Bede Pr:—and against June 17 (*erroneously* for June 22) St. Alban [m].]

[At the bottom of the first page is the following "prickt" note.]

*The first lessons are y^e same as before: only y^e 6^th of Exodus, w^ch was read Oct.* 1 *amongst y^e Apocrypha is now restored to its proper place in January; and so y^e following Lessons remove before it, till y^e first of October be again otherwise supplied. The same is to be said of some Apocryphal additions to Daniel, w^ch were read with y^e Canonicall chapters of y^e prophecy; but are now removed to y^e end of y^e Apocryphal Lessons. There are* 1^st *&* 2^nd *Lessons appointed for* 29^th *Feb: y^t y^e same service may not be read two daies together in y^e leap year.*

**Cosin's corrected copy, 1640-61.**

*THE KALENDAR with the table of lessons.*

[Cosin's corrections are but few in number, the following are the chief.]

Purif. of Mary. *Presentation of Christ, commonly called The Purification of the Virgin Mary.*

Annunc. of *Christ to y^e Virg.* Mary.

Augustine *sent to convert y^e Saxons.*

St. Peter *and St. Paul.* Apost.

Richard [*stet*] [n] Alphege [*stet*] [n]

Dunstan [*stet*] [n]

John Evan. *ante port. Lat.*

[Mar. 24] Mit. Reg. Iaco

[June 19] Nat. K. James

**Sancroft's fair copy, 1661.**

+ △ *THE KALENDAR with the table of Psalms and* [*stet*] *Lessons.*

[Sancroft's corrections are but few in number, and are as follows.]

Convers: Paul.

Barnabas

[In margin to each is written]

*print it in red letters* [o]

Feb. 24. *Note that in every Leape yeare S. Matthias is to be kept and observed on the* 25 *day.*

February 29.

[added]

[p] *In leap yeare* [Ps.] 29 [Deut.] xiv [Luk.] xi [p]. [Deut.] xv [Ephes.] v.

John Evang. *ante Port.* Lat.

Augustine, *sent to convert the Saxons.*

Init. Reg. Carol.

Dog dayes

Dog dayes end [q]

[1] The "Christmas Day" is left standing, but in the Convocation copy it is altered to *Nativitie of Christ.*

[m] The Venerable Bede gives the date distinctly as "Passus est. B. Albanus die decimo Kalendarum Juliarum," i.e. the 22nd of June. This as written in roman figures xxii. might be easily read xvii. if the second letter was not made perfectly, and hence probably the error. It is perpetuated in all the Sealed Books, as well as in all modern editions of the Prayer-Book.

[n] The word stet has been written in by Sancroft.

[o] These corrections respecting the rubrications in the Kalendar appear to arise from carelessness of the printers, as the errors vary in the different editions.

[p] In the Convocation Book these four lessons are written in thus: Deut. xiv. Matt. vii. Deut. xv. & Rom. xii. In the Sealed Books, Deut. xiii. Matt. vii. Deut. xiv. and Rom. xii.

[q] In Sancroft's book the columns for the Psalms for February and March are corrected, and the names of the Months opposite the beginning of the Kalends in the middle of each month are erased. The Astronomical notes are left.

*TABLES AND RULES for the Moveable & Immoveable Feasts, Together with ye days of fasting and abstinence through ye whole year.*

[This title is inserted, with a marginal direction to the printer.]

*This to be placed before ye Kalendar.*

*RULES TO KNOW WHEN THE MOVEABLE FEASTS and Holy daies begin.*

*Easter-day (on wch ye rest depend) is allwaies ye first Sunday after ye first Full Moon which happens next after the one & twentieth day of March; and if the Full Moon happens upon a Sunday, Easter day is the Sunday after.*

*Advent Sunday is allwayes the nearest Sunday to ye Feast of Saint Andrew, whether before or after.*

[Here follows the Table as printed in ed. 1662. See Prayer-Book, p. 31.]

## Cosin's corrected copy, 1640-61.

[The page containing "To find Easter for ever," has the following written beneath it.]

*A Table of all the feasts that are to be observed [in the Church of England through][r] the yeare.*

*All the Sundays in ye yeare, &c.*
*ut infra post Calendarium*

*A Table of ye Vigils, fasts & days of Abstinence to be observed in the yeare.*

*The Eves and Vigils before*
*The Nativity ut infra ibm.*

*Days of Fasting or abstinence*

*The 40 Dayes of Lent &c. ibm.*

[At the bottom of the same page, and in Sancroft's handwriting, is the following]

*By the Ecclesiastical lawes of this Realme, there be some times in the yeare, wherein marriages are not usually solemnized as.*

*From* { *Advent* / *Septuag.* / *Rogation.* } *Sunday untell* { *8 daies after the Epiphanie* / *8 daies after Easter* / *Trinitie Sunday.* }

## Sancroft's fair copy, 1661.

[Contents of the two MS. leaves inserted in Sancroft's copy.]

*TABLES AND RULES for the Moveable and Immoveable Feasts Together wth the dayes of Abstinence through the whole yeare.*

*Rules to know, when the Moveable Feasts, & Holy daies begin.*

*Easter daie (on wch the rest depend) is allwaies the fourth Sunday after ye New Moon wch happens upon or next after the Nones of March And if the New Moon happeneth upon a Sunday, reckon that inclusively for one of ye fower.*

[*Advent Sunday is allwaies the nearest Sunday to the feast of S. Andrew whether before or after.*

*Septuagesima* / *Sexagesima* / *Quinquagesima* / *Quadragesima* } *Sunday is* { 9 / 8 *weekes before* / 7 *Easter* / 6

*Rogation Sunday* / *Ascension Day* / *Whitsunday* / *TrinitySunday* } is { 5 weekes / 40 dayes / 7 weekes / 8 weekes } *after Easter*

*A calculation table of the . . .*

[See p. cxxv.]

[r] These words are written over the line, and apparently by Sancroft.

[Then follows the Table of Days as printed in ed. 1662.]

THESE *A Table of all the Feasts y^t are* to be observed FOR HOLY DAYS and none other *in y^e Church of England through y^e yeare :*

That is to say: All Sundays, &c.

*A Table of the Vigils, Fasts & days of Abstinence . . .*
*Days of Fasting or Abstinence.*
*Certain solemn days for which particular services are appointed.*

[The list of the Feasts is corrected so as to bring it into accordance with Sancroft's "fair copy," and the Table of Vigils, Feasts, Daies of abstinence, and Certain Solemn Days, added as in printed copy of ed. 1662. See Prayer-Book, p. 31.]

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### Cosin's corrected copy, 1640-61.

[At the end of the Calendar the following corrections are made in the printed copy.]

THESE to be observed for HOLY DAYES and none other, &c.

The dayes of the feastes . . . . Of the *Presentation of Christ Commonly called the* Purification.

Of the *Annunciation of Christ commonly called the* Annunciation of the blessed Virgin.

[The above corrections being erased, they do not appear in Sancroft's copy.]

*The Evens or Vigils before*
1. *Y^e Nativitie of o^r Lord.*
4. *Easter Day.*
5. *Ascension Day.*
6. *Pentecost.*
2. *Purification of y^e Virg. M.*
3. *Annunciation of our Lord.*
7. *All Saints.*
8. *All y^e feasts of y^e Apostles except St. John y^e Evangelist & Philip & James.*

[The above corrections and additions, with also some few other minor verbal alterations, appear to have been followed in substance by the two transcripts of Sancroft, but the page is very confused.]

### Sancroft's fair copy, 1661.

THESE TO BE OBSERVED as &c.

[In Sancroft's book this page is erased, and a Corrected copy is given on the two leaves inserted before the Kalendar, on which is written as below.]

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### Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.

[In Cosin's copy the following has been written out fairly by Sancroft, on two smaller leaves, inserted with others at the beginning of the book.

In Sancroft's fair copy it has been written out on two folio leaves, inserted before the Kalendar.]

A *TABLE of all the Feasts that are to be observed in the Church* of *England through the year.*

*All Sundaies in the yeare.*
*The Days of the Feasts of*
*The Circumcision of our Lord Jesus Christ.*
*The Epiphany.*
*The Conversion of S. Paul.*
*The Purification of the blessed Virgin.*
*S. Matthias the Apostle.*
*The Annunciation of the blessed Virgin.*
*S. Mark the Evangelist.*
*S. Philip and S. Jacob the Apostles.*
*The Ascension of our Lord Jesus Christ.*

[Pages inserted in Cosin's and Sancroft's copies.]

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

*S. Barnabas.*
*The Nativity of S. John Baptist.*
*S. Peter the Apostle.*
*S. James the Apostle.*
*S. Bartholomew the Apostle.*
*S. Matthew the Apostle.*
*S. Michael and all Angels.*
*S. Luke the Evangelist.*
*S. Simon and S. Jude, the Apostles.*
*All Saints.*
*S. Andrew the Apostle.*
*S. Thomas the Apostle.*
*The Nativity of our Lord.*
*S. Stephen the Martyr.*
*S. John the Evangelist.*
*The Holy Innocents.*
*Monday and Tuesday* } *in Easter-Weeke.*
*Monday and Tuesday* } *in Whitsun-Weeke.*

*The 5 day of November being the day of the Papists Conspiracie &c*

*The 29 day of May being the day of the Kings Birth and Returne.*

[In Cosin's copy the first page of the fair transcript by Sancroft ends here, as well as the folio page in Sancroft's "fair copy." In both, the verso of the first leaf is blank, and on the recto of the second leaf commences]

*A TABLE of the Vigils, Fasts & daies of Abstinence to be observed in the yeare.*

*The Evens or Vigils before*
*The Nativity of our Lord.*
*The Purification of the Blessed Virgin Mary.*
*The Annunciation of the Blessed Virgin.*
*Easter-Day.*
*Ascension-Day.*
*Pentecost.*
*S. Matthias.*
*S. John Baptist.*
*S. Peter.*
*S. James.*
*S. Bartholomew.*
*S. Matthew.*
*S. Simon and S. Jude.*
*S. Andrew.*
*S. Thomas.*
*All Saints.*

*Note, that if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.*

---

*Daies of Fasting or Abstinence.*

1. *The 40 daies of Lent especially Ash Wednesday & Good Friday*

*The Embrowes . . . [illegible] Passion Weeke before Easter.*

*daies*
*The ember weekes at the 4 Seasons, being the Wednesday Friday & Saturday after the first Sunday in Lent. the feast of Pentecost Sept. 14 Dec. 13*

3. *The three Rogation daies, being the Monday, Tuesday & Wednesday before Holy Thursday, or the Ascension of our Lord:*

4. *All the Fridaies in the yeare except those that fall within ye twelve daies of Christmas.*

5. *The 30th of January being the day of the Murder & Martyrdom of King CHARLES the first.*

6. *By the ecclesiastical laws of this realme there be some times in the yeare, wherein Marriages are not usually solemnized as from*

*Advent*
*Septuag.* } *Sunday until* } 8 *daies after the Epiphanie.*
*Rogation* } 8 *daies after Easter.*
*Trinitie Sunday.*

[At the bottom of the page is written.]

*The Kalendar wth the Table*, &c.

v. ✝
Δ

[The verso of this leaf is blank.]

## Sancroft's fair copy, 1661.

[Continuation of the two MS. pages inserted in Sancroft's copy.]

*A Calculation Table of the Moveable Feasts for yeares v. ad not φ.*[s]

A *Table to find Easter for Ever v. ad not.* Δ ✝[t]

*A Table of all the Feasts . . .*

[See p. cxxiii.]

## Cosin's Prayer-Book, 1619.

"*These to be observed for Holydays, and none other*[u].] I suppose this whole page to be but the printer's work, no order of the Church, as appears by the sequent declaration of the beginning and ending of the lawyers' terms; for what had churchmen to do with them? And so here for holydays, I never could see where it was appointed, that these here should be observed and no other. Which are holydays, and which are not, according to the purpose and intent of our Church, appears by the lessons appointed before as proper for holydays, where are many more days accounted holy, than here are by the ignorance of the printer. In the statute of 5 Edw., cap. 3, these indeed were appointed, and none other; but that statute being repealed, 1 Mary I. cap. 2, and being not since revived, we are to stick rather to the authority of this service-book, in the catalogue of lessons proper (as before), rather than to the printer's pleasure and ignorance. I cannot tell; it seems the printer was loth to lose the work of his servants so many holydays in the year as he saw proper lessons appointed for before, and therefore he comes stealing in with this lay-direction, which the people's indevotion and carelessness of observing any day was ready enough to lay hold on and to make a rule of, though it be no more a part of the service-book established by the Church, than that the lawyers' terms should have their beginning and ending as is here noted."

"*A brief declaration when every term beginneth and endeth.*] What has this to do with so holy and divine a book? There are almanacks enough to hold it."

[s] The reference will be found page cxxi.
[t] The reference will be found page cxx.
[u] Bp. Cosin has written against this, "*The 5th* exception of the Surveyor."

A BRIEFE DECLARATION when every term beginneth, &c.
[The title, with all that belongs to it, is erased.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

A BRIEFE DECLARATION when every Terme beginneth or endeth, &c.
[is wholly erased.]

**Cosin's Prayer-Book, 1638.**

"*A brief declaration when every term beginneth and endeth.*] This declaration of the terms, which is here annexed to the observation of holydays, was first made and set forth by the Injunctions of King Henry VIII. and the convocation of the clergy, A°. 1536, where it was ordered, that the people might freely go to their work upon all such holydays (as were usually before kept) which fell either in the time of harvest, (counted from the first day of July to the 29th of September,) or in any time of the four several terms when the king's judges sat at Westminster. But yet these holydays (here in our book mentioned) are specially excepted by those Injunctions of King Henry VIII. and his clergy-convocation, and commanded to be kept solemn and holy by every man, the harvest-time and the term-time notwithstanding. And therefore I see no use of this declaration when the terms begin and end to be added to our holydays in this place, for neither was it permitted in King Henry the VIIIth's time, nor is it in ours, that any man should go to his work upon these days appointed to be kept sacred, whether they fall in term-time or no."

**Lords' Committee, 1641.**

*Considerations*, No. 4: "Whether Lessons of Canonical Scripture should not be put into the Kalendar instead of the Apocrypha."

**Savoy Conference, 1661.**

*Exceptions of Ministers.* "Whereas divers chapters of the apocryphal books appointed to be read are charged to be . . . . of dubious and uncertain credit, it is therefore desired that nothing be read in the church for lessons, but the holy Scriptures of the Old and New Testament."

[These two notes upon the Apocryphal lessons illustrate the paragraph on p. cxxi. The space did not allow of their insertion in their proper place, and therefore they are printed here.]

It will have been seen that hitherto, although the corrections have been very numerous, no important questions have been involved. They have been mostly editorial; but it is evident that they were carefully considered, by the fact that a great many of Cosin's proposals appear to have been erased, and even the Convocation copy differs frequently from the fair copy of the corrections which had passed Committee.

The next correction is an important one, and it is therefore shewn more clearly, the inserted words being written over the line.

*for*
THE ORDER WHERE MORNING
*daily to be said and used throughout the yeare.*
AND EVENING PRAYER shall be used and said—

[§ 1.] The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel, except it shal be otherwise

**Cosin's corrected copy, 1640-61.**

THE ORDER WHERE *for* MORNING AND EVENING PRAYER.
shall *daily to* be used and sayd *throughout the yeare.*

[Before the title Cosin has written]
*Set the first Title and y^e 2 orders following on the other side, retro, with a fayre compartment before it* [*and in Italick letters*][x]

[§ 1.] The Morning and Evening prayer shall . . . . of the place. And the Chancels shall *be devided from the body of the Church and* remain as they have done in times past.

[In the margin is written]
*& adde this title here, "An Order for the Ornaments to be used in y^e Church."*

[The corrections to the above rubric are however all erased, but whether by Sancroft or not there is no evidence to shew.]

**Sancroft's fair copy, 1661.**

THE ORDER WHERE *for*, &c.

[Same correction in title as above.]

[§ 1.] The Morning and Evening, &c.

[No correction in this rubric.]

**Cosin's Prayer-Book, 1638.**

"*Shall be used in the accustomed place, &c.*] Which word 'accustomed' was added here of purpose, that it might refer to the use of former times, and not to the later alterations, that some of the ordinaries and people had made in or after the fifth year of King Edward the VIth. For the second liturgy then compiled hath not this word 'accustomed' put into the rubrics[y].

"And *that accustomed place* was the quire, as appeareth by the first words of the first book, set forth in the second year of King Edward the VIth.: 'The priest being in the quire, shall begin the Morning Prayer with a loud voice.' But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the beginning of Queen Elizabeth's reign, that the minister had a desk or a smaller pulpit set up for him, whereat to read divine service and the lessons, in the body of the parish church, whereas aforetimes he performed all his office at his own seat in the chancel, and so in divers places, where the ordinary did not alter it, he doth still, turning himself only towards the people that be in the body of the church, when he readeth the lessons."

**Lords' Committee, 1641.**

"*Memorandum*, That the reading-desk be placed in the church, where divine service may best be heard of all the people."

[x] These words added by Sancroft.

[y] See Prayer-Book, p. 64.

determined by the Ordinary of the place; and the Chancels shall remaine as they have done in times past.

[There are no corrections in the above rubric.]

### Cosin's Prayer-Book, 1638.

"*Except it shall be otherwise determined by the ordinary.*] But note here, that their power was limited and restrained to the reading of Morning and Evening Prayer only; so that the Communion-service was by this very order and law here reserved to the chancel, neither had any ordinary a liberty or power given him to bring it, or give leave to have it brought, into the body of the church, and to place the communion-table there, as in divers parish churches of this realm, and especially in cities or other great towns, they, and the churchwardens, with their ministers, have presumed to do at their own pleasure. Nor had the ordinaries any power neither to alter the accustomed place of the Morning and Evening Prayer, but only where there was some controversy about it, what place was the most convenient for the reading thereof.

"*And the chancels shall remain as they have done in times past.*] That is, distinguished from the body of the church by a frame of openwork, and furnished with a row of chairs or stools on either side; and if there were formerly any steps up to the place where the altar or table stood, that they should be suffered to continue so still, and not to be taken down and laid level with the lower ground, as *lately* they have been by violence and disorder, contrary to law and custom."

### Savoy Conference, 1661.

[§ 1.] *Exceptions of Ministers.* We desire that the words of the first rubrick may be expressed as in the book established by authority of parliament 5 and 6 Edw. VI.

*Answer of Bishops.* We think it fit that the rubric *stand as it is, and all to be left to the discretion of the ordinary.*

### Cosin's Articles of Visitations, 1627[z].

"Is there a partition between the body of the church and the chancel? and if not, when, and by whom, and by what authority was it taken down?"

### Cosin's Articles of Visitations, 1662[a].

"Is there a partition between your church and your chancel, a comely fair table placed at the upper part of it, for the Administration of the Sacrament of the Lord's Supper?"

[z] These were the "Articles to be inquired of by the Churchwardens and Swornmen," issued by Cosin when he was Archdeacon of the East Riding, Yorkshire. They were printed at London in 1627, reprinted in Cosin's Works (A.C.L.), vol. ii. p. 1.

[a] These are the Visitation Articles after he was Bishop of Durham, and are probably those which were brought forward in Convocation, March 8, 1662, and submitted to the Archbishop of Canterbury. See INTRODUCTION under this date. They are printed in Cosin's Works (A.-C.L.), vol. iv. p. 505.

[§ 2.] "And here is to be noted that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such ornaments in the Church, as were in use by authority of Parliament in the second yeer of the reign of *K.* EDWARD the Sixt, according to the Act of Parliament set forth in the beginning of this Book."

*such ornaments of the Church and of the Ministers thereof at all times of their ministration, shall be retained and be in use, as were in this Church of England by the*

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**Cosin's corrected copy, 1640-61.**

[§ 2.] And here is to be noted that, the Minister at the time of the Communion, and at *all* other[b] times, &c.

[The rest of the rubrick is erased, and then is written by Cosin himself in the margin.]

. . . *such ornaments of the Church & of the Ministers thereof at all times of their ministration shalbe reteined & be in use as were in this Church of England by the Authority of Parliament in the second year of the reigne of K. Edw. VI. That is to say . . .* [*a surplice.*][c]

*These are the words of y^e^ Act itself v. supra*[d].

[There is also an additional direction written across the middle of the page, and before "AN ORDER," &c.]

*Place at y^e^ end hereof on the other side a fleuron.*

---

**Sancroft's fair copy, 1661.**

[§ 2.] And here is to be noted, &c.

[The rubrick is wholly erased, and instead]

*And heere is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration shall be reteined & be in use, as were in this Church of England by the Authority of Parliament in the second year of the reigne of K. Edw. VI.*

[In the margin is added the following note,]

*These are the words of the Act itself,* § *penult ut supra*[e].

---

[b] The Edition of the Prayer-Book used, i.e. of the year 1619, is one of those printed with "and at other times," instead of "and at all other times." The word *all* is written in (no doubt by Cosin). It is afterwards erased, and the word "*omit*" written in margin (Qy. by Cosin). This in turn is marked through, as well as the greater part of the rubrick itself.

[c] Cosin appears to have left space marked by a row of points, to have a list of ornaments filled in after discussion, according to the note in his "Considerations," 1641 (vide page cxxxvi.) The Bishops not agreeing to a definite list, the points are erased. The words "A surplice" have been written in with darker ink than the rest, and so at a different time.

[d] These words appear to have been written in by Sancroft, probably to express the reason of the change as adopted by the Committee, as he has repeated them in the copy which, it is presumed, he prepared for the consideration of Convocation itself.

[e] This is the last clause but one (No 25) of the Act of Uniformity of Elizabeth, which was printed at the beginning of the Prayer-Book used for the corrections, [see Introduction, p. xlii.] It will have been already observed that there was a difference between the *rubrick* as inserted in the Prayer-Book in Elizabeth's reign and the *clause* of the Act of Parliament.

[*See next page.*

[Notes on the Second Rubrick.]

**Cosin's Prayer-Book, 1619.**

[§ 2.] "*As were in use.*] And then were in use, not a surplice and hood, *as we now use*, but a plain white alb, with a vestment or cope over it; and therefore, according to this rubric, are we all still bound to wear albs and vestments, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the ceremonies therein used. If any man shall answer, that now the 58*th canon** hath appointed it otherwise, and that these things are alterable by the direction of the Church wherein we live; I answer, that such matters are to be altered by the same authority wherewith they were established, and that if that authority be the convocation of the clergy, as I think it is (only that), the †14*th canon* commands us to observe all the ceremonies prescribed in this book. I would fain know how we should observe both canons[f]."

* [*The* 58*th Canon* (*of* 1603) *referred to by Cosin, runs as follows.*

"Every Minister saying the publick Prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or correctness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are graduates shall wear upon their surplices . . . such hoods," &c.]

[*Note from previous page continued.*]

For the sake, however, of ready reference they are both printed here.

| The words of the ACT OF PARLIAMENT were (1 Eliz. cap. 2. § 25)— | The words of the RUBRIC in Elizabeth's and subsequent Books were— |
|---|---|
| (a) Provided always, & be it enacted, that such ornaments of the Church, and of the Ministers thereof, | (a) And here is to be noted that the Minister at the time of the Communion, and at all other times in his ministration, |
| (b) shall be *retained* and be *in use* | (b) *shall use* such ornaments in the Church, |
| (c) as was in this Church of England by the Authority of Parliament, | (c) as were in use by Authority of Parliament |
| (d) in the second year of the reign of King Edward VI. | (d) in the second year of the reign of King Edward the VI. |
| (e) until other order shall be therein taken by authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this Realm. | (c) according to the Act of Parliament set in the beginning of this book. |
| | (e) [*omitted.*] |

This note, giving the *reason* of his altering the rubrick in 1662, is valuable, as it explains at once how the word "*retained*" came to be inserted.

[f] Bp. Cosin has added (evidently at a later time), "But the act of parliament, I see, refers to the Canons, and until such time as other order shall be taken."

[Notes on the Second Rubrick continued.]

[*The 24th Canon (of the same series, 1603), provides as follows.*

"In all Cathedral and Collegiate Churches the Holy Communion shall be administered . . . the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistoller agreably, according to the Advertisements published *Anno 7 Eliz.*]

[*The Advertisements thus referred to, are* "Advertisements partly for due order, in the public Administration of Common Prayers, and using the holy Sacraments, and partly for the Apparel of all persons ecclesiastical, by virtue of the Queen's Majesty's letters commanding the same, the 25th day of January in the seventh year of the reign (1564) of our Sovereign Lady Elizabeth &c.

". . . . Item, in Ministration of the Holy Communion *in the Cathedrall and Collegiate Churches*, the *principal* Minister shall use a Cope with Gospeller and Epistoler agreably; and at all *other* prayers, to be sayde at the Communion table, to use no copes but surplesses.

"Item, that the Deans and Prebendaries wear a surplesse with a silke hoode in the quyer, &c.

"Item, that *every* Minister saying *any* publique Prayers, or ministringe of the Sacramentes, or other rites of the Church, shall weare a comely surples with sleeves, *to bee provided at the charges of the Parish.* And that the Parish *provide* a decent table," &c.]

[It is to be observed that these in Elizabeth's Advertisements followed on, in consecutive order as printed above, and were not separated as in the Canons of 1603.]

†[*The 14th Canon referred to by Cosin orders that* "all Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer . . . without either diminishing . . . or adding anything in the matter or form thereof."]

**Cosin's Prayer-Book, 1638.**

"*At the time of the Communion.*] And at the celebration of the holy Communion it was ordained, by the rules and orders of the first liturgy set forth by the Church of England, and confirmed by authority of parliament, in the second year of the reign of King Edward the VIth.: [§ 74] 'That the priest who shall then execute the holy ministry, shall put upon him the vesture appointed,' &c.: . . . and, 'that other priests and deacons, who shall help him in that ministration, shall have upon them likewise the vestments appointed for their ministry; that is to say, albs with tunicles:' &c.

"*And at* all *other times of his ministration.*] That is, (as is set forth in the first liturgy of King Edward before mentioned,) [§ 2] 'in the saying or singing of matins and evensong, baptizing and burying, the minister in parish churches, and chapels annexed, shall use a surplice. And in all cathedral churches and colleges, the deans, &c., may use in the quire, besides their surplices, such hoods,' &c.

"The word 'all' here had been divers years omitted in the editions of this book, contrary to the true copy of it, set forth in the first year of Queen Elizabeth, (which was done either by the negligence of the printer or upon design,) until King Charles the First, in the first year of his reign, commanded it to be restored, and sent me to his printing house to see it done; ever since which time it has so continued.

[Notes to the Second Rubrick continued.]

**Cosin's Prayer-Book, 1638.**

"*As were in use, &c.*] Among other ornaments of the church that were then in use, the setting of two lights upon the communion-table or altar was one, appointed by the king's Injunctions * (set forth about that time, and mentioned or ratified by the act of parliament here named [g],) whereby all other wax-lights and tapers, which in former times of superstition men were wont to place before their shrines and images of saints, being taken away and utterly abolished, it was required, that two lights only should be placed upon the altar, to signify the joy and splendour we receive from the light of Christ's blessed gospel. *Bene B. Lutherus in formula missæ sive Communionis, quam Wittenburgensi Ecclesiæ anno superioris seculi vicesimo tertio præscripsit, Nec candelas (inquit) nec thurificationem prohibemus, sed nec exigimus; esto hoc liberum* [h].

* [*The following is the paragraph from the Injunctions of* 1547 *referred to by Cosin.*

"They shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still [i]."]

*By authority of parliament.*] Which confirmed both the first liturgy and the Injunctions of King Edward the Sixth [k].

*In the second year of the reign of King Edward the Sixth.*] For it is here to be noted, that in his time there were two several liturgies, and two several acts of parliament made to confirm them. One in the second year, and another in the fifth year of his reign. In which fifth year, (upon the disuse which some men made of the former ornaments, or upon the displeasure that other men took against them both at home and abroad,) it was appointed by the second liturgy, and enacted by parliament authority, 'That the minister, at the time of the Communion, and at all other times in his ministration, should use neither alb, vestment, nor cope; but being an archbishop or bishop,

[g] If the act referred to is 2 & 3 Edw. VI., c. 1, then by it the Book of Common Prayer is enjoined; but it cannot be said that these Injunctions are directly either mentioned in it or ratified by it as Cosin implies. It is true that the preamble of the Act probably refers to Edward's Injunctions, when it speaks of "his Highnes' council having *divers times* assayed to stay innovations," &c. Also it may be argued that the Prayer-Book, which the Act enjoins, refers directly in one of the rubrics (§ 133) to "such form as is appointed by the King's Majesty's injunctions," and so acknowledges their existence and authority. Still, on the whole, it is not clear to what passage Cosin refers which could be said to amount to a distinct *ratification*.

[h] This Latin is from Calixtus, already noted. The reference is to the Formula Missæ seu Communionis pro Ecclesia Wittenbergensi ad 'Lectio Evangelii.' Lutheri Op., tom. ii. fol. 384. Witteb. 1562.

[i] Cardwell (quoting from Burnet) gives as the Parliamentary *authority* for the issue of these Injunctions by the Council, the Act 31 Henry VIII. cap. 8; but he himself points out that it was more probable the Council proceeded under Act 28 Henry VIII. cap. 7, and 35 Henry VIII. cap. 1.

[k] Vide note g.

[Notes to the Second Rubrick continued.]

**Cosin's Prayer-Book, 1638.**

should have and wear a rochet; and being a priest or deacon, should have and wear a surplice only.' And yet this latter book, and act of parliament thereunto annexed, did not condemn either the ornaments, or any thing beside that was appointed in the former book, but acknowledged it all to have been 'a very godly order, agreeable to the Word of God and the primitive Church †.' Whereupon, by authority of parliament, in the first year of Queen Elizabeth [l], albeit it was thought most meet to follow and continue the order of divine service in Psalms, lessons, hymns, and prayers, (a few of them only varied,) which was set forth in the fifth year of King Edward; yet for the ornaments of the church, and of the ministers thereof, the order appointed in the second year of his reign *was retained and the same are we bound still to observe.* Which is a note wherewith those men are *not so well acquainted as they should be*, who inveigh against our present ornaments in the church, and *think them to be innovations* introduced lately by an arbitrary power, against law; *whereas, indeed, they are appointed by the law itself.* And this Judge Yelverton acknowledged and confessed to me, (when I had declared the matter to him, as here I set it forth,) in his circuit at Durham, not long before his death, having been of another mind before.

"*According to the act of parliament set forth in the beginning of this book.* § *penult.*, in these words: 'Provided always, and be it enacted, that such ornaments of the church,' (whereunto the adorning and decent furniture of the communion-table relate,) 'and of the ministers thereof,' (as the alb or surplice, vestment or cope, with the rochet and the pastoral staff before mentioned,) 'shall be retained and be in use, as was in this Church of England, by authority of parliament, in the second' (not the fifth) 'year of the reign of King Edward the Sixth; until other order shall be therein taken, by the authority of the queen's majesty, with the advice of her commissioners appointed and authorized under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm.' Which other order, *so qualified* as is here appointed to be, was never yet made [m].

† [*The following are the words of the Act of Parliament*, 5 & 6 Edw. VI. c. 1, *referred to by Cosin*:—

"Where[as] there hath been a very godly order set forth by authority of parliament for common prayer, and administration of the Sacrament," (referring to that of the second year of the king's reign,) "to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church."

[l] Act of 1 Eliz. c. 2. § 1 and 13.

[m] It is not clear to what qualification Cosin refers. The Advertisements of 7th of Elizabeth were issued "by vertue of the queenes Majesties Letters commanding the same," and they were agreed upon and subscribed by the Primate and five Bishops "Commissioners in causes ecclesiastical."

[Notes to the Second Rubrick continued.]

**Cosin's MS. Notes.**

"*Ceremonies abolished.*] He[Bucer] likewise finds fault there with those Ministers that still used vestments and lights in the Church, with the gestures of bowing and crossing. .... All which he wished to have altered, and so it was in the 5th of Edward VI.

"But in the beginning of Queen Elizabeth, *all the ornaments* of the Church were restored again, by the Act of Uniformity, and the posture of the table in the place where the altar stood, was specially appointed by the queen's injunctions[n].

[§ 2.] "*Such ornaments, &c.*] The particulars of these ornaments (both of the church and of the ministers thereof, as in the end of the Act of Uniformity,) are referred not to the fifth of Edw. VI., as the service itself is in the beginning of that Act, for in that *fifth* year were *all ornaments* taken away, (*but a surplice only*,) both from bishops and priests, and all other ministers, and nothing was left for the church, but a font, a table, and a linen cloth upon it, (at the time of the Communion only,) but to the *second* year of that king, when his Service-book and Injunctions were in force by authority of parliament. And in those books many other ornaments are appointed; as, two lights to be set upon the altar or communion-table, a cope or vestment for the priest and for the bishop, besides their albs, surplices, and rochets, the bishop's crozier-staff, to be holden by him at his ministration and ordinations; and those ornaments of the church, which by former laws, not then abrogated, were in use, by virtue of the statute 25 Henry VIII.[o], and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edw. VI., and being still in force by virtue of this rubric and act of parliament.

[§ 2.] "*Such ornaments as were in use in the second year of King Edward VI.*] In that year, by the authority of parliament, was this order set forth, in the end of the Service-book then appointed. At Morning and Evening Prayer, the administration of baptism, the burial of the dead, &c. in parish-churches, the minister shall put upon him a surplice; in cathedral and collegiate churches, and in colleges, the archdeacons, deans, presidents and masters, may use the ornaments also belonging to their degrees and dignities. But in all other places

[n] Injunctions, 1 Elizabeth = 1559.

[o] The following is the last section of the Act 25 Hen. VIII. c. 19, which enacts the revision of the Canon Law by thirty-two commissioners to be appointed by the crown: "Provided also that such canons, constitutions, ordinances and synodals provincial being already made, which be not contrariant, nor repugnant to the laws, statutes and customs of this realm, nor to the damage or hurt of the king's prerogative royal, shall now still be used and executed as they were afore the making of this Act, till such time as they be viewed, searched or otherwise ordered and determined by the said two and thirty persons, or the more part of them, according to the tenor, form and effect of this present Act."

[Notes to the Second Rubrick continued.]

**Cosin's MS. Notes** (*continued*).

it shall be free for them whether they will use any surplice or not. The bishop administering the Lord's Supper, and celebrating the Sacraments, shall wear a rochet or alb, with a cope or vestment; and he shall have also his pastoral staff. And before the Communion, upon the day appointed for the celebration of the Lord's Supper, the priest having on him an alb, with a vestment or cope, shall stand at the altar; and where there be many priests and deacons, so many of them as be needful shall help the chief minister, having albs or tunicles upon them.

"These ornaments and vestures of the ministers were so displeasing to Calvin[p] and Bucer, that the one in his letters to the Protector, and the other in his censure of the liturgy, sent to Archbishop Cranmer, urged very vehemently to have them taken away, not thinking it tolerable, that we should have any thing common with the papists, but shew forth our Christian liberty, in the simplicity of the gospel.

"Hereupon, when a parliament was called, in the fifth year of King Edward, they altered the former book, and made another order, for vestments, copes, and albs not to be worn at all; allowing an archbishop, and a bishop, a rochet only, and a priest or deacon to wear nothing but a surplice.

"But by the Act of Uniformity the parliament thought fit, not to continue this last order, but to restore the first again; which since that time was never altered by any other law, and therefore *it is still in force* at this day.

"And both bishops, priests and deacons, that knowingly and wilfully break this order, are as hardly censured in the preface to this book concerning ceremonies, as ever Calvin or Bucer censured the ceremonies themselves. Among other ornaments of the church also then in use, in the second year of Edw. VI. there were two lights appointed by his injunctions (*which the parliament had authorized him to make*[q], and whereof otherwhiles they made mention, as acknowledging them to be binding,) to be set upon the high-altar, as a significant ceremony of the light which Christ's Gospel brought into the world; and this at the same time, when all other lights and tapers superstitiously set before images, were by the same Injunctions, with many other absurd ceremonies and superfluities, taken away. These lights were (by virtue of this present rubric, referring to what was in use in the second of Edw. VI.) afterwards continued in all the queen's chapels, during her whole reign; and so are they in the king's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges to this day.

"It was well known, that the

[p] The vestments and ornaments are not mentioned specially in this letter.

[q] See note i, p. cxxxii.

[Notes to the Second Rubrick continued.]

**Cosin's MS. Notes** (*continued*). Lord-treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of fronts, palls and books, upon his altar. The like did Bishop Andrewes[r], who was a man who knew well what he did, and as free from popish superstition as any in the kingdom besides. In the latter end of King Edward's time they used them in Scotland itself, as appears by Calvin's Epistle to Knox, and his fellow-reformers there, *anno* 1554, *Ep.* 206, where he takes exception against them, for following the custom of England.

"To this head we refer the organ, the font, the altar, the communion-table, and the pulpit, with the coverings and ornaments of them all; together with the paten, chalice, and corporas, which were all in use in the second of Edw. VI. by the authority of the acts of parliament then made."

**Cosin's Considerations, 1641.**

"And in the same rubric, 'The minister is appointed to use *such ornaments* in the church, and at all times in his ministrations, as were in use in the second year of King Edward the Sixth, according to the Act of Parliament.' But what those ornaments of the church and of the ministers were, is not here specified, and they are *so unknown to many*, that by most they are *neglected*. Wherefore it were requisite that those ornaments used in the second year of King Edward, should be here *particularly named* and set forth, that there might be no difference about them."

**The Lords' Committee, 1641.**

*Consideration, No.* 3. Whether the rubrick should not be mended, where *all* vestments in time of divine service, *are now commanded* which were used 2 Edw. VI.

*Innovations in discipline, No.* 3. Advancing candlesticks in many churches upon the altar so called.

**Savoy Conference, 1661.**

*Exceptions of Ministers.* [§ 2.] Forasmuch as this rubric seemeth to bring back the cope, albe, &c., and other vestments forbidden by the Common Prayer-Book, 5 & 6 Edw. VI., and so our reasons alledged against ceremonies under our eighteenth general exception we desire it may be *wholly* left out.

*Answer of Bishops.* For the reasons given in our answer to the 18th general, whither you refer us, we think it fit that the rubric continue as it is.

[The passage to which reference is more especially made, *perhaps*, is that in which the Surplice is among other "ceremonies" "excepted" by the ministers.]

This in brief may here suffice for the surplice; that reason and experience teaches that decent *ornaments and habits* preserve reverence, and are held therefore necessary to the solemnity of royall acts and acts of justice, and why not as well to the solemnity of religious worship.

[r] See the plan of Bp. Andrewes' Chapel. "Minor English Works," p. xcvii.

[Notes to the Second Rubrick continued.]

## Cosin's Reply to Fuller, 1658.

[Certain charges were made against Cosin when he was a Prebendary of Durham, *c.* 1640, by a Mr. Smart, and these were repeated in Fuller's Church History.]

Lib. ii. fol. 173. The Doctor is charged to have set up in the church of Durham a marble altar with cherubims, which cost two thousand pounds, with all the appurtenances thereof, namely, a cope with the Trinity, and God the Father in the figure of an old man; another, with the crucifix and image of Christ, with a red beard and blue cap. Besides he was accused for lighting two hundred wax candles about the altar on Candlemas day, for forbidding any psalms...&c.

[When Cosin saw the passage, he wrote a letter to a Mr. Warren in answer to it, dated Paris, April 6, 1658 (i.e. when in exile). In his reply he says, "The answers I gave in upon oath, and justified before their Lordships, were to this effect.]

1. "That the Communion Table in the Church of Durham, which is said to be *the marble altar with cherubims*, was not set up by me, but by the Dean and Chapter there (whereof Mr. Smart was one), many years before I became Prebendary of that Church, or ever saw the county. . . .

3. "That likewise the *Copes* used in that Church were brought in thither long before my time, and when Mr. Smart the complainant was Prebendary there; who also allowed his part (as I was ready to prove by the act book) of the money that they cost, for they cost but little.

4. "That as I never approved the Picture of the Trinity, or the image of God the Father in the Figure of an old man, or otherwise, to be made or placed any where at all, so I was well assured, that there were none such (nor to my knowledge or hearsay ever had been) put *upon any cope* that was ever used there among us: one there was that had the story of the Passion embroidered on it, but *the cope that I used to wear* was of plain white satin only, without any embroidery upon it at all[s]."

[The image of Christ is explained to have been on the top of Bp. Halford's tomb, of the fifteenth century.]

6. In the course of his reply he says, "Yet upon the Communion Table they that used to light the Candles (the sacrists and the virgers) never set more than *two fair candles*, with a few smaller size near to them, which they put there of purpose that the people all about might have the better use of them for singing the Psalms and reading the lessons out of the Bible; but two hundred was a greater number than they used all the church over, either upon Candlemas night or any other[t]."

---

[s] There are five Copes preserved at Durham, and they are now (Sept., 1876) in a glass case in the "New Library," formerly the Monastic Dormitory. On the upper part of one of them is handsomely embroidered the Crucifixion, and this is probably the one to which Cosin refers as having, "the story of the Passion." Another, of handsome crimson silk (and which was presented by Charles I.), represents David holding the head of Goliath. There is another of a red colour embroidered with foliage and cherubims. The Cope of "plain white Satin" does not appear to have been preserved.

[t] For the whole reply, and to similar charges, see the Answer to Fuller's Charge in Cosin's Works (A.-C. L.), vol. iv. p. 390.

On the opposite page the "Order for Morning Prayer" commences as follows :—

AN *The* ORDER FOR MORNING PRAYER daily thorowout the yeer.

[§ 7.] At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud voice some one *or more* of these sentences of the . . . . and then he shall say. . .

At what time soever a sinner doth repent him, &c.

*When ye wicked man turneth away from . . . .*

[The first sentence only is marked through, and then the following marginal direction to printer.]

"*And the rest of these sentences follow also ye last translation.*"

[To the last sentence is added]

no truth in us [*But*] *if wee confesse our sinns he is faithfull, and just, to forgive us our sinns and to cleanse us from all unrighteousnesse.*

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**Cosin's corrected copy, 1640-61.**

AN ORDER FOR MORNING PRAYER DAYLY, &c.

*The beginning of Morning & Evening Prayer.*

[§ 7.] At the beginning both of Morning prayer and likewise of Evening prayer the Minister (*yt is he who at the time ministreth or celebrateth the divine Service*)

[The above words erased, probably by Sancroft]

shall read with a loud voice some one *or more* of these sentences of the Scriptures that follow.

And then he shall say that which is written after the said sentences.

[The above words are erased, but *stet* put against them in Sancroft's hand.]

At what time soever a sinner, &c.

[The following additional sentences are written in Cosin's hand, and afterwards all struck through with a pen; against the last, however, is written the word *stet* in Sancroft's hand, and only this therefore appears in the "fair copy."]

*Esay. 55. v. 66. Seek ye the Lord while he may be found, Call ye upon him while he is neere.*

v. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him returne unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

v. 9. *If we confess our sinns, he is faithful and just to forgive us our sinns, and to cleanse us from all unrighteousness.* [*stet*]

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**Sancroft's fair copy, 1661.**

AN ORDER FOR MORNING PRAYER DAYLY, &c.

[The title is marked through, and the following words written instead,]

*The beginning of Morning & Evening Prayer.*

[§ 7.] At the beginning both of Morning Prayer and likewise of Evening Prayer,...one *or more* of these sentences.

[At the end of the last sentence is added,]

*v.* 9. *If wee confesse our sins, &c.*

[As above.]

Dearly beloved brethren the scripture, &c.
[§ 8.] after the Minister *all* kneeling.
[§ 9.] the Minister *Priest* alone *standing; ye people still kneeling.*
. . . wherefore we *let us* beseech him to grant . . .
[§ 10.] shall answer *here and at the end of all other prayers. Amen.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

*Then shall he say the exhortation.*

Dearly beloved brethren, &c.

[In Cosin's copy only is the above written, and afterwards erased.]

[§ 8.] A general Confession . . . after the Minister *all* kneeling.

[§ 9.] the Minister alone *standing, and all the people still kneeling.*

[§ 10.] shall answer *heere and at the end of all other prayers. Amen.*

[Here is written in as a new heading.]

*AN ORDER FOR MORNING PRAYER.*

[In the margin of Cosin's book is written]

*Place here a fleuron.*

*Sett here a fayre compartement before this title.*

**Cosin's Prayer-Book, 1619.**

[§ 8.] "*Kneeling.*] Kneeling is he most fit gesture for humble penitents . . . . . The 27th Canon takes order that the Communion be delivered to none but those that kneel; and it is as fit we should have the like order taken, that this following absolution be pronounced to none but those that kneel neither. For else there will be no excuse for us, nor no reason left us to render the puritans, why our Church should more punish them, or hinder them from the benefit of the Sacrament for not kneeling then, than it doth punish other men, or hinder them of the benefit of absolution, for not kneeling in the time of confession. It is a like case, and would be better thought on by men of wisdom and authority, whose neglect and carelessness in this kind gives not only cause of great offence and scandal to them that are reverently and well disposed, but withal is a cause of great impiety and scorn of our solemnity in God's service; and it is objected to us by the puritans, in their Survey, p. 71, and by the papists *passim.*"

**Cosin's Considerations, c. 1640.**

[§ 9.] "After the confession is appointed the absolution, which some ministers read *standing* and some kneeling. For uniformity herein, it should be declared what posture he ought to use, and the posture of kneeling is not agreeable to it, because it is no prayer to God, but pronouncing so many words to the people.

[§ 9.] "The words there (in the rubric) 'or remission of sins,' were added at the instance of the ministers[a] in the conference at Hampton Court; but it is no legal addition, for the Act of Parliament forbids it.

[a] Cosin had first written it "Puritans" and altered it to "ministers."

[§ 11.] Then shall the Minister begin *shall kneele and say* the Lords prayer with a loud *an audible* voice: *the people also kneeling & repeating it with him both here & wheresoever else it is used in Divine Service.*

[To the end of the Lord's prayer is added,]

*For thine is the kingdom, the power and the Glorie for ever and ever. Amen.*

### Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.

[§ 11.] Then shall the minister *shall kneel &* begin the Lord's Prayer with a loud voyce: *the people also kneeling & repeating it with him, both here & wherever else it is used in Divine Service.*

[In Cosin's copy *only*, is the following alteration]

Our Father which *who* art in heaven, &c.

[At end of the Lord's Prayer, after the word "evill," is added in both]

*Amen.*

### Cosin's Prayer-Book, 1619.

[§ 11.] "*Then shall the minister begin the Lord's Prayer.*] Here begins the service: for that which goes before is but a preparation to it, and is newly added in King Edward's second book in imitation of the liturgy and mass of the Church of Rome.

### Cosin's Considerations, c. 1640.

[§ 11.] "In the rubric before the Lord's Prayer, the minister is appointed to begin it, but the people are not appointed to say after him, as in cathedral churches and most places besides they use to do. To prevent all diversity therein, there wants an explanation to that purpose.

### Savoy Conference, 1661.

[§ 11.] *Exceptions of Ministers.* We desire that these words, "For thine is the kingdom, the power and the glory, for ever and ever. Amen," may be always added unto the Lord's Prayer.

*Answer of Bishops.* These words, "for thine is the kingdom," &c., are not in St. Luke, nor in the ancient copies of St. Matt., never mentioned in the ancient comments, nor used in the Latin church, and therefore questioned whether they be part of the gospel; there is no reason that they should be always used.

[§ 11.] *Exceptions of Ministers.* And that this prayer may not be enjoyned to be so often used in morning and evening service.

*Answer of Bishops.* It is used but twice in the morning and twice in the evening service; and twice cannot be called often, much less so often. For the litany, communion, baptism, &c., they are offices distinct from morning and evening prayer, and it is not fit that any of them should want the Lord's Prayer.

### Lords' Committee, 1641.

*Considerations, No.* 5. That the Doxology should always be printed at the end of the Lord's Prayer, and be always said by the Minister.

[§ 12.] Then likewise he shall say, &c.

[§ 13.] *Here all standing up the* Priest *shall say*

Glory be to the Father, &c.

*Answer.*

As it was in the beginning, &c.

Praise ye the Lord.

*Answer. The Lords name be praised.*

[§ 14.] Then shall be said or sung this psalm following: *Except on Easter day upon which another Anthem is appointed. And on the nineteenth day of every month it is not to be read here, but in ye ordinary course of the Psalmes.*

**Cosin's corrected copy, 1640-61.**

[§ 12.] Then ~~likewise he~~ [~~*all standing up the Priest*~~[y]] *likewise he* shall say *or sing.*

[§ 13.] *Here all standing up the* Priest *sayth.*

Glory be to the Father, &c.

*Answer.*

As it was in the, &c.

Praise ye the Lord.

*The Lord's name be praised.*

[The following, written in by Cosin, has been erased.]

[§ 14.] *And upon any Sunday or Lord's day this Commemoration of his rising from the dead shalbe said or sung.*

*Priest.*

*Christ is risen again, &c.*

*And upon the feast of Easter.*

*Christ our Passover is offered up for us,*

*Therefore let us keep the feast, &c.*

*ut in die Pasch.*

[The following appears to be in Sancroft's handwriting, as a substitute for the portion erased.]

[§ 14.] Then shall be said or sung this psalm following (*except on ye feast of Easter day when another anthem is appointed*): *one verse by the Priest, and another by the people; and the same order shalbe observed in all Psalmes, & Hymnes throughout this booke. But in Colledges and where there is a Quire, the same shalbe sung by sides as hath bin accustomed.*

**Sancroft's fair copy, 1661.**

[§ 13.] *Here all standing up the* Priest *saith*

*Answer.* As it was, &c.

[§ 14.] this Psalm following, (*Except on Easter day, when another Antheme is*), *&c.*

[Continued as in Cosin's copy.]

**Cosin's Considerations, c. 1640.**

[§ 13.] "The *Gloria Patri*, and the *Venite exultemus*, are appointed next to be said or sung; but whether by the minister alone, or by him and the people *alternatim*, there is not here or anywhere else (in the hymns and psalms following, besides the *Quicunque vult*) any order given; which for an uniformity herein ought in this place to be added."

[y] This was written over the line, and afterwards erased; also written in the margin, and erased. There appear to have been two or three alterations in the sentence.

[§ 15.] Then shall follow certain *the* Psalmes, in order *in order* as they be appointed in a table made for that purpose except there be proper psalms appointed for that day. . . . And at the end of every . . .

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

Then shall follow certain *the* Psalmes in order as they be appointed in a table made, &c. . . . And at the end of every Psalm *and of every part of the same Psalme* throughout the year, &c.

[Cosin's addition is marked through : also the whole of the last printed paragraph of the rubric, but against the paragraph is written (by Sancroft)]

*from hence stet.*

Glory be to the Father, &c.

*Answer.*

As it was in the, &c.

**Cosin's Considerations, c. 1640.**

[§ 15.] "In the same rubric the *Gloria Patri*, &c. is appointed to be said at the end of every Psalm throughout the year. There is a difference between many, whether it ought to be said by virtue of this order at the end of every portion of the 119th Psalm, which are appointed for so many Psalms upon the 24th, 25th, and 26th days of the month; for if it shall not be said before the whole Psalm is ended, it will not be said during three whole days together. To avoid this doubt an explanation of the rubric is here needful.

[§ 15.] "And it is as needful to name the *Jubilate* after the *Benedictus*, and the *Cantate Domino* after the *Magnificat*, and the *Deus misereatur* after the *Nunc dimittis*; for else some men shall be in a doubt whether they may repeat the *Gloria Patri*, &c. after these Psalms or no.

**Lords' Committee, 1641.**

[§ 15.] *Innovations in Discipline, No.* 19. By standing up at the Hymns in the church, and *always* at the *Gloria Patri*.

[§ 15.] *Considerations, No.* 7. Whether *Gloria Patri* should be repeated at the end of every Psalm.

**Savoy Conference, 1661.**

[§ 15.] *Exceptions of Ministers.* By this rubrick, and other places in the Common Prayer books, the *Gloria Patri* is appointed to be said six times ordinarily in every morning and evening service, frequently eight times in a morning, sometimes ten, which we think carries with it at least an appearance of that vain repetition which Christ forbids; for the avoiding of which appearance of evil, we desire it may be used but once in the morning, and once in the evening.

*Answer of Bishops.* This doxology being a solemn confession of the blessed Trinity, should not be thought a burden to any Christian liturgy, especially being so short as it is; neither is the repetition of it to be thought a vain repetition, more than "his mercy endureth for ever," so often repeated, psal. cxxxvi. We cannot give God too much glory, that being the end of our creation, and should be the end of all our services.

*Glory be to the Father, & to the Son : & to the Holy Ghost.*
*Answer. As it was in the beginning, . . . . &c.*

[§ 16.] Then shall be read two lessons distinctly with a loud *an audible* voice that the people may hear the first *lesson taken out* of the old testament the second of the new like as they be *as is* appointed in the Kalender except there be proper Lessons assigned for that day: the Minister *He* that readeth the lesson *so* standing and turning him *self* so as he may best be heard of all such as be *are* present, and before every lesson, &c.

[The rest of the paragraph is erased, and the following substituted.]

[§ 17.] *And after that shall be said or sung in English the Hymn called Te Deum Laudamus daily throughout y^e^ yeare.*

[§ 16.] *Note that before every lesson the Minister shall say, Here beginneth such a chapter or verse of such a chapter of such a booke. And after every lesson, Here endeth the first or the second lesson*[z].

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 16.] Then shall be read *the* two lessons *appointed*, distinctly [*and audibly*][a] with a lowd voice, that the people may heare. The first of the Old Testament, the second of the New like as they be appointed in the Kalender, except there be proper Lessons assigned for that day The Minister that readeth the lesson *so* standing and turning him so *self* as hee may best be heard of all such as be present.

[§ 16.] And before every lesson the Minister shall say thus The first, &c.

[The rest erased, and written in.]

*Heere beginneth such a chapter, or verse of such a chapter of such a booke And after every lesson Here endeth the first or the second lesson.*

**Cosin's MS. Notes.**

[§ 16.] "*The minister that readeth the Lesson standing, and turning him so as he may be best heard, &c.*] Here he is appointed to turn him; therefore, before he reads the lesson, he is supposed to stand, and to be turned with his face another way."

**Savoy Conference, 1661.**

*Exceptions of Ministers.* [§ 16.] The Lessons, and the Epistles, and Gospels, being for the most part neither psalms nor hymns, we know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice tends more to the edification of the church.

*Answer of Bishops.* "In such places where they do sing," &c. The rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby, and therefore conceive this demand to be needless.

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[z] It will be observed that in the final revision by Convocation, the two portions of the rubrick marked respectively [§ 16 and § 17] have been transposed.

[a] The words "*and audibly*" were inserted by, and occur only in Cosin, and have been erased as needless.

And (to the end the people may the better hear) in such places where they do sing there shall the lessons be sung in a plain tune after the manner of distinct reading and likewise the Epistle and Gospel.

[§ 17.] After the first lesson shall follow Te Deum Laudamus, &c.

[This rubrick is erased, the substance being incorporated in the previous rubrick.]

We praise thee O God we *ac*knowledge, &c.

[§ 18.] Or this canticle. "Benedicite, omnia opera," &c.

[§ 19.] And after the Second Lesson . . .

[Rubric erased, and instead]

[§ 19.] *Then shall be read in like manner the second lesson taken out of ye New Testament and after that ye Hymn following, (Except when yt shall happen to be read in ye chapter for ye day, or for ye Gospel on S. John Baptist's day)* [b].

[§ 20.] or this C. Psalm.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

And (to the end the people, &c.

[Rubrick wholly erased.]

[§ 17.] After the first lesson shall follow *be sung or said* Te Deum Laudamus in English dayly throughout the whole yeere, *as followeth.*

We praise thee O God, &c.

[§ 18.] Or this Canticle "Benedicite," &c.

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**Cosin's corrected copy, 1640-61.**

[§ 19.] And after the second lesson shall bee used and *sung or* said Benedictus in English *the song of Zachary in English* as followeth.

*But when the first chapter of St. Luke is read for the Lesson that day, this Benedictus is not said or repeated over again but ye* 100 *ps. following is to be said after ye lesson in that case is always to be used.*

[The above, which had been amended, appears wholly to have been struck through, and by Sancroft, who has written beneath]

*Except when it shall, &c.*

[and he has then incorporated the two rubricks in one, as appears in the "fair copy."]

Benedictus. *S. Luke* i. 68.

[§ 20.] Or this C psalm. *Jubilate Deo Psal.* 100.

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**Sancroft's fair copy, 1661.**

[§ 19.] And after the second lesson *except when it is the first chapter of S. Luke or ye latter part of it* shall be used and *sung or* said Benedictus *the song of Zacharie,* in English as followeth.

[§ 20.] Or this C. Psalm. *Jubilate Deo. Psal.* 100.

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**Lords' Committee, 1641.**

*Considerations, No.* 6. Whether the rubric should not be mended, where it is said that the lessons should be sung in a plain tune. Why not read with a distinct voice?

[b] In the "*Annexed copy*" written "on Saint John Baptist's Day." In the Sealed Books printed "on St. John Baptist's day."

[§ 22.] Then shall be said the Creed *sung or said ye Apostles Creed* by the Minister and the people standing. (*Except onely such dates as the Creed of S. Athanasius is appointed to be read*[c].)

[§ 21.] And after that, these prayers following, as well at evening as at morning prayer: all devoutly . . .

[§ 23.] . . . . shall say the Lords prayer in English with a loud voice.

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 22.] Then shall be *sung or* said the *Apostles* Creede by the Minister & the people standing (*except only some few daies in ye yeare on wch the Creed of S. Athanasius is after appointed to be used in stead of it*[d]).

[In Cosin's copy is the following, by which it appears that he proposed to print the Athanasian Creed here as he had written.]

*Upon these feasts Christmas day, &c. ut infra: to ye end of St. Athanasius Creed.*

*Answ. Lord, &c.*
*Answ. Christ, &c.*
*Answ. Lord, &c.*

[The whole erased, probably by Sancroft.]

[§ 21.] prayers following, as well at evening as at morning prayer: all devoutly, &c.

Endue thy ministers [*stet*]. *Let thy priests be clothed* with, &c.

. . . none other that fighteth for us but only thou our God.

[Cosin's amendments erased, and *stet* written against printed copy by Sancroft.]

**Lords' Committee, 1641.**

[§ 17.] *Innovations in discipline, No.* 17. By singing the *Te Deum* in prose after a *Cathedral Church way*, in divers parochial churches, where the people have no skill in such musick.

[§ 18.] *Considerations, No.* 9. Whether the hymns *Benedicite omnia opera*, &c., may not be left out.[e]

[§ 22.] *Innovations in Discipline, No.* 8. By the minister's turning his back to the west, and his face to the east, when he pronounceth the *Creed*, or reads prayers.

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**Cosin's Prayer-Book, 1619.**

[§ 21.] "*Lord have mercy upon us.* Christ have mercy upon us.] This is in other letters to shew that according to the ancient custom the people use to answer the minister, as at the end of the Litany. And it is to be noted, that the book does not everywhere enjoin and prescribe every little order, what should be said or done, but take it for granted that people are acquainted with such common, and things always used already."

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[c] In the "*Annexed copy*" written "Dayes" and "Saint Athanasius."

[d] In Cosin's copy the addition to the rubrick is in Sancroft's hand.

[e] Also objected to by the Ministers at the Savoy, "We desire that some Psalm or Scripture Hymn may be appointed instead of the Apocryphal."

[§ 25.] Then shall follow three Collects . . . . as followeth *all kneeling.*

[§ 26.] The Second Collect for peace. O God which *who* art, *the* . . .

[§ 27.] The third Collect for grace. O Lord our heavenly . . .

[After the third Collect for Grace is written]

[§ 28.] *In Quires & places where they sing, here followeth ye Anthem.*

[§ 29.] *Then these five Prayers following*, &c.

[Rubrick written entire as printed in ed. 1662. See Prayer-Book, p. 82.]

*A Prayer for ye Kings Majestie, &c.*

*O Lord our heavenly Father high & mighty, &c.*

[The Prayer is written in full as printed in ed. 1662. See Prayer-Book, p. 83.]

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**Cosin's corrected copy, 1640-61.**

[§ 25.] Then shall follow, &c.

[In Cosin's book a large portion of this rubrick had been erased, but Sancroft has written against it]

*stet tota.*

[§ 26.] The ~~second~~ [*stet*] Collect for peace *and defence.*

[§ 27.] The ~~third~~ [*stet*] Collect for grace *to live well.*

[Cosin's emendations are erased, and "*stet*" written by Sancroft. Beneath is written in by Cosin,]

[§ 28.] *In places* (2) *and Quires* (1) *where they sing here followeth the Antheme.*

*Here print at large ye Collects for the King Queene & Clergy with the Prayer 'Almighty God who hast given us grace.'*

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**Sancroft's fair copy, 1661.**

[§ 25.] Then shall follow, &c.

[§ 26.] The Second Collect for peace.

[§ 27.] The Third Collect for grace.

[No corrections in above. Beneath is written,]

[§ 28.] *In Queres & places where they sing, heere followeth the Antheme.*

*A Prayer for the King's Mātie.*

*O Lord our Heavenly Father high & mighty, &c.*

---

**Cosin's Considerations, c. 1641.**

[§ 25.] "Before the collects at Morning and Evening Prayer it is appointed that the first collect shall be that of the day, which is appointed at the Communion, and the Collect for Peace to be always the second. But when a feast-day falls upon a Sunday, it is not said here which of the collects appointed for either of those days shall be read; or whether they may both be read one after another. Somewhat therefore is wanting to settle an uniformity herein.

"(When the Communion-service is read, this collect is repeated the second time; which were fit to be so ordered, that at one and the same service, or assembly of the Church, it should be said but once, at the Communion-service only[e].)"

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[e] This is a marginal note written much later by Bp. Cosin.

*A Prayer for*[t]

*Almighty God y^e fountain of all goodness; We humbly beseech thee to blesse Indue them with thy holy Spirit, &c.*

[The rest of the Prayer is written as printed in ed. 1662. See Prayer-Book, p. 83.]

*A Prayer for y^e Clergy & people.*

*Almighty and everlasting God who alone workest, &c.*

[The Prayer is written in full, as printed in ed. 1662. See Prayer-Book, p. 83.]

*A Prayer of S. Chrysostom.*

*Almighty God who hast given us grace, &c.*

[Written in full, as printed in ed. 1662. See Prayer-Book, p. 83.]

*2 Corinthians. 13. The grace of o^r L^d Jesus Christ, &c.*

[Written in full.]

[§ 30.] *Here endeth y^e order of Morning Prayer throughout the Yeare*

[All the above Prayers are written on the blank portion of the leaf.]

## Cosin's corrected copy, 1640-61.

[Written here by Cosin, but afterwards erased,]

*Prevent us, O Lord,*

*The grace of o^r Lord, &c.*

*Place here a fleuron.*

*And after that print here Athanasius Creed with y^e rubrick before it*[s].

## Sancroft's fair copy, 1661.

*Almighty God the fountain of all goodnes, &c.*

*Alm. & everlasting G. w^ch only workest great marv. &c.*

*Almighty G. w^ch hast given us grace.*

*The grace of o^r Lord Jesus Christ, &c.*

[Marginal direction to printer.]

*Heere print at large y^e prayers for the King y^e Royall familie, y^e clergy y^e prayer of S. Chrysostome & the grace of o^r L^d J. X. &c. and omit them at the end of y^e Litanie.*

*a compartment*

*And after all these print the Creed of S. Athanasius w^th y^e rubrick before it.*

*Upon these feasts; Christmas day, &c., ut infra.*

*Whosoever will be saved, &c., ad finem.*

*Thus endeth the Order of Morning Prayer throughout the yeare.*

[In margin, *Print it in the italick letter.*]

*a fleuron*

## Lords' Committee, 1641.

*Considerations*, No. 10. In the prayer for the clergy, that phrase perhaps to be altered, "which only worketh great marvels."

[t] A blank space is left in this copy as well as in the "*Annexed copy.*"

[s] This may have been written here when the rubric placing the Creed after § 22 was erased.

AN *The* ORDER FOR EVENING PRAYER *daily* thorowout the yeer.

[The following is the marginal direction to the printers.]

*The Sentences & Exhortation, y^e Confession & the Absolution, with y^e rubrics before each are all to be inserted heere, as before at Morning Prayer.*

[§ 34.] *Then* the Priest shall say *Minister shall kneel and say the Lords Prayer, the people also kneeling and repeating it with him.*

[To the end of the Lord's Prayer is added.]

*For thine is the kingdom, the power and the glorie for ever and ever. Amen.*

[§ 35.] Then likewise he shall say,
O Lord open thou our lips, &c.

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

AN ORDER FOR EVENING PRAYER throwout the yeer.

[In Cosin's book this title occurs in the middle of the page, and the marginal direction is given (in Sancroft's hand.)]

*Place this title on the other side*

[§ 34.] *After the sentences of Scripture, Exhortation, Confession, and Absolution, as is before appointed.* The Priest shall say *y^e Lord's Prayer and y^e people with him all kneeling shall say,*
Our Father which art, &c.

[In Cosin's copy, against the Lord's Prayer is written]

*Print it out at large to—from Evill Amen.*

[§ 35.] Then likewise he, *the Priest shall all stand up and the Priest* shall say,

[In Cosin's copy, against "likewise he" stet is written by Sancroft, and the addition erased.]

*Psal.* 51. 15. O Lord open, &c.
*Psal.* 70. 1. O God make speed, &c.
O Lord make haste, &c.

[The references appear only in Cosin's copy.]

**Cosin's Prayer-Book, 1619.**

[34.] "*The Priest shall say, Our Father, which art in heaven, &c.*] Not that the Priest should begin Evensong with the Lord's Prayer, before he has read the Sentences, Confession, and Absolution, as at Morning Prayer, as he is by the rubric there enjoined, but that after those Sentences, &c. as a preparation both to Morning and Evening Prayer, he should begin and say, Our Father, &c. And therefore, because many neglecting the preceding rubric, which rules this, do begin the Evensong here, it gave occasion to the puritans, in their Survey to ask, whether ministers were not as punishable for that neglect, as for not wearing of a surplice? And truly I think they are. It is the fourteenth canon that forbids ministers to diminish any part of divine service, as it is appointed, in regard of preaching, or any other respect, which they that curtail service are wont to allege.

[Evening Prayer continued.]

[§ 37.] *Here all standing up the* Priest *shall say,*
Glory be to the Father, &c.
*Priest.* Praise ye the Lord.
*Answer. The Lords name be praised.*

[§ 38.] Then *shall be said or sung* the Psalms in order as they be appointed in the Table for Psalms except there be proper Psalms appointed for that day. Then a Lesson of the old Testament as it is appointed likewise in the Kalendar except there be proper Lessons appointed for that day. *And* after that, Magnificat in English as followeth (*or the song of the blessed Virgin Marie*) *in English as followeth.*

[§ 39.] Or this Psalm, *Or else this Psalm except it be on y^e^ nineteenth day of y^e^ month when it is read in y^e^ ordinary Course of the Psalmes.*
. . . . for he is come *cometh* to judge the earth.

[§ 40.] Then a lesson of the New Testament, *as it is appointed:* and after that Nunc Dimittis in English (*or the song of Simeon*) *in English* as followeth.

[§ 41.] Or else this Psalm (*except it be on the twelfth day of the Month.*)

[§ 42.] *Then shall be said or sung y^e^ Apostles Creed by y^e^ Minister and y^e^ people standing. I believe in God y^e^ Father Alm. &^c^. &^c^.*

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[In Cosin's copy only.]

[§ 37.] *All heere stand up and the* Priest *shall say.*

Glory be to the Father, &c.
*Answer.* As it was, &c.

[In Cosin's copy only.]

*Priest.* Praise ye the Lord.
*Answer. The Lords name be praised.*

[§ 38.] Then *shall be sung or said,* the Psalms in order as they bee appointed in the Table for Psalmes except there bee proper Psalmes appointed for that day Then a lesson of the old Testament as it is appointed likewise in the Kalender, except there be proper lessons appointed for that day *or in the table for proper lessons. And* After that Magnificat (*The Song of the Blessed Virgin Marie*) in English as followeth.

[§ 39.] Or else this Psalm (*except it be on y^e^ nineteenth day of y^e^ month. [because then]*[h] *when it is said in the course of the Psalter.*

[§ 40.] Testament *as it is appointed,* And after that 'Nunc Dimittis' (*the Song of Simeon*) in English as followeth.

[§ 41.] Or else this Psalme *except it be on the 12th day of the month.*

[§ 42.] *Then shal be sung or said y^e^ Apostles Creed by y^e^ Min^r^ & y^e^ people standing.*
*I beleeve in God, &^c^.*

[Marg. direction to printer in Sancroft's copy.]
*Print it out at large w^th^ all y^e^ rubricks prayers & suffrages after it to—thy Holy Spirit from us.*

[h] A previous correction erased, and occurring only in Cosin's book.

[Evening Prayer continued.]

[Marginal direction to printer.]

*as at morning prayer all to be inserted here word for word to y^e end of y^e suffrages—thy holy Spirit from us.*

[§ 46.] Then shall follow the Creed with other prayers, as is before appointed at Morning Prayer after Benedictus and with three Collects: ye first of the day. The second for peace. The third for aid against all perils, as hereafter followeth: which two last Collects shall be dayly said at Evening Prayer without alteration.

[§ 47.] The Second Collect at Evening Prayer.

[§ 48.] The Third Collect for aid against all perils.

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**Cosin's corrected copy, 1640-61.**

[Marginal direction in Cosin's corrected copy,]

*Print heere againe as at Morning Prayer Then shall be sung or said, &c. I beleeve in God &c. except ye . . . tion*[1] *of Athanasius Creed unto 'and take not thy H. Sp. from us.'*

[§ 46.] Then shall follow the Creed . . . &c. three Collects. First &c.

[§ 47.] The second Collect at Evening prayer *for peace and defence.*

[Cosin's correction erased, and *stet* written against printed copy by Sancroft.]

*The Collect for Grace and Protection.*

*O Almighty Lord and Everlasting God vouchsafe we beseech thee, to direct sanctifie and governe both our hearts and bodies in the wayes of thy laws and in the works of thy Commandments, that both through thy most mighty protection both here and ever, we may be preserved in body and soule, through our Lord and Saviour Jesus Christ. Amen.*

[This does not appear to have been transcribed into Sancroft's fair copy.]

*Print here y^e Collect for y^e King &c. as before Morning prayer.*

*In Quires and places where they sing here followeth y^e Antheme.*

[The above two paragraphs are erased.]

[§ 48.] The third *finall* Collect for aide *defence* against all perils.

Lighten our *the* darkness *of our hearts* we beseech thee O Lord, and *of* by *by thy gracious visitation and of* thy great mercy defend us from all perils and dangers *terrours and dangers* of this *the* night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

*Here print y^e Collects for y^e King, Q. and clergy w^th this prayer Prevent us O Lord &c. & the Grace of our Lord.*

*Place here a faire fleuron.*

---

**Sancroft's fair copy, 1661.**

[§ 46.] Then shall follow the Creed . . . &c. three Collects. First &c.

[§ 47.] The Second Collect, &c.

[§ 48.] The third collect for aide, &c.

[No correction or addition.]

[1] The words here are illegible.

[Evening Prayer continued.]

[§ 49.] *In Quires & places, where they sing, here followeth the Anthem.*

[Also at the bottom of the page the headings are written as follows.]

*A Prayer for the Kings Majestie.*

*O Lord our heavenly Father, &c.*

*A Prayer for*

*Almighty God y^e^ fountain of all goodn: &c.*

*A Prayer for y^e^ Clergy & people.*

*Almighty & everl. God who alone workest great marvells &c.*

*A Prayer of S. Chrysostom.*

*Almighty God who hast given us grace, &c.*

*2 Cor. 13. The grace of our Lord Jesus Christ, &c.*

*All to be inserted here at large as at Morning Prayer.*

*Here endeth the Order of Evening Prayer throughout the yeare.*

---

**Cosin's corrected copy, 1640-61.**

[§ 49.] *In Quires &c. as at M^o^ Pr. and then y^e^ Prayers for y^e^ K. y^e^ B. B. and of Chrysost. and the Grace of o^r^ L^rd^ as before.*

*Here endeth y^e^ order of Ev. Pr. thr. y^e^ yeare.*

**Sancroft's fair copy, 1661.**

[§ 49.] *In Quires & places where they sing heere followeth y^e^ antheme.*

*O Lord o^r^ heav: father, high & mighty, &c.*

*Alm: G. the fountaine of all goodnes, &c.*

*Alm: & Everl. G. w^ch^ only workest, &c.*

*Almighty G. w^ch^ hast given us grace, &c.*

*The grace of o^r^ Lord Jesus Christ, &c.*

[Marginal direction to printer.]

*Print all these again at large as in morning prayer.*

*Thus endeth the Order of Evening Prayer throughout the yeare.*

[In margin.]

*Print it in the Italick letter.*

*a fleuron*

**Cosin's Prayer-Book, 1619.**

*The Grace of our Lord Jesus Christ.* Here the minister riseth, and if there be a sermon, an introit is sung; and after Sermon they ascend with three adorations towards the altar. If both ministers or priests, the one at one end, the other at the other, representing the two cherubims at the mercy seat. If one be but a deacon he kneels at the door [k].

[k] This note has the letter "w" attached, which shews that Cosin took it from Bp. Andrewes' notes. There it appears, though not in this place, but at the end of the Litany, which usually preceded the celebration of the Holy Communion.

*AT MORNING PRAYER.*

QUICUNQUE VULT.

[§ 55.] In the *Upon these* feasts of Christmas *day* . . . Easter *day:* the Ascension *day* Pentecost *Whitsunday* . . . and *upon* Trinity Sunday shall be sung or said immediately after Benedictus *at Morning Prayer instead of the Apostles Creed*, this Confession of our Christian faith *commonly called the Creed of S. Athanasius; by the Minister & People standing.*

*as* touching his manhood.

. . . . believe rightly in the Incarnation . . . .

[§ 56.] Thus endeth the Order of Morning & Evening Prayer throughout the whole yeer.

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**Cosin's corrected copy, 1640-61.**

*AT MORNING PRAYER.*

[§ 55.] In the *Upon these* feasts of Christmas *day* . . . Easter *day:* the Ascension: Pentecost *Whitsunday* . . . *upon* Trinity Sunday shall be sung or said immediately after Benedictus, *at Morning Prayer instead of the Apostles Creed*, this Confession of our Christian faith *commonly called the Creed of S. Athanasius, one verse by the priest, and another by the people, or in colledges and where there is a Quire, by vides.*

[A prickt note at the side has been erased so carefully that only a few words are legible as follows.]

*leave out this here . . . after the order of Morning Prayer . . . the Apostles Creed at Mo. Pr.*

. . . doe keep holy *whole* and undefiled.

But *all* the whole three persons be coeternal.

[Of the above two, the first correction stands, the second is erased.]

[§ 56.] Thus endeth the order, &c.

*Here sett a fayre fleuron*

**Sancroft's fair copy, 1661.**

*AT MORNING PRAYER.*

[§ 55.] In the *Upon these* feasts . . .

[Corrections same as in Cosin's book, down to]

*called the Creed of S. Athanasius one verse by the Priest and another by the people.*

[Marginal direction to printer.]

*Print this rubrick and the Creed following at y^e end of Morning Prayer.*

[§ 56.] Thus endeth the order of, &c.

[This rubrick erased.]

*a fleuron*

**Cosin's MS. Notes.**

"*In the feast of Christmas, &c.*] In the second of Edw. VI. it is called the Creed of Athanasius, and appointed to be sung only. In the fifth of Edw. VI. were the apostles' days here named, and St. John Baptist's day inserted, that by repeating this Creed every month (for so are those days divided) it might become the more familiar to the people. And though it be not here set down, yet I believe the meaning was, that the Apostles' Creed should be omitted that day, when this of Athanasius was repeated."

[§ 152.] HERE FOLLOWETH THE LETANIE *or generall Supplication* to be used *sung or said after Morning Prayer*, upon Sundayes, Wednesdayes and Fridayes and at other times when it shalbe commanded by the Ordinarie.

O God the Father of heaven: have . . . . .

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 152.] HERE FOLLOWETH THE LITANIE *or publick supplication* to be used *sung or said after Morning Prayer* upon Sundays . . . *&c. the Priest (or Clerks) kneeling in the midst of y^e Quire & all y^e people kneeling and answering as followeth.*

---

**Cosin's Prayer-Book, 1619.**

[§ 152.] "The Litany to be said or sung in the midst of the church. Injunct. Eliz.

"The Priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the faldstool) kneels, and says or sings the Litany.

[*Elizabeth's Injunctions* (1559), *referred to by Cosin.*

"But immediately before the time of Communion of the Sacrament, the Priests with other of the Quire shall kneel in the *midst of the church*, and sing or say plainly and distinctly the Litany which is set forth in English, with all the Suffrages following, to the intent the people may hear and answer."]

" *To be used upon Sundays, Wednesdays, and Fridays, &c.*] So ordered by the compilers of this book, at first in imitation of the Lutheran Church. *Apud nos* (saith Chemnitius, Exam. p. 4, pag. 158) *singulis septimanis certo aliquo die populus frequentior convenit ad publicas et solennes supplicationes, quæ Litaniæ vocantur.*

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**Lords' Committee, 1641.**

*Innovations in discipline, No.* 9.

[§ 152.] "By reading the Litany in the midst of the Body of the church in many of the Parochial churches."

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**Cosin's Considerations, c. 1641.**

[§ 152.] "In the rubric before the Litany there is no appointment at what time of the day, or after what part of the service, it ought to be said; so that a contentious man may take his liberty to say it after Evening Prayer, or at any time of the day, upon Sundays, Wednesdays, and Fridays, &c., at his own choice, unless an order be here added to confine him. Nor is the place of the Church here specified, where it shall be said; though in the rubric before the Commination it is presumed that a peculiar place is appointed for it; and in Queen Elizabeth's injunctions, that appointed place is said to be in the *midst of the choir*, as in cathedral and many other churches hath been accustomed.

[Litany continued.]

From all sedition and privie conspiracie *&c. rebellion :* from all false doctrine and heresie *&c. schism :* universally in the right way.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

From all *open Rebellion and* sedition and privie *from all* conspiracie *and treason* from all false doctrine and heresie *&c. schisme :* universally in the right way.

**Cosin's Articles of Visitation, 1627.**

"Doth he [i.e. your Minister] upon Sundays, Wednesdays, and Fridays, add over and above unto the ordinary service of the morning, the Litany and suffrages, according to the laws and Canons provided, devoutly and distinctly saying it in the *middle alley* [i.e. middle aisle or nave] of the church, after the manner prescribed by the Injunctions[l]."

"Whether have you . . . a little faldstool, or desk with some decent carpet over it, in the middle aley of the church, whereat the Litany may be said."

**Cosin's Prayer-Book, 1619.**

"*From all sedition and privy conspiracy.*] Here would the puritans have Henry the Eighth's old words come in again, which he added to the litany upon his falling out with the pope, viz., 'From the tyranny of the bishop of Rome and all his detestable enormities.'

**Cosin's Considerations, c. 1641.**

["In the Litany[m], where we pray for the Catholic Church, the word 'universally' is falsely printed ; for it ought to be 'universal,' as it is in the Latin *Catholicam.*]

"In the petition for the clergy there is a distinction between bishops and pastors, which are all one. Inferior priests were never anciently called pastors.

"In the petition for the magistrates that word would be altered or explained ; for the magistrate (as we now understand the word) is properly none but the king.

**Savoy Conference, 1661.**

*Exceptions of Ministers.* In regard that the wages of sin is death ; we desire that this clause may be thus altered ; "From fornication, and all other heinous, or grievous sins[n]."

*Answer of Bishops.* The alterations here desired are so nice, as if they that made them were given to change.

[l] In the original draft of these articles the passage stood, "Doth he say the same devoutly and reverently kneeling forward in the mids of the Ch: as is prescribed by the Injunctions for Uniformitie, and as the *accustomed* manner is in all the *exemplary* places & Quires of this realme." Cosin's Correspondence (Surtees), vol. i. p. 110.

[m] This passage in brackets is added in the margin.

[n] This is but a repetition of the objection in the Lords' Committee, 1641. *Consideration,* No. 34.

[Litany continued.]

That it may please thee to blesse and preserve our gracious Queen Mary, Prince Charles and the rest of the royall progenie.

[The words are simply marked through without comment.]

all Bishops Pastours and Ministers of the Church *Priests and Deacons* with true knowledge, &c.

[Before the Lord's Prayer is inserted.]

[§ 153.] *Then shall the Priest* (*and y^e people with him*) *say the Lord's Prayer.* The versicle *Priest.*

[And the same again further on.]

*Answer.* As it was in the beginning, &c.

---

**Cosin's corrected copy, 1640-61.**

That it may please thee to keep & strengthen . . . thy servant James *Charles* our most gracious King & governour.

That it may please thee to bless & preserve our Noble Prince Charles Fredericke the Prince Elector Palatine and the Lady Elizabeth his wife.

[Erased, and in the margin, but to all appearance written at two different times.]

*Here such only are to be named as y^e King shall appoint* (*y^t is*) *y^e Q. & Q.'s mother and y^e Heyre apparent shall be inserted . . . our gracious Queene M. &c. & all the Royall familie*
*leave therefore a blank space between preserve & . . . and all the royall familie*°.

---

**Sancroft's fair copy, 1661.**

That it may please thee to blesse & preserve ∧ our gracious Queene Mary Prince Charles and the rest of the *all the* Royall progenie *familie.*

[In margin.]

*Heere such only are to be named as the King shall appoint.*
*Leave therefore a blank space between preserve and & all the, &c.*

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

all Bishops, Pastours *Priests* and Ministers of the Church.

keep *all* the *subordinate* Magistrates.

[§ 153.] *Then shall the Priest* (*& the people with him*) *say the Lords prayer.*

[In margin and "prickt."]

*Print it out at large.*

The Versicle *Priest.*

*Priest.* Let us pray.

O God merciful father, that &c. . . . which the craft *of the devil, and or the* subtiltie of the devil or man . . .

*Answer.* As it was.

---

**Cosin's Prayer-Book, 1619.**

"*That it may please Thee to bless and keep the magistrates.*] Those that are *subordinate*, and have no authority but from the king."

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° The last twelve words appear to have been added by Sancroft.

[Litany continued.]

We humbly beseech thee . . . . of thy names sake

*These 3 Collects are here to be omitted: and being thus corrected are sett (wth ye two finall prayers yt immediately follow ym) at ye end both of Morning & Evening Prayer* [p]

[§ 154.] A Prayer for the Kings Majestie

O Lord our heavenly Father high & mighty, &c.

[§ 158.] A Prayer for the Queen, Prince Charles, & the rest of the royall Progenie.

Almighty God the fountain of all goodness, We humbly, &c.

[In the Prayer itself also the words our "Gracious Queen Mary, Prince Charles, and the rest of the royal Progenie" are erased.]

### Cosin's corrected copy, 1661.

[Before a Prayer for the King's Maiestie.]

*Leave these 3 Prayers imprinted here and sett them after Morning & Evening Prayer as before is ordered there.*

[§ 154.] A Prayer *for the* Kings Majestie.

[§ 158.] A Prayer for the Prince [q] and other the Kings children *Q. and ye Royal Familie; where such only are to be named as the King shall appoint.*

Almighty God which hast promised to be a father of thine elect, and of their seed *the fountain of all goodness.* We humbly beseech thee to bless [our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the lady Elizabeth his wife *gracious Q. &c. and all ye royall family.*

[The following direction to printer is added.]

*Leave a blank space between blesse— & all ye Royall familie.*

### Sancroft's fair copy, 1661.

[Before "A Prayer for the King's Majestie," the following "prickt" note in margin.]

*Leave out this prayer & the two next heere.*

[§ 154.] A Prayer for the Kings Majestie.

[§ 158.] A prayer for the Queene Prince Charles and the rest of the Royall progenie *familie; where such only are to be named as the King shall appoint.*

[In the margin of the prayer itself.]

*Leave therefore a blanck space between blesse and—& all ye Royall familie.*

### Cosin's Considerations, c. 1641.

[§ 158.] "The prayer for the queen and the royal progeny is not authorized by Act of Parliament, but first added by the order and commandment of King James, and since continued by King Charles, with some variation, agreeable to his own time and condition. Which, to free it from any exception that a Parliament might take against it, were not amiss to be here noted by a special rubric in the margin."

[p] It will be seen that these prayers numbered respectively §§ 154, 158, and 155, on p. 277, are repeated at the end of Morning Prayer, p. 83, and at the end of Evening Prayer, p. 90, §§ 50, 51, and 52.

[q] The book Cosin used is dated 1619, and it must have been printed after March 1, 1619, the date of the Queen's death. In these prayers, of course, the printed books vary considerably.

[Litany continued.]

[§ 155.] *A Prayer for the Clergy & people.*

Almighty & everlasting God *who alone* &c.

[§ 156.] A Prayer of *Saint* Chrysostome.

[§ 157.] *Here endeth the Litanie.*

*PRAYERS AND THANKSGIVINGS*

*Upon several occasions, to be used before the two finall Prayers of ye Litanie or of Morning and of Evening Prayer.*

*PRAYERS.*

[§ 160.] For rain, if the time require.

[§ 161.] For fair weather.

O *Almighty* Lord God, which *who* for the sinne, . . . .

this *a* plague of rain and waters . . . .

such *kindly* weather, whereby *as that* we may . . . .

[§ 162.] In the time of dearth and famine.

honour, &c. *and glory now & for ever. Amen.*

[See ed. 1662, p. 279.]

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**Cosin's corrected copy, 1640-61.**

[§ 155.] *A Prayer for the Clergie and their Charge.*

Almighty and Everlasting God which onely worknest great marvels *who didst poure out upon thy Apostles the great and marvailous gifts of the H. Ghost and from whom all spirituall graces doe proceed* send down upon our Bishops and Curates and [*stet*] *the Pastors of thy Church and such others as have cures of soules under them,* together with all congregations committed to their charge . . . &c.

[§ 156.] A *The finall Collect and* Prayer of *S.* Chrysostome.

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**Sancroft's fair copy, 1661.**

[§ 155.] *A Prayer for ye Clergy and ye Church.*

[§ 156.] A Prayer of *S.* Chrysostome.

[Note that in Sancroft's "fair copy" the Head line throughout has been altered from LETANY to LITANY.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

*PRAYERS & THANKSGIVINGS upon severall occasions, to be used before the finall prayer of the Litanie, or of Morning & Evening Prayer, if the time require.*

*PRAYERS.*

[§ 160.] For rain, if the time require.

[§ 161.] For fair weather.

O *Almighty* Lord God *who*

this *a* plague of Raine and waters *unseasonable showers* . . . . thou wilt *wouldst* send us such *moderate & kindly* weather whereby *as that* we may.

[§ 162.] In the time of dearth & famine.

honour &c. *and glory now & for ever. Amen.*

[Prayers and Thanksgivings continued.]

[§ 163.] *Or this.*

*" O God mercifull Father, who in the time of Elisha," &c.*

[Written in full as printed in ed. 1662, and with slight variation from Sancroft's fair copy. See Prayer-Book, p. 279.]

[§ 164.] In the time of warre *and tumults.*

[§ 165.] In the time of any common plague or sicknesse.

O Almightie God which *who* in thy wrath *didst send a plague upon thine own people in ye wilderness for their obstinate rebellion against Moses & Aaron; and also* in the time of King David, . . . &c.

thou didst then command thine *accept of an Atonement and didst command the destroying* Angel to cease, . . . &c.

[§ 167.]

O God whose nature and property is ever to have, &c.

[A note is here added in margin.]

# *Vid. chart. insert:*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

*Or this.*

*O God mercifull Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarsitie and dearth into plenty and cheapnesse. Have mercy upon us, who are now for our sins punished with like adversitie. Increase ye fruits of ye earth by thy heavenly Benediction; and grant that we, receiving thy bountifull liberality, may use ye same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.*

[§ 164.] In the time of warre *and Tumults.*

[§ 165.] In the time of any common plague or sicknesse

O Almightie God which *who* in thy wrath *didst send a plague upon thine own people in ye wilderness for their obstinate rebellion against Moses and Aaron: and also* in the time of King David . . . &c.

command thine *accept of an atonement and didst command the destroying* Angel to cease . . . &c.

[§ 167.]

O God whose nature . . . &c.

**Cosin's Considerations, c. 1641.**

[§§ 171—176.] "The like [note][r] ought to be added at the thanksgiving for rain, fair weather, plenty, peace, and victory, with those two for deliverance from the plague; all which are here inserted without any legal authority or Act of Parliament, (at the instance of those men that excepted against the book for want of these thanksgivings, in the conference at Hampton Court), only by the permission of King James."

**Lords' Committee, 1641.**

[§ 165.] *Considerations, No.* 33. In the Collect next unto the Collect against the Pestilence, the clause perhaps to be mended, "for the honour of Jesus Christ's sake."

[r] See ante, paragraph from "Cosin's Considerations," referring to § 158, p. clvi.

[A leaf is inserted opposite, containing]

# *PRAYERS.*

[§ 166.] *In ye Ember weeks to be said every day for those that are to be admitted into holy Orders.*

*Almighty God our heavenly Father, &c.*

[§ 159.] *Or this.*

*Almighty God, the giver of all good gifts, . . . replenish them with ye truth of thy doctrine & endue them with innocency of life, &c.*

## Cosin's corrected copy, 1640-61.

[§ 166.] ~~*In ye weeke before any ordination commonly called.*~~

~~*Or the Ember dayes*~~

*In the ember weekes for those that are to be admitted into holy Orders.*

*Almighty God or heavenly father. who hast purchased to thyself an universall Church, by the precious blood of thy dear Son: mercifully looke upon ye same, and at this time so guide and governe the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on noe man, but faithfully and wisely make choice of fit persons to serve in the sacred ministery of thy Church. And to those which shall be Ordained to any holy function, give thy grace and heavenly benediction, yt both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, to the glory of thy Sonne our Saviour the great Shepherd and Bishop of our soules, through Jesus Christ our Lord. Amen.*

~~*For ye Parliament & Convocation during their Sessions*~~ [s].

[The above title is erased, and the following title and prayer written in by Sancroft.]

[§ 159.] *Or this.*

*Almighty G. ye giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church, give thy grace we humbly beseeche thee to all those wh are to be called to any office and administration in ye same; and so replenish them with ye truth of thy doctrine & innocency of life* [t]*, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.*

## Sancroft's fair copy, 1661.

[§ 166.] *In the Ember Weekes: For those that are to be admitted into Holy Orders.*

*Almighty God our Heavenly Father*

[This Prayer is written in entire, as finally corrected, and agrees verbatim with that written in the Book revised by Convocation.]

[§ 159.] *Or this.*

*Almighty God the giver of all good gifts.*

[This Prayer is written in entire, as in Cosin.]

[Neither the Prayer "For the High Court of Parliament," nor "For all Conditions of Men," appear in Sancroft's copy.]

[s] It will be observed that the Prayer for the High Court of Parliament has not yet been written in. See Records of Convocation, under May 24, 31, 1661, p. lxxxiii.

[t] Note, in the Convocation transcript, the words "endue them with" have been inserted.

[Prayers and Thanksgivings continued.]

[§ 168.] *For the High Court*[u] *of Parliament, to be read during their Session.*

*Most Gracious God; we humbly beseech thee, &c.*

[§ 169.] *For all conditions*[v] *of men; to be used at such times when the Litany is not appointed to be said.*

*O God, y^e^ Creator and Preserver of all mankind, &c.*

[The above are all written in entire, the same as printed in ed. 1662.]

[§ 167.] *A Prayer y^t^ may be said after any of y^e^ former.*

[x] *O God who's nature, and property is ever to have mercy, &c.*

*as it followeth in the Book*[y].

[The recto of the inserted leaf ends here.]

*THANKSGIVINGS.*

[§ 170.] *A general Thanksgiving.*

*Almighty God Father of all mercies, &c.*

*Vid. Chart. insert ad not* ♙.

[On the verso of the inserted leaf.]

♙ *A generall Thanksgiving.*

*Almighty God, Father of all mercies, &c.*

[Written in entire, as printed in ed. 1662.]

[§ 171.] *For Rain.*

*O God our Heavenly Father, &c.*

*as in y^e^ book.*

[The end of the inserted leaf.]

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 167.] *A Prayer that may be said y^th^ after any of the former.*

O God whose nature, &c.
of Jesus Christ sake our

*THANKSGIVINGS.*

[This title is written in, in both Cosin's and Sancroft's copy.]

[§ 170.] . . . .

[The general Thanksgiving is not written in, either in Cosin's or in Sancroft's copy[z].]

[u] In the *Annexed copy*, the title appears to have been written, "A Prayer for the High Court," &c., and so it is printed in the *Sealed Books*.

[v] In the *Annexed copy* "A Collect or Prayer for all conditions," &c., and so in *Sealed Books*.

[x] In the *Annexed copy* the Order is altered, and the Prayer is made to precede the "Prayers for the High Court of Parliament and for all conditions of Men." In the Sealed Books it has been erroneously printed twice over, first before the Prayer for the High Court of Parliament, and again after the Prayer for all Conditions of Men. In the latter case it has been struck through with a pen.

[y] There is a reference to the printed copy on the previous page, i.e. after Prayer, § 165.

[z] See the Register of the Upper House of Convocation, under Dec. 14, 1661.

[Prayers and Thanksgivings continued.]

[§ 171.] A Thanksgiving For rain.

[§ 172.] A Thanksgiving For fair weather.

[§ 173.] A Thanksgiving For plenty.

[§ 174.] A Thanksgiving for peace and victory.

*For Peace and deliverance from our enemies.*

O Almighty God which *who* art a strong tower of defence . . .

[§ 175.] *For restoring publick peace at home.*

*O Eternall God our Heavenly Father, who alone, &c.*

[Written in entire, and is the same as Cosin's copy, except]

. . . *beseeching thee to grant to all of us grace.*

[§ 176.] A thanksgiving For deliverance from the Plague *or other common sicknes.*

magnifying thy mercies in the middest of the Congregation *thy Church*

[§ 177.] *Or this.*

We humbly acknowledge before thee, O most merciful father . . .

. . . to asswage the noysome Pestilence *contagious sicknes* wherewith, &c.

[N.B. "The Litany" in the head-line is erased, and the word "Prayers" is inserted in its stead in the first three pages, and the word Thanksgivings in the two last.]

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 171.] A Thanksgiving For raine.

[§ 172.] A Thanksgiving For faire weather.

[§ 173.] A Thanksgiving For plentie.

[In Cosin's copy the following alterations of title occur.]

[§ 174.] A Thanksgiving for Peace and Victory, *For Victory over Rebels, &c.* [§ 175] *Restoring of publick peace at home.*

[The original title, and the prayer itself, is in Cosin's hand[a].]

*O Eternall God our Heavenly Father, who alone makest men to be of one mind in a house, and stillest y^e outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant us all grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.*

[Then follows the new title.]

*For deliverance from Forraine invasion.*

O Almighty God which *who* art a strong tower of defence[b] . . .

[§ 176.] A Thanksgiving For deliverance from the Plague.

[§ 177.] Or this.

We humbly acknowledge . . .

[In Cosin's copy.]

*sett here a large fleuron.*

[a] It is presumed that the prayer was composed by Bishop Cosin himself.

[b] It will be observed that this prayer had originally the previous title of § 174.

## THE COLLECTS EPISTLES & GOSPELS,

To be used at the Celebration of the Lord's Supper and holy Communion thorowout the year..

[The following Note is added in the margin.]

*Note that y^e Collect appointed for every Sunday &^c or for any Holy day, that hath a Vigil or Eve, shall be said at y^e Evening Service next before.*

*The* FIRST SUNDAY IN ADVENT.

[After the Collect for "The First Sunday in Advent."]

*This Collect is to be repeated every day w^th the other Collects in Advent untill Christmas Eve.*

[A marginal direction to the printers is given with "prickt letters."]

*The Ep^les &^c Gospels are all to be corrected after the last translation.*

THE THIRD SUNDAY IN ADVENT.

Lord we beseech thee give ear to our Prayers, &c.

[The printed Collect is erased, and instead]

*O Lord Jesu Christ who at thy first coming didst send, &c.*

[is written in entire; the same as printed in ed. 1662. See p. 101.]

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE COLLECTS EPISTLES & GOSPELS to be used at the Celebration of the Lords Supper & holy Communion throughout the year.

*Note That the Collect appointed for every Sunday, or for any Holy day y^t hath a Vigil, shall be said at the Evening Service before.*

[After the Collect for the First Sunday in Advent.]

*And this Collect is to be repeated every day, after the other Collects appointed in Advent untill Christmas Even.*

[In margin with "prickt" line.]

*In all y^e Epistles & Gospels follow y^e new translation.*

THE FIRST *Dominicall or* SUNDAY IN ADVENT.

[In the margin, in this one instance, Cosin had written]

*q. Lords day.*

THE SECOND *Dominicall or* SUNDAY IN ADVENT.

[And so on, in Cosin's copy *only*, throughout, (no notice of it being taken in Sancroft's fair copy), the whole of the Collects up to "THE *Dominicall or* SUNDAY next before Easter [c]."]

Grant us that wee may

THE THIRD SUNDAY IN ADVENT.

[The *printed* Collect erased, and instead]

*O Lord who, at thy first coming didst send, &c.* [d]

[and continued the same as printed in Prayer-Book, ed. 1662.]

---

[c] It has not been thought necessary to repeat this: Cosin has marked it both in the text and in the head-line. See also Cosin's note under TRINITY SUNDAY.

[d] This Collect presumed to be composed by Bishop Cosin.

[Collects, &c., continued.]

THE IIII SUNDAY IN ADVENT.

we ~~be~~ *are* sore let & hindered in *running y^e race y^t is set before us*, thy bountifull grace and mercie ~~(through the satisfaction of thy Son our Lord)~~ may speedily *help and* deliver us *through the satisfaction of thy Son our Lord;* to whom, &c.

*The Nativity of our Lord or The Birth day of Christ comonly called*

CHRISTMAS DAY.

and ~~this day~~ *as at this time . . .*
with thee *&c. and the same Spirit ever one God world without end Amen*[e]

S. STEVENS DAY.

~~Grant us O Lord to learn to love our enemies, &c.~~

[The printed Collect, and the rubrick after, are erased.]

*Grant O Lord that in all our Suffering here upon earth, &c.*
*. . . to succour all those that suffer for thee . . .*

[Written in entire, as printed in ed. 1662, see p. 107, and at the end,]

*Then shall follow y^e Collect of y^e Natvitie w^ch shall be said continually unto New-Years Eve.*
*For* The Epistle[f].

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

THE IIII SUNDAY IN ADVENT.

[In both copies, after the *Collect*, is written and erased]

*This Collect is to be said only untill Christmas Even.*

[In both copies after the Gospel.]

*This Collect Epistle & Gospel shall serve only untill Christmas Even.*

*Sett here a fleuron.*

*The Nativitie of our Lord, &c.*

[As above, and direction to printer added.]

*a faire compartement*

this day (*or at about this time.*)

SAINT STEVPHENS DAY.

[Printed collect erased; instead]

*Grant Lord, that in all our sufferings heere upon earth.*

[Written as printed in Prayer-Book, ed. 1662, except]

*to succour all that suffer for thee.*
New yeares day *Even.*

**Savoy Conference, 1661.**

*Exceptions of Ministers.* We desire that in both collects [for Christmas day] the word "this day" may be left out, it being according to vulgar acceptation a contradiction.

---

[e] The word *Amen* is added at the end of all the Collects where it is not already printed; and there are several cases where the end of the Collect is written in in full, instead of the printed "&c." which have not been noted here. Also, at the commencement, before "Lord," an "O" is frequently inserted, in addition to the few cases noted here. The same also in Cosin's and the fair copy.

[f] And so corrected throughout the Epistles where required.

[Collects, &c., continued.]

S. JOHN *the* EVANGELISTS DAY.

evangelist John may attain to thy everlasting gifts, *Saint John, may so walk in ye light of thy Truth, that it may at length attain to ye light of everlasting Life.*

*The* INNOCENTS DAY.

Almighty God, whose praise this day, &c.

[The printed Collect is erased.]

*O Almighty God, who out of ye mouths of babes, &c.*

[Written in entire, as printed in ed. 1662. See p. 111.]

THE SUNDAY AFTER CHRISTMAS DAY.

Almighty God, &c. as upon Christmas Day.

[The above is "prickt," to shew it is a direction to the printer.]

[The Gospel is erased as far as "are fourteen Generations," and added in margin,]

*S. Matth.* I. 18.

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

S. JOHN *the* EVANGELISTS DAY.

*The* INNOCENTS DAY.

THE SUNDAY AFTER CHRISTMAS DAY.

As upon Christmas day.

[Marginal direction to printer.]

*print it out at large.*

[In Cosin's copy the Gospel is erased as far as "fourteen generations," and at the beginning is written,]

*Omit ye printing of all this to "The Birth," &c.*

[In the margin later,]

*Matt.* I. 18 *Here begin ye Gospel.*

[In Sancroft simply the erasure, and in margin]

*Matt.* I. 18.

[At the end in both is added]

*This Collect, Epistle & Gospel are to be used only till the Circumcision.*

---

**Savoy Conference, 1661.**

*Exceptions of Ministers.* We desire that these Collects [i.e. the Collects for S. John's Day, for the Holy Innocents, for the first Day in Lent, for the Fourth Sunday after Easter, for Trinity Sunday, for the Sixth and Twelfth Sundays after Trinity, for S. Luke's and Michaelmas Day] may be further considered and abated, as having in them divers things that we judge fit to be altered.

---

**Cosin's Considerations, c. 1640.**

"In the rubric upon the Sunday after Christmas, the same collect is appointed to be read which was used upon Christmas-day. But if the Feast of Circumcision and this Sunday fall together, it will be a question which of the collects ought to be read. (It is likewise here ordered that the same collect shall be used upon every day unto the Circumcision. But how can it be said in *iisdem terminis*, and that said to be done upon 'this day,' which those following days are not?) And for resolution herein some direction would here be added; because both cannot be used, being inconsistent together."

[Collects, &c., continued.]

THE CIRCUMCISION OF CHRIST.

[At the end is added, instead of the printed rubrick.]

*The same Collect Epistle & Gospel shall serve for every day after unto the Epiphanie.*

THE EPIPHANIE *or the Manifestation of Christ to y^e Gentiles.*

THE FIRST SUNDAY AFTER THE EPIPHANIE.

[In the Gospel, after the word "Jerusalem," is added.]

*every yeare at y^e Feaste of y^e Passeover. And when he was twelve yeares old, they went up to Jerusalem* after the custome . . .

THE IIII SUNDAY AFTER THE EPIPHANIE.

*O* God which *who* knowest, &c. . . . that for mans frailnesse *by reason of y^e frailty of our nature* . . . . grant to us the health of body and soul, that all those things which we suffer for sinne, by thy help we may well passe and overcome through Christ our Lord *such strength and protection as may support us in all dangers and carry us through all temptations through Jesus Christ our Lord. Amen.*

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE CIRCUMCISION OF CHRIST.

[In Cosin's copy *only*, is added]

*or New Yeeres Day.*

[At end, instead of the printed rubrick.]

*And the same Collect Epistle & Gospel shall serve for every day after untill the Epiphanie.*

THE EPIPHANIE *or the Manifestation of Christ.*

[After the end of the Gospel.]

*And the same Collect Epistle & Gospell shall serve till the Sunday next following.*

THE FIRST SUNDAY AFTER THE EPIPHANIE.

[In the Gospel, added as above.]

*every year at the feast, &c.*

THE FOURTH SUNDAY AFTER THE EPIPHANIE.

[In Cosin only, is added in margin to the Epistle and Gospel respectively,]

*or rather 2 Pet.* I. 15 *to y^e* 20 *v.*

*or rather Matt.* xvii. 1. *to y^e* 6 *v.*

**Cosin's Considerations, c. 1640.**

[§ 64.] "In the rubric after the Circumcision, it is ordered, that if there fall any Sunday between that day and the Epiphany, the same Collect, Epistle, and Gospel shall be read, which was used upon the Day of Circumcision. This defect may be otherwise supplied by appointing both a Collect, Epistle, and Gospel more proper for that time.

"For if the Epiphany shall fall upon Monday or Tuesday, &c. what Collect must be used for all the days of the week after? It is a great incongruity to use the Collect of the Circumcision after the Epiphany is past. Therefore there wanteth an order here either to continue the Collect of the Epiphany all the days of the week following, or to make a new Collect for the Sunday before."

[Collects, &c., continued.]

THE FIFT SUNDAY AFTER THE EPIPHANIE.

[§ 65.] ~~The Sixth Sunday (if there be so many) shall have the Collect, &c.~~

[The above rubrick is erased, and instead is written]

*The Sixth Sunday after the Epiphany* *Vid chart Insert.*

[On the verso of a leaf inserted.]

*THE SIXTH SUNDAY AFTER THE EPIPHANY.*

*The Collect.*

*O God whose blessed Son was manifested, &c.*

*The Epistle.*

*Behold what manner of Love y^e^ Father hath bestowed upon us, &c.*

*The Gospel.*

*Then if any man shal say unto you, &c.*

[All the above written in in full, as printed in ed. 1662. See p. 121.]

THE SUNDAY CALLED SEPTUAGESIMA *or the Third Sunday before Lent.*

[At end of Collect added.]

and reigneth *w^th^ thee & y^e^ Holy Ghost ever one God* world, &c.

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE FIFTH SUNDAY AFTER THE EPIPHANY.

~~The Sixth Sunday if there, &c.~~

[Rubrick erased, and instead, in Cosin *only* is written]

*And if there be fewer Sundays than six, yet the Collect Epistle & Gospell of the sixt Sunday shalbe the last.*

*THE SIXT SUNDAY AFTER THE EPIPHANY.*

*The Collect.*

*O God whose blessed Sonne was, &c.*[g]

[Written in full the same as printed in Prayer-Book, ed. 1662, but the Epistle and Gospel have only the reference given and the catch words to each.]

[In Sancroft's copy is a direction to printer.]

*Print it out at large.*

*a compartement*

THE SUNDAY CALLED SEPTUAGESIMA *or the Third Sunday before Lent.*

and reigneth *with Thee O Father and the Holy Ghost ever one God,* world, &c.

---

**Cosin's Considerations, c. 1640.**

[§ 65.] "After the fifth Sunday there it is appointed, that if there be a sixth, the same Collect, Epistle, and Gospel shall be used which was read upon the fifth. But it were both fit and easy rather to supply the day with Collect, Epistle, and Gospel proper to itself, than to suffer this defect to stand still without need.

"And if there be but three or four Sundays after the Epiphany (as sometimes it will happen), the Epistle, Gospel, and Collect upon the fifth, referring to the great Epiphany of our Saviour at the end of the world, will be more proper for the third or fourth Sunday, than those which are appointed."

---

[g] This Collect is presumed to have been composed by Cosin.

[Collects, &c., continued.]

THE SUNDAY CALLED SEXAGESIMA *or the Second Sunday before Lent.*

THE SUNDAY CALLED QUINQUAGESIMA *or the next Sunday before Lent.*

O Lord ~~which doest teach~~ *who hast taught* us, &c.

THE FIRST DAY OF LENT *commonly called Ash Wednesday.*

[After the Collect is added this rubrick.]

*This Collect is to be read every day in Lent after y^e^ Collect appointed for the day.*

THE FOURTH SUNDAY IN LENT.

deeds ~~are worthily~~ *doe worthily deserve to be* punished.

SUNDAY NEXT BEFORE EASTER.

towards man*kind* hast sent *thy Sonne* our Saviour.

[The Gospel is erased as far as "and he went out and wept bitterly," and added in margin.]

*S. Matth.* 27. 1.

[The five last lines of the Gospel also erased.]

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE SUNDAY CALLED SEXAGESIMA *or the second Sunday before Lent.*

THE SUNDAY CALLED QUINQUAGESIMA *or the next Sunday before Lent.*

[In Cosin's copy, at the end of the Gospel, is added in Sancroft's hand, and repeated in Sancroft's fair copy,]

*This Collect Epistle & Gospel shall serve only till the Weddensday following.*

[In Cosin's copy is added,]

*Sett heere a fleuron.*

THE FIRST DAY OF LENT *commonly called Ashwednesday.*

[At end of Collect.]

*And this Collect (with the Epistle & Gospel following) shall serve untill the Sunday following, and the Collect is to be repeated every day in Lent after each Collect appointed during that time* [h].

---

**Cosin's corrected copy, 1640-61.**

SUNDAY NEXT BEFORE EASTER.

[The Gospel is erased as far as "and he went out and wept bitterly," and in the margin,]

*Leave out y^e^ 26 chapter (w^h^ is appointed for y^e^ 2 Lesson of this day) and print only y^e^ 27 chap.*

[At point where erasure ceases is written in margin,]

*Matt.* xxvii. *Where &c.*

*Here begin y^e^ Gospel.*

[Before the four last lines, which are erased,]

*Here end y^e^ Gospel.*

---

[h] This is very illegibly written in Cosin's copy, but there does not seem to be any variation between it and the "fair copy," which is clearly written.

[Collects, &c., continued.]

TUESDAY BEFORE EASTER.

[The last part of the Gospel commencing "There were also women a good way off," erased.]

THURSDAY BEFORE EASTER.

[The last part of the Gospel commencing "and behold then was," is erased.]

ON GOOD FRIDAY.

all estates of men in thy holy Congregation *Church.*

[The Gospel is erased as far as "The same Barabbas was a murderer," and added in the margin.]

*S. John* 19. 1.

[The last part of same Gospel commencing "After this Joseph of Arimathea," is erased.]

---

**Sancroft's fair copy, 1661.**

SUNDAY NEXT BEFORE EASTER.

[The Gospel is erased as above, and in the margin,]

*This cap is y^e^ second lesson for this day and therefore heere omitted.*

[At point where erasure ceases, inserted in margin.]

*Matth.* 27

[The four last lines of the Gospel also erased.]

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

TUESDAY BEFORE EASTER.

[The last part of the Gospel commencing "There were also women a good way off," erased.]

[In Cosin's copy is added,]

*Here end y^e^ Gospel.*

THURSDAY BEFORE EASTER.

[In Cosin's copy is added,]

*Comonly called Maundie Thursday.*

[The last part of the Gospel commencing "And behold there was a man," erased.]

[In Cosin's copy, against the reference to the Gospel, is written, but erased,]

*Or rather* q. *S. John.* 15. 1. *unto* v. 26. *They hated me without a cause v.* 25.

[In Sancroft's fair copy is added,]

*or Joh.* 15 *to v.* 26. *q.*

[At point of erasure is added,]

*Here end y^e^ Gospel.*

---

**Cosin's corrected copy, 1640-61.**

GOOD FRIDAY.

*John* 18. 19. 1.

*Leave out y^e^* 18. *Chapter (w^h^ is appointed for y^e^ Second Lesson of this day) and print only y^e^* 19 *Chapter.*

*S. John* xix. *Heere begin y^e^ Gospel.*

[At fourteen lines from the end,]

*Heere end y^e^ Gospel.*

---

**Sancroft's fair copy, 1661.**

GOOD FRIDAY.

[The Gospel is erased as far as "The same Barabbas was a murderer."]

[Note in margin.]

*This cap is y^e^ 2^nd^ lesson for the day & therefore heere omitted.*

[At point where erasure ceases,]

*S. John* 19.

[The last part of the same Gospel, commencing "After this Joseph of Arimathea," is erased.]

[Collects, &c., continued.]

EASTER EVEN.

*The Collect. Grant O Lord y^t as wee are, baptized into y^e death . . . &^c.*

[Written in entire as printed, as in ed. 1662. See Prayer-Book, p. 139.]

EASTER DAY.

[§ 67.] At Morning Prayer instead of the Psalm 'O Come.' . . .

*Christ our passeover is sacrificed for us Therefore let us keep y^e Feast, not w^th y^e old Leaven nor w^th y^e leaven of malice & wickednes; but w^th y^e unleavened bread of Sincerity & Truth.*

Christ rising again from the dead . . .

[Marginal direction to printer.]

*All these Anthems are now sett according to the new translation.*

[Added after the Second Anthem.]

*Glory be to the Father & to the Son: & to the Holy Ghost.*

*Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.*

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

EASTER EVEN.

*The Collect. Grant O Lord, &^c.*

[Written as printed in ed. 1662, except]

*by continuall mortifying our corrupt affections, our sins may be buried with him*[i].

[In Cosin's copy,]

*Sett here a faire fleuron.*

[In Sancroft's copy,]

*a faire fleuron*

EASTER DAY.

[In Cosin's copy,]

*Sett here a fayre compartm^nt.*

[Written in as the first Anthem.]

*Christ our Passeover is sacrificed*[k] *offered up for us; Therefore let us keep the feast. Not w^th old leven, nor w^th the leven of malice & wickednes: but w^th the unleavened bread of sinceritie & truth.*

[In Cosin's copy, the printed rubrick]

[§ 67.] At Morning Prayer . . . &c.

[is erased, but *stet* added to it; and Cosin's amendment erased as follows]

*Upon this day and y^e two following.*

[Written in margin]

*1 Cor. 5. v. 7. 8.*

*Rom. 6. v. 9. 1 Cor. 15. v. 20.*

[Added after the second anthem.]

*Glory be to y^e F., &^c.*

*Answer. As it was in y^e, &^c.*

---

**Cosin's Considerations, c. 1640.**

[§ 67.] "At Easter-day it is appointed, that instead of the *Venite exultemus*, the two anthems ('Christ rising,' and 'Christ is risen,') shall be used. But there is no *Gloria Patri* set to follow either of them, as after the *Venite* is ordered before. Therefore the question is, whether 'Glory be to the Father,' &c. should not be here added after either or both of these anthems."

---

[i] This collect is presumed to have been composed by Bp. Cosin.

[k] In Cosin, "sacrificed" had been erased, and "offered up" substituted; the latter copied by Sancroft; but the original restored in the Convocation copy.

[Collects, &c., continued.]

MONDAY IN EASTER WEEK.

Almighty God, which *who* through thy only begotten, &c.

[No correction.]

TUESDAY IN EASTER WEEK.

Almighty Father which hast given thine only, &c.

[The printed Collect is erased, and the following substituted.]

*Almighty God, who through thy onely begotten son Jesus Christ, &c.*

[The Collect for Easter Day is written in full, as printed in ed. 1662. See Prayer-Book, p. 142[1].]

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

MONDAY IN EASTER WEEK.

[In Cosin's copy the following reference is erased.]

Almighty God, which through thy onely, &c.

[And the following Collect substituted]

*O God who for our redemption didst suffer thy only begotten Son to dye upon the Crosse, and by his glorious Resurrection hast delivered us from the power of our ghostly enemies, Grant us so to die daily from sinne that wee may evermore live with him in the joy of his Resurrection, through Jesus Christ our Lord. Amen.*[m]

[But this is again erased, and *stet* written by Sancroft against the printed Collect, so no correction appears in the "fair copy."]

TUESDAY IN EASTER WEKE.

Almighty Father which hast given thine only.

[In Cosin's copy the printed Collect is erased, and written in margin,]

*Print this for the next Sunday.*

[This note is erased, and in Sancroft's hand is added]

*Omit this Collect here, and print it for y^e^ Sunday following.*

*Almighty God &c. as on Easter Day.*

In Sancroft's copy the corrections are made as follows.]

TUESDAY IN EASTER WEKE.

*The Collect.*

*Almighty God who through thy only begotten Sonne, &c. as upon Easter day.*

[Marginal direction to printer.]

*print it out at large.*

[There is also written in the margin against the printed Collect, but the Collect is not erased,]

*Omitt this Collect heere and print it on the Sunday following.*

---

[1] In the Sealed Books the Collect is not repeated under Monday and Tuesday in Easter-week.

[m] It will be seen that Cosin assigned this Collect for the first Sunday after Easter also.

[Collects, &c., continued.]

THE FIRST SUNDAY AFTER EASTER.

Almighty God which, &c. (as at the Communion on Easter day).

*Almighty Father, who hast given thine onely Son, &c.*

[Written in full, as printed in ed. 1662. See Prayer-Book, p. 147.]

THE FOURTH SUNDAY AFTER EASTER.

*O* Almighty God which doest make the mindes of all faithfull men to be of one will *who alone canst order y^e^ unruly wills & affections of sinfull men;* grant, &c.

THE FIFTH SUNDAY AFTER EASTER.

[No correction.]

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

THE FIRST SUNDAY AFTER EASTER.

Almighty God which, &c.

As at the Communion on Easter Day.

[In Cosin's copy the printed reference above is erased, and Cosin has written]

*O God who for our redemption.*

*Print it out at large.*

[This is, however, erased, and Sancroft has written]

*Almighty F., who hast given thy only Son, &c., as on Easter Tuesday.*

[In Sancroft's copy the Second Collect only is written in, and in margin.]

*Print it out at large.*

THE FIFT SUNDAY AFTER EASTER.

[After the Gospel, written in Sancroft's hand,]

*This Collect Epistle & Gospel shall be used only upon this day.*

*THE ROGATION DAYS.*

[In Cosin's copy this is written by Cosin, and in his earlier handwriting; it is duly copied into the fair copy.]

*The Collect.*

*Almighty God, Lord of Heaven & Earth, in whom wee live and move, and have our beeing; who do'st good unto all men, making thy Sunne to rise on the evill, & on the good, and sending raine on the just, and on the unjust: Favourably behold us thy people, who call upon thy Name, and send us thy Blessing from heaven, in giving us fruit full seasons, and filling o^r^ Hearts w^th^ food & gladnes, that both o^r^ hearts and mouths may be continually filled w^th^ thy Praises, giving thanks, to thee in thy holy Church, through Jesus Christ o^r^ Lord. Amen.*

*The Epistle James v. v.* 15 *to y^e^* 19.

*The Gospel Luke xi. to v.* 11.

[In margin.]

*print them out at large.*

*a fleuron*

[Collects, &c., continued.]

THE ASCENSION DAY.

. . . thy onely begotten Sonne our Lord *Jesus Christ* . . .

WHITSUNDAY.

God which as upon this day hast taught *who as at this time didst teach* the hearts, &c.

MUNDAY IN WHITSUN-WEEK.

God which as upon this day hast taught the hearts of thy faithfull &c. as upon Whitsunday.

*God who as at this time didst teach y^e^ hearts, &c.*

[Collect for Whitsunday written in full, as printed in ed. 1662. See Prayer-Book, p. 156[a].]

TUESDAY IN WHITSUN WEEK.

God which as upon this day hast taught the hearts of thy faithfull, &c. as upon Whitsunday.

*God who as at this time didst teach y^e^ hearts, &c.*

[Collect for Whitsunday written in full, as printed in ed. 1662. See Prayer-Book, p. 156[a].]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE ASCENSION DAY.

[In Cosin's copy the following has been written, but afterwards erased.]

*And this Collect is to be repeated till y^e^ Sunday following.*

[In Sancroft's hand.]

*This Collect Epistle & Gospel shall serve till the Sunday following.*

WHITSUNDAY.

O God which *who* as upon this day (*or at about this time*) hast taught *didst teach* y^e^ hearts, &c.

MONDAY IN WHITSUN WEEK.

God which *who* as upon this day (*or at about this time*) hast taught *didst teach* the hearts of thy faithfull, &c. As upon Whitsunday.

[In margin.]

*print it out at large.*

TUESDAY IN WHITSUN WEEKE.

God which *who* as upon this day (*or as about this time*) hast taught *didst teach* the hearts of thy faithful people, &c. As upon Whitsunday.

[In margin.]

*Print it out at large.*

[At end of the Gospel.]

*a fleuron*

*a faire compartement.*

**Cosin's Considerations, c. 1640.**

[§ 69.] "Upon Monday and Tuesday in Whitsun-week the same collect is appointed which was read upon Whit-Sunday itself. But upon those two days, and all the week following, we cannot say 'As upon this day.' Therefore there is a direction here wanting for the change of that word 'this day' into some other."

[a] In the Sealed Book the Collect for Whitsunday is not repeated either under Monday or Tuesday in Whitsun-week, but a rubrick has been added [§ 69], directing that "This Collect serves for Monday & Tuesday in Whitsun-week." See Prayer-Book, p. 157.

[Collects, &c., continued.]

TRINITY SUNDAY.

We beseech thee that through the stedfastnesse of *thou wouldst keep us steadfast in* this faith, we may & evermore be defended *us* from all adversities, &c.

THE II SUNDAY AFTER TRINITIE.

[The printed Collect entirely erased.]

*O Lord who never failest to help and govern them, &c.*

[Written in full, as printed in ed. 1662. See Prayer-Book, p. 163.]

THE III SUNDAY AFTER TRINITY.

*O* Lord we beseech thee mercifully to hear us; and *grant yt wee* unto whom thou hast given an heartie desire to pray, grant that *may* by thy mightie aid we may be defended *and comforted in all dangers & adversities* through, &c.

THE FIFTH SUNDAY AFTER TRINITY.

that thy congregation *church* may joyfully serve thee, &c.

THE VIII SUNDAY AFTER TRINITY.

*O* God whose *never-failing* providence is never deceived *ordereth all things both in Heaven, & earth;* we humbly beseech thee, that thou wilt *to* put away from us all hurtfull things and *to* give *us* those, &c.

THE IX SUNDAY AFTER TRINITY.

That we which *who* cannot be *do anything that is good* without thee, may by thee be able *enabled* to live, &c.

THE XI SUNDAY AFTER TRINITY.

*O* God which *who* declarest thy Almighty power, most chiefly in shewing mercy and pity; give unto us abundantly thy grace, that we running to thy promises, may *mercifully grant unto us such a measure of thy grace, that we running yt way of thy cõmandments may obtain thy gracious promises* & be made, &c.

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

TRINITY SUNDAY.

[In Cosin's copy]

The I *Dominicall or* SUNDAY AFTER TRINITY.

[Added in margin]

*And so print it throughout all ye Sundays follow*ᵍ °.

We beseech thee that through *thou* the *wouldst keepe us* stedfastnesse of *in* this faith, we may *and* evermore be defended *us* from all adversitie, which *who* livest, &c.

FIFTH SUNDAY AFTER TRINITY.

that thy Congregation *Church.*

---

° Throughout the remainder of the Sundays after Trinity, both to the titles in the text and to the head-lines, the mark ^ is inserted to shew the intention of the words "or Dominicall" being repeated throughout.

[Collects, &c., continued.]

THE XII SUNDAY AFTER TRINITY.

and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord *us those good things wch wee are not worthy to aske, but through ye merits and mediation of Jesus Christ thy Son our Lord. Amen.*

THE XIII SUNDAY AFTER TRINITY.

may so runne to thy heavenly promises that we fail not finally to attain the same, through *faithfully serve thee in this life that wee faile not finally to attain thy heavenly promises, through the merits of* Jesus Christ our Lord. *Amen.*

THE XV SUNDAY AFTER TRINITY.

thy helpe *from all things hurtfull* and lead us, &c.

THE XVI SUNDAY AFTER TRINITY.

*O* Lord. &c. . . . . thy congregation *church.*

THE XVIII SUNDAY AFTER TRINITY.

grace to avoid the infections of *withstand ye temptations of the world, ye flesh &* the devill, & with pure hearts and mindes, &c.

THE XIX SUNDAY AFTER TRINITY.

grant that the working of thy mercie *mercifully grant, that thy holy Spirit* may in all things, &c.

THE XX SUNDAY AFTER TRINITY.

*O* Almighty and *most* mercifull . . . . keep us *we beseech thee* from . . . may with free hearts *chearefully* accomplish, &c.

THE XXIII SUNDAY AFTER TRINITY.

be ready, *we beseech thee* to hear, &c.

THE XXIIII SUNDAY AFTER TRINITY.

*O* Lord we beseech thee assoil *absolve* thy people . . . . we may *all* be delivered from the bands of all those sins, &c.

[At the beginning of the Gospel.]

While Jesus spake unto the people *these things unto John's disciples* behold there came, &c.

---

THE X SUNDAY AFTER TRINITY.

[In Cosin's copy only]

make them ~~grant them grace~~ to aske such things as shall, &c.

[but the correction erased.]

XVI. SUNDAY AFTER TRINITY.

[In Cosin's copy, as well as in Sancroft's fair copy]

. . . . and defend thy congregation *church.*

[Collects, &c., continued.]

THE XXV SUNDAY AFTER TRINITY.

If there be any moe Sundays before Advent Sunday to supply the same shall be taken the Service of some of those Sundays that were omitted betweene *after* the Epiphany and Septuagesima *shall be taken in to supply so many as are here wanting.*

*And if there be fewer, the Over-plus may be omitted; provided that this last Collect Epistle & Gospel shall alwaies be used upon the Sunday next before Advent.*

THE CONVERSION OF S. PAUL.

[The Collect is entirely erased, and the following substituted.]

*O God, who, through the preaching of the blessed Apostle, &c.*

[Written in full, as printed in ed. 1662. See p. 191.]

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

THE XXV SUNDAY AFTER TRINITY.

[In Cosin's copy, a rubrick commenced before the title has been erased.]

If there be any more Sundayes before Advent Sunday, to supplie the same, shall be taken the service of some of those Sundays that were omitted betweene *after* the Epiphanie and Septuagesima, *shall be taken in to supply so many as are here wanting.*

*And if there be fewer then shall the xxiv or xxiii after Trinity or both be omitted. Provided, that this last Collect Epistle & Gospel shall allwaies be used upon the Sunday next before Advent.*

*a faire fleuron.*

**Cosin's Considerations, 1640.**

[§ 70.] "In the end of the twenty-fifth Sunday after Trinity it is ordered, that if there be any more Sundays before Advent, the office omitted in the Sundays after the Epiphany shall be taken in to supply the same. But it will be easy and more fit to appoint Collects, Epistles, and Gospels peculiar to this time, when the Sundays after Trinity exceed the number of twenty-five. And because the last words of the Gospel appointed upon the twenty-fifth Sunday refer to the Advent, or Coming of Christ into the world, next to follow, and to be remembered in the Church-service, therefore it were requisite that here a rubric should be added, to make this Epistle and Gospel of the twenty-fifth Sunday to be last of them all, both when there be more, and when there be fewer Sundays after Trinity."

[Collects, &c., continued.]

*The Presentation of Christ in y^e Temple commonly called*

THE PURIFICATION OF S. MARY THE VIRGIN.

with pure and clear minds *clean hearts* by *y^e same thy Son* Jesus Christ our Lord. *Amen.*

*For* The epistle. The same that is appointed for the Sunday.

*Behold I will send my Messenger, &^c. Mal:* 3. 1.

[Written in entire, to]

*&^c fear not me, s^th y^e L^d of Hosts.*

[There is added to the Gospel,]

*And when the parents brought in the child. &^c.*

[And so continued to]

*and y^e grace of God was upon him.*

ANNUNCIATION OF THE *Blessed* VIRGIN MARY.

have known Christ thy Sons *y^e* incarnation *of thy Son Jesus Christ* by the message of, &c. . . . . through the same *Jesus* Christ our Lord. *Amen.*

SAINT MARKS DAY.

give us grace that we be *being* not like children carried away with every blast of vain doctrine but firmly to *wee may* be established, &c.

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

*The Presentation of Christ in the Temple commonly called* THE PURIFICATION OF SAINT MARY THE VIRGINE.

*For* the Epistle *Malach.* 3. 1 *to y^e* 6^t v.

The same that is appointed for the Sunday.

[Marginal direction to printer.]

*Print the Epistle at large.*

[At end of the Gospel in margin.]

*Print on to v.* 41.

[In Cosin's copy, the title is altered thus.]

*The* ANNUNCIATION *Day* OF *our Lord to* THE *Blessed* VIRGIN MARY.

[In Sancroft's copy thus]

*The* ANNUNCIATION OF *our Lord to* THE *Blessed* VIRGIN MARY.

S. MARK'S DAY.

[In Cosin's copy, and *not* erased,]

doctrine of thy *blessed* Evangelist

[but not in Sancroft's copy.]

---

**Cosin's Considerations, c. 1640.**

"At the Purification there wants an Epistle proper to itself, which might be easily supplied."

[Collects, &c., continued.]

S. PHILIP AND *S.* JAMES DAY.

as thou hast taught S. Philip and other the Apostles through *that following y^e steps of thy holy Apostles S. Philip & S. James, wee may steadfastly walk in the way y^t leadeth to eternall life, through y^e same thy Son* Jesus Christ our Lord *Amen.*

S. BARNABE *as* the Apostle.

*O* Lord *God* almighty which hast *who didst* endued thy holy Apostle . . . . let *leave* us not *wee beseech thee,* be destitute, &c.

S. JOHN BAPTIST.

by preaching of penance *repentance:* make us to follow, &c.

S. PETER'S DAY.

hast given *didst give* to thy Apostle S. Peter, &c.

S. BARTHOLOMEW APOSTLE.

which hast given grace *who didst give* to thine Apostle Bartholomew *grace* . . . . both to love that *word w^ch* hee beleeved and to preach that he taught, through *both to preach & receive y^e same through Jesus* Christ our Lord *Amen.*

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

S. BARNABE *as* THE APOSTLE.

*O* Lord *God* Almighty which *who* hast *didst* endued, &c.

[The following is in Cosin's copy only,]

SAINT PETERS *and S. Pauls* DAY.

to feed thy flock *and madst thy Apostle St. Paul a chosen vessell to beare thy name among the gentiles* make we beseech thee all Bishops and Pastours [*stet*] *and all other ministers of thy church diligently . . . &c.*

[Before the Epistle.]

*or rather* 2 *Tim.* 4. 1. *v. to y^e 9^th.*

[In the Gospel.]

I build my congregation *church.*

[The following is in both copies,]

ST. BARTHOLEMEW APOSTLE.

to love that *word w^th* hee beleeved, and to preach that he taught *the same,* Through, &c.

---

**Cosin's Considerations, c. 1640.**

"In the Collect upon St. John Baptist's-day, the word penance (which is now abused by the papists) would be subject to no offence if it were altered into our ordinary word of repentance, now more usual with us than that of penance is, and more consonant to the later translations of our Bibles."

[Collects, &c., continued.]

S. MATTHEW *the* APOSTLE.

. . . . to follow thy said Son Jesus Christ° . . .

S. MICHAEL AND ALL ANGELS.

*O* Everlasting God which *who*, &c. . . . . the services of all angels . . . . grant that they which *as thy holy Angels* alway do thee service in heaven may so by thy appointment *they may* succour and defend us in *on* earth, &c.

S. LUKE THE EVANGELIST.

to be a *an evangelist &* physician . . . . it may *it* please thee *that* by the wholesome medicines of his doctrine to heal *y^e doctrine deliver'd by him* all the diseases of our souls through thy *may be healed through y^e merits of thy* Sonne, &c.

*S* SIMON AND *S* JUDE APOSTLES.

*O* Almighty God which *who* hast builded thy congregation *built thy church* upon the foundation, &c.

ALL SAINTS DAY.

*O* Almighty God which *who* hast knit together thy *thine* elect . . . . to follow thy holy *blessed* Saints, &c.

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

S. MATTHEW APOSTLE.

didst call *y^e holy Evangelist* Matthew from the receit . . .

[The above in Cosin only.]

to follow thy said *the same thy* Son Jesus Christ.

S. SIMON & S. JUDE.

builded thy congregation *thy Church.*

ALL SAINTS DAY.

[At end of Gospel.]

[In Cosin's copy.]

*Here set a faire fleuron.*

[In Sancroft's copy.]

*a faire fleuron.*

**Cosin's Considerations, c. 1640.**

"On St. Matthew's-day there is in the Collect, 'Thy said Son;' it were better that the word 'said' were left out."

° But printed in the Sealed Book according to Cosin.

## THE ORDER

### FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

[§ 71.] So many as intend to be partakers . . . to the curate ~~over night, or else in the morning before the beginning of Morning prayer, or immediately after~~ *at least some time y^e day before.*

**Cosin's corrected copy, 1640-61.**

*Sett here a faire compartment.*

THE ORDER FOR THE ADMINISTRATION, &c.

*Print this Title in faire capitals on the next page.*

[§ 71.] names to the Curate ~~over-night or else in the morning . . .~~

[Erased, and in its stead]

*two dayes before at least.*

[Then again erased, and in its stead]

*some p^t of the daye before.*

[This erased, and written (by Sancroft)]

*at least some time y^e day before.*

**Sancroft's fair copy, 1661.**

[The following note in margin.]

*Printe this Title in faire Capitals on y^e next page.*

[§ 71.] names to the Curate over night, or else, &c. . . .

*at least some time the day before.*

**Cosin's Prayer-Book, 1619.**

[§ 71.] "*So many, &c. . . . before the beginning of morning prayer, or immediately after.*] Whereupon is necessarily inferred a certain distance of time between morning prayer and high service. A rule which is at this time duly observed in York and Chichester, but by negligence of ministers and carelessness of people wholly omitted in other places."

**Cosin's Considerations, c. 1640.**

[§ 71.] "In the first rubric before the administration of the Holy Communion, the order appointed for 'the communicants to signify their names to the curate immediately after Morning Prayer,' seems to cross the common custom in all or most places of reading the Morning-service and the Communion-service both at one time. For if they be read at once, without any intermission or due space of hours between them, what time or convenience can the communicants have to give in their names, or the curate to take them? Here, therefore, a direction is wanting, what space of time is to be allowed between these two services."

**Lords' Committee, 1641.**

[§ 71.] *Considerations, No.* 11. In the rubrick for the administration of the Lord's Supper, whether an alteration be not to be made in this, "that such as intend to communicate shall signify their names to the Curate over night, or in the morning before prayers."

**Savoy Conference, 1661.**

[§ 71]. *Exceptions of Ministers.* "The time here assigned for notice to be given to the minister is not sufficient."

[Holy Communion continued.]

[§ 72.] And if any of these bee an open and notorious evill liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed, *so yt ye Congregation be thereby offended*, . . .

and advertise him *that* in any wise not to *he* presume *not* to come

which afore *before* were offended, and that he have recompensed the parties *to* whom he hath done wrong unto or at the least declare himself, &c.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

open and notorious & *infamous* evill liver.

[The above correction only in Cosin's, and not in Sancroft's copy.]

[§ 72.] and advertise him *that* in any wise not to *he* presume *not* to come

*to* whom he hath done wrong unto.

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**Lords' Committee, 1641.**

[§ 72.] *Considerations, No.* 12. The next rubrick to be cleared, how far a minister may repulse a scandalous and notorious sinner from the Communion.

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**Cosin's Considerations, c. 1640.**

[§ 72.] "In the second rubric there, it is not clear whether the curate may refuse to give the Communion unto 'an open and notorious evil liver,' nor who is to be accounted so notorious; which therefore requires here some explanation for the avoiding of disputes, doubts and contentions at that time between such communicants and the curate, who otherwhiles challengeth that power of refusing or admitting a communicant in that case by virtue of this rubric, the rather because in the rubric immediately following it is said, 'That he shall use the same order with those that are in malice with one another, where he has power given him to refuse the obstinate person.'"

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**Savoy Conference, 1661.**

[§ 72.] *Exceptions of Ministers.* "We desire the ministers' power both to admit and keep from the Lord's table, may be according to his majesty's declaration, 25th Oct., 1660, in these words, 'The minister shall admit none to the Lord's supper till they have made a credible profession of their faith, and promised obedience to the will of God, according as is expressed in the considerations of the rubrick before the Catechism; and that all possible diligence be used for the instruction and reformation of scandalous offenders, whom the minister shall not suffer to partake of the Lord's table until they have openly declared themselves to have truly repented and amended their former naughty lives, as is partly expressed in the rubrick, and more fully in the canons.'"

[Holy Communion continued.]

[§ 73.] The same order shall the curate use, &c.

[No alteration, but at the end an addition to the rubrick inserted,]

*Provided, y^t every Minister so repelling any as is specified in this or y^e next precedent paragraph of this Rubrick, shall be obliged to give an account of y^e same to the ordinary w^thin* 14 *daies after at y^e farthest. And y^e ordinary shall proceed against y^e offending person according to y^e Canon.*

**Cosin's corrected copy, 1640-61.**

[§ 73.] The same order shall the curate use . . . .

until he know them to be reconciled, *or if either of them refuse so to be, untill he have certified his Ordinary thereof (which he shall doe without delay) and have direction from him what in that case ought to be done.* And if one . . . . him that is obstinate.

[The following addition to the rubrick is in Sancroft's handwriting,]

*Provided that every Minister so repelling any (as is specified either in this or the next preceding*[p] *rubrick) shall be obliged to give an account of the same immediately after to the Ordinary.*

[The following additional rubrick is also in Sancroft's hand.]

*The Bread and wine for the Communion shall be provided by the Curate & the Churchwardens at the Charges of the Parish*[q].

**Sancroft's fair copy, 1661.**

[§ 73.] The same order, &c.

[An addition to the rubrick.]

*Provided that every Minister so repelling any . . . &c.*

[As in Cosin's book.]

*The Bread and wine for the Communion . . . &c.*

[As in Cosin's book.]

**Cosin's Prayer-Book, 1619.**

"*If any person be a notorious and evil liver.*] Our law in England will not suffer the Minister to judge any man a notorious offender, but him who is convicted by some legal sentence."

"*And not him that is obstinate.*] It seems, he may rather make open protestation of his obstinacy, than repel him with safety, by the common law[r]."

**Cosin's Visitation Articles, 1627.**

[§ 73.] "Whether hath he debarred any of his parish from the holy Communion, who are not publicly infamous for living in some notorious crime without repentance[s], or schismatics and depravers of the religion and government established in this church, and *who are not first intimated* unto the Ordinary or bishop of the diocese."

[p] In Sancroft's book, and afterwards, written "precedent."

[q] This, it will be seen, was omitted in the Convocation copy, as the substance of it is given further on [¶ 144].

[r] These two paragraphs have the initial "W" before them, signifying that Cosin extracted them from Andrewes' notes.

[s] Cosin first wrote, "as excommunicate persons."

[Holy Communion continued.]

[§ 75.] The table at the Communion time having a fair white linnen cloth *body of the Church or in the chancell where* upon it shall stand in the ~~body of the Church or in the chancell where~~ *morning prayer and Evening prayer be appointed to be said.* ~~morning prayer and evening prayer be appointed to be said.~~

[Instead of the part erased, there had been written in the margin the following, which in turn had been itself erased, and the printed words restored again as above.]

*wᵗ communicant place in the vpper end of ye Chancell (or ye body of ye Church where there is no Chancel).*

And the priest standing *at*[t] ~~at~~ *part side* the north ~~side~~ of the table, *the*[u] shall say the Lords prayer with the collect following, *ye people kneeling.*

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**Cosin's corrected copy, 1640-61.**

[§ 75.] The ~~Table~~[v] *being at all times decently covered and* having at the Communion time a faire white linen cloth upon it, shall stand in the *chancel or* body of the Church, or in the chancell, where Morning Prayer, and Evening Prayer bee appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords Prayer with this Collect following.

[The whole of the above rubrick appears to have been erased by Cosin himself; the following rubrick written in his handwriting]

*The TABLE alwaies standing in the end midst at the upper part of the Chan- of the cell (or ^ Church where a Chancell is wanting) and being at all times decently covered with a silke carpet of silke; shall also have at the Comunion time a faire white linnen cloth spread over it upon it, wᵗʰ Paten, Chalice, and*[x] *other decent furniture, meet for the high mysteries, there to be celebrated.*

[§ 76.] *And the PRIEST standing side or end at the North end of ye table shall say the Lord's Prayer with the Collect following*[y].

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**Sancroft's fair copy, 1661.**

[§ 75.] ~~The Table at the Communion time having, &c.~~

[The whole rubrick as it stands is erased, and in its stead written,]

*The Table alwaies standing in the midst, &c.*

[and continued as in Cosin's copy, according to the final corrections.]

[§ 76.] *And the Priest standing at ye North side(orend)*[z] *of the table shall say the Lords Prayer with the Collect following.*

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[t] Over the word "at" thus erased "*on*" appears to have been written, but turned into "*at*" again. See also the correction in the "Annexed copy."

[u] The first "*the*" appears first to have been altered and then erased, and the "*the*" written over it is not plain. Possibly it had been written "*this.*"

[v] Beneath the word Table a double line is drawn, to shew that it should be printed in capital letters.

[x] The words "Paten chalice and" are added in the margin.

[y] The words "with the Collect following" are added afterwards in darker ink.

[z] The words side(orend) are written more closely than the rest, and it would appear as if they had been written in afterwards, space having been left for one word, (whichever should be chosen,) but not for the two.

[Of the place of the Lord's Table.]

## Cosin's Prayer-Book, 1619.

### OF THE ALTAR OR COMMUNION TABLE.

[§ 75.] "In King Edward's first service-book, the word altar was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore when there was such pulling down of altars, and setting up of tables at the beginning of Queen Elizabeth's reign, she was fain to make an injunction[a] to restrain such ungodly fury, (for which, St. Chrysostom says, the Christians in his time would have stoned a man to death, that should have but laid his hands upon an altar to destroy it[b]), . . . and appointed decent and comely tables covered to be set up again in the same places where the altars stood; thereby giving an interpretation of this clause in our communion-book.

[*These were the first series of Injunctions issued by Queen Elizabeth*, i.e. in 1559. *The passage to which Cosin refers is as follows:—*

"*For Tables in the Church.* Whereas her Majesty understandeth, that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the holy Sacrament, according to the form of the law therefore provided; and in some places, the altars be not yet removed, upon opinion conceived of some other order, therein to be taken by her Majesty's visitors: in the other whereof, saving for uniformity there seemeth no matter of great moment so that the Sacrament be duly and reverently ministered; yet for observation of an uniformity through the whole realm, and for the better instruction of the law in that behalf, it is ordered that no altar be taken down but by oversight of the curate of the church, and the churchwardens, or one of them at the least, wherein no riotous or disordered manner be used.

"And that the holy table in every church be decently made and *set in the place where the altar stood*, and there commonly covered as thereto belongeth and as shall be appointed by the visitors, and so to stand, *saving when the Communion of the Sacrament is to be distributed:* at which time the same *shall be so placed* in good sort within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number communicate with the said minister. And after the Communion done, from time to time the same holy table to be placed *where it stood before.*"]

[*Note continued.*] "For the word table here stands not exclusively, as if it might not be called an altar, but to shew the indifferency and liberty of the name; as of old it was called *Mensa Domini* as well as *Altare Domini*, the one having reference to the participation, the other to the oblation of the Eucharist.

[a] Injunctions given by the queen's majesty . . . Anno Domini 1559.

[b] Reference here to Chrysostom's Hom. liii. ad Pop. Antioch.

[Of the place of the Lord's Table.]

### Cosin's Prayer-Book, 1619.

"There are that contend, how it was the intent and purpose of our Church at this Reformation, to pull down and wholly extinguish the very name of an altar; but all their reasons being only the matter of fact that altars were then pulled down, and this place of the liturgy that here it is called a table; we answer, that the matter of fact proves nothing, being rather the zeal of the people that were new come out of the tyranny that was used in Queen Mary's time [c].

"[But if this were not] by order of the Church, or according to the intent and meaning of the Church and State at the Reformation, how came it to pass then that from that day to this the altars have continued in the kings' and queens' households after the same manner as they did before? They never dreamt there of setting up any tables instead of them: and likewise in most cathedral churches, how was it that all things remained as they did before, but only that the court and governor of those places [d] . . . and therefore were more likely to know the true intent and meaning of our Church, by letting the altars stand still as they had done before.

"And it will be worthy the noting that *no cathedral church* had any pulling down, removing, or changing the altar into a table, no more than in the court [e], but in such places only where deans, and bishops, and prebends were preferred, that suffered themselves more to be led by the fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her majesty's family, the likeliest to understand the meaning of the Church and State of any other place. Therefore they that will not either endure we should have, or they that will not believe we have, any altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the fathers sometimes called a table,) let them go to the king's court, and to most of our cathedral churches, and enquire how long they have stood there and kept that name only, as being indeed the most eminent and the most usual among Christians."

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### Cosin's MS. Notes.

[§ 75.] "*The table at the Communion-time . . . . shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer be appointed* (viz. by the ordinary) *to be said, and the priest standing at the north side of the*

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[c] Six lines are crossed out here, and the words "But if this were not" are inserted by Bp. Cosin to make a beginning of the sentence in lieu of those crossed out.

[d] A line is crossed out here.

[e] A word is crossed out here.

[Of the place of the Lord's Table.]

### Cosin's MS. Notes.

*table shall say the Lord's Prayer, &c.*] There was much ado about the posture of the table and the priest's standing at it in King Edward's time; for in the second year the altar stood still in the usual place, and the priest was appointed to stand *before the midst of the altar*[f] with his face towards it, and this was confirmed by Act of Parliament. Notwithstanding which act, there were so many exceptions taken, and opposition made against that order, (some standing at the west side of the altar, with their faces turned towards the people, others at the east, others at the south, and others at the north,) that at last they agreed to set forth this rule in the fifth of King Edward, instead of the former set forth in the second year."

### Canons of 1640[g].

[§ 75.] No. 7. . . . . "That the standing of the Communion-table sideway under the east window of every chancel or chapel, is in its own nature indifferent, neither commanded nor condemned by the word of God, either expressly or by immediate declaration, and therefore that no religion is to be placed therein, or scruple to be made therein. And albeit at the time of reforming this Church from that gross superstition of popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto and memory thereof; especially of the idolatry committed in the Mass, for which cause all popish altars were demolished: yet notwithstanding, it was then ordered by the injunctions and advertisements of Queen Elizabeth of blessed memory, that the holy tables should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parish churches, *which doth sufficiently acquit* the manner of placing the said table from any illegality, or just surprise, or innovation. And therefore we judge it fit and convenient that all churches and chapels do conform themselves to this particular to the example of the cathedral or mother churches, saving always the *general liberty left to the bishop* by law, during the time of the administration of the Holy Communion. And we declare that this situation of the table doth not imply that is or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed; but it is and *may be called an altar* by us in the sense in which the primitive Church called it an altar, and in no other."

[f] "The priest, standing humbly afore the midst of the altar, shall say," &c. Rubric, § 76, ed. 1549. See Prayer-Book, p. 214.

[g] These were passed by Convocation, and ratified by the King, but pronounced unlawful by the Parliament. See Introduction, p. lxx.

[Of the place and of the Ornaments of the Lord's Table.]

### House of Lords, 1641.

*Mar.* 1, 16 *Car. I.* Ordered "That every Lord Bishop in his particular Diocese shall give directions and take care that the Communion table in every Church in his Diocese doth stand decently in the ancient place where it ought to do by the law, and *as it hath done for the greater part of these three score years last past*[h]."

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### Lords' Committee, 1641.

[§ 75.] *Innovations in discipline, No.* 1. The turning of the holy table altarwise[i], and most commonly calling it an altar.

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### Cosin's Prayer-Book, 1638.

"*The Table at the Communion-time having a fair white linen cloth upon it.*] [See what has been noted on the rubric at the beginning of Morning Prayer[j].] For here is to be inserted and repeated the order there appointed, as well concerning the ornaments of the church, as of the priest or bishop, and other ministers that celebrate the Holy Communion, viz., 'The minister, at the time of the Communion, shall use such ornaments in the church as were in use, by authority of parliament, in the second year (not the fifth year, when most of those ornaments were taken away,) of the reign of K. Edw. VI.' And then by the same authority this order was in use, and therefore (by the authority of parliament, in the Act of Uniformity, made 1 Eliz., and set at the beginning of the Liturgy, § penult.) is still required to be continued in the Church of England, viz. 'The priest who shall (at the time of the Communion) execute the holy ministry, shall put upon him a *vesture* appointed for that ministration, that is to say, a white alb plain, with a vestment or cope; and all other priests and deacons, who shall help him in that ministration, shall have upon them likewise the vestments appointed for their ministry, that is to say, albs with tunicles; but a bishop shall have upon him, besides his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain; and the preachers shall wear their hoods belonging to their several degrees taken in either of the universities of this realm.' Upon the table also, besides the linen cloth and other needful furniture, were to be placed *two lights*, &c. See the notes before the Morning Prayer. . . ."

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[h] From the "Journals of the House of Lords."

[i] This shews that the "table-wise" arrangement was the most common, i.e. the Holy Table was placed the lengthways of the chancel; hence the north *side* would practically be the front of the table, and not the end.

It is the *Altar-wise* arrangement against which the Order of the House of Lords (given in the preceding paragraph) was directed in 1640, as they contended that for *nearly* sixty years the Table-wise arrangement *had been the custom*, as well as *the law*.

[j] See above, p. cxxxi.

[Of the Ornaments of the Lord's Table.]

### Cosin's Articles of Visitation, 1627.

[§ 75.] "Have you a fair *chalice* or Communion cup of silver, for the wine, with a large cover or *paten* of silver for the bread, when they are consecrated and delivered by the priest?

"Have you a *flagon* of silver or good pewter at the least, for the wine which is brought to the church and set upon the Communion table?" . . . .

### Cosin's Considerations, c. 1640.

[§ 75.] "In the fourth rubric there, which appoints the 'Table to be covered with a linen-cloth only, and to stand in the chancel or body of the church, where Morning and Evening Prayers are ordered to be said,' somewhat is wanting to make it agree with the Injunctions of Queen Elizabeth, (still in force,) and the common practice in most churches. And somewhat is also wanting for a direction when and where to set the bread and wine for the Communion upon the table."

### Cosin's Articles of Visitation, 1662.

[§ 75.] "Are there two fair and large coverings for it [i.e. the Communion table], one of silk stuff or fine cloth, another of fine linen, with a plate or *paten*, and a cup or *chalice* of silver, and two fair flagons of pewter or purer metal belonging to it? Have none of all these things been purloined, destroyed, or made away by any person whom you can name? and if they have been taken away, are they again restored, or other such provided in their place?"

### Inventory of Ornaments, 1667, IN BISHOP COSIN'S CHAPEL AT AUCKLAND, NEAR DURHAM.

[*In order to illustrate the rubrics on the "Ornaments," of the Altar, it is thought expedient to print the inventory of those which Cosin had in his own chapel; the whole of which he made over to the chapel by a deed, dated the* 11*th of July*, 1667, *that is, five years after he had taken so prominent a part in the Revision of the Prayer-Book*[k].]

*Scedula sive Inventarium Vasorum, Librorum, aliorumque Ornamentorum, quæ Capellis nostris in Auklandiâ et Dunelmo, prout suprà memoratur, contulimus, et in perpetuum dicavimus.*

Duo *magna candelabra* argentea et dupliciter deaurata, tres pedes alta, opere celato fabricata, et super Altare, sive Mensam Dominicam, *quotidie* locanda.

*Pelvis* argentea et dupliciter deaurata, in quâ historia Cœnæ Domini affabrè describitur, et cujus diameter est tripedalis.

[k] The original Deed is preserved, with the Inventory attached to it, in the Auditor's Office at Durham. It will be found printed in the second volume of Bishop Cosin's Correspondence, Surtees Society, vol. 55.

[Of the Ornaments of the Lord's Table.]

*Calix* argenteus et dupliciter deauratus, cum pede sinuoso, et operculo, consimilis artificii.

*Patenæ* binæ, argenteæ et dupliciter deauratæ, cum inscriptionibus è Sacrâ Scripturâ desumptis.

*Biblia* S. Anglicana, pulchrè composita in velamine ex holoserico, &c.

*Liturgia* Ecclesiæ Anglicanæ pulchrè itidem in consimili velamine, &c.

[l] *Liturgiæ* Anglicanæ codices bini, in velaminibus ex corio cæruleo, &c.

*Frontale*, sive antependens, pro Altare, seu Mensâ Dominicâ, de pannis auratis et argenteis compositum, et laciniâ de auro et serico variegatâ ornatum.

*Velamen pedestalli* [m] super Mensam Dominicam positi, de panno aurato, cum laciniâ, ut supra, variegatâ.

Binæ *Mappæ* pro Mensâ Dominicâ, et lineum coopertorium pro calice Eucharistico.

*Pulvinar* de panno, aureis filis intertexto, cum globulis consimilibus libro Liturgiæ in eodem Altari *subter ponendum*.

*Tapetum* [n] amplissimum suprà Altare appensendum, in quo historia Reginæ Shebæ Regem Solomonem visitantis describitur.

*Duæ* Ecclesiarum *picturæ*, de opere dioptico, pro utrâque parte orientali ejusdem sacelli.

Duo *hypogonatica* [o] rubro panno cooperta et circumfimbriata, pro boreali et australi partibus Altaris.

*Integumentum* amplum de panno rubro crassiori super Altare, et omnia ejus ornamenta imponendum.

[The remainder of the Inventory does not concern the altar; the following is the list, but the complete descriptions of each item are here omitted.]

Duo ampla pulvinaria cubitalia [p].

Duo pulvinaria.

Faldistorium ligneum [q].

Quinque stragula [r].

Conopeum de serico rubro [s].

Octo hypogonatica.

Duodecim superpellicia [t].

Duo togæ [u].

Organum pneumaticum.

Tabellæ pictæ (3) [x].

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[l] Although mentioned amidst the altar furniture, there is no reason to suppose that the Bible, or the three copies of the English Prayer-Book, thus handsomely bound, stood on the altar. Probably one book did so, as a cushion, it will be observed, ornamented with gold thread, and with similar ornamentation to the Prayer-Book, stood on the altar for the book to rest on, i.e. *Pulvinar de panno*.

[m] The *Velamen pedestalli* was the covering for the block, or raised structure, which rested upon the altar at the back, and on which were, no doubt, placed the two candlesticks and the large alms-dish before mentioned. It is sometimes called (but without any authority) a Super-altar; at other times it is called (but Qy. with any authority) a Re-table.

[n] It will be noticed that the Scotch Liturgy of 1637 has the expression, a "carpet" as the covering of the Holy Table.

[o] Kneeling-stools.

[p] Desk-cushions.

[q] A faldstool of wood for the Litany.

[r] Small coverings of red silk for the fronts of the desks, &c.

[s] The canopy over the Bishop's stall.

[t] Of the twelve surplices, eight were for the men, one for the organist, one for the clerk, and two for the "servers" (pueris servientibus).

[u] One gown was for the organist, and one for the clerk.

[x] One of these over the organ represented angels and musical instruments; that over the vestry a view of some church; that over the west door a view of Wells Cathedral.

[Holy Communion continued.]

[§ 78.] THE COMMUNION.

Our Father which art in heaven, &c.

Almighty God unto whom all hearts be open, &c.

[§ 79.] Then shall the Priest *turning to the people* rehearse distinctly all the ten Commandments, and the people *still* kneeling shall after every Commandment ask God mercy for their transgression of the same, after this sort *thereof for the time past, and grace to keepe the same for y^e time to come as followeth.*

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

THE COMMUNION.

*Our Father which art, &c.*
*—but deliver us from evill. Amen*[y].

*The Collect.*

Almighty God unto whom, &c.

[§ 79.] Then shall the Priest *turning* to the *people* rehearse

and the people *still* kneeling . . . after *in* this sort

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**Savoy Conference, 1661.**

[§ 79.] *Exceptions of Ministers.*

"We desire,

"1. That the preface prefixed by God himself to the ten commandments may be *restored*[z].

"2. That the fourth commandment may be read as in Exod. xx., Deut. v., 'He blessed the *Sabbath*-day.'

"3. That neither minister nor people may be enjoyned to *kneel* more at the reading of this than of other parts of Scriptures, the rather because many ignorant persons are thereby induced to use the ten commandments as a prayer.

"4. That, instead of those *short prayers* of the people intermixed with the several commandments, the minister, after the reading of all, may conclude with a suitable prayer."

*Answer of Bishops* (to No. 4). "To say, 'Lord have mercy upon us,' after every commandment is more quick and active than to say it once at the close; and why Christian people should not upon their knees ask their pardon for their life forfeited for the breach of every commandment, and pray for grace to keep them for the time to come, they must be more than ignorant that can scruple."

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[y] In Cosin's book, these words from the Lord's Prayer are written very clearly in large hand by Cosin; in the other books the Lord's Prayer is found already printed.

[z] The Commandments were first introduced into the Communion Service in the revision of 1552, and this "preface," as it is termed, was then omitted. It is scarcely correct to say "restored," when the paragraph had never been there; the word naturally implies (and was probably intended to imply) that the passage had been purposely struck out in a later revision. See next page.

[Holy Communion continued.]

God spake these words, and said, I am the Lord thy God :

[There is written in the margin—but so completely erased that it is almost impossible to distinguish the words—]

*which brought thee out of the land of Egypt . . . out of the house of bondage*[a]

[and beneath it is written (and afterwards erased) the word]

*debate*

. . . to visit the sins of the fathers . . .

incline our hearts, &c.[b] *to keep this Law.*

[§ 80.] Then shall follow the Collect of the day with one of these two collects following for the King the priest standing up *as before* and saying.

Let us pray.

Almighty God, whose kingdom . . . . have mercy upon the whole congregation *church*

and that we & *all* his subjects, &c.

[Before the next prayer is inserted the word]

*Or*

Almighty and everlasting God, we be *are* taught, &c.

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

the Lord thy God *such hast who brought thee out of the land of Egypt, out of the house of bondage.*

[§ 80.] Then shall follow the collect of the day with one of these two collects following for the King & *the collect of the day*, the Priest standing up *as at first* and saying.

Let us pray.

Almighty God . . . . upon the whole congregation *thy holy church.*

[In Cosin's copy only,]

. . . chosen servant James *Charles*[c] our King.

*Or*

Almighty and everlasting . . .

[No correction.]

**Cosin's Considerations, c. 1640.**

[§ 80.] "In the rubric after the Ten Commandments, it is appointed, 'That then shall follow the collect of the day, with one of the two collects there specified for the king, the priest standing up and saying, "Almighty," &c.' But whether the collect for the king, or the collect for the day, shall be first said, is not there determined ; which for the avoiding of dispute and diversity herein, should be further explained. And the collect for the day is always most properly used together with the epistle and gospel, whereunto many times it relateth."

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[a] The printing of these words as a 'preface,' it will be seen, was one of the points of the Savoy Conference. It was written in here, and afterwards erased again, but it is to be observed that it was a point noted specially for "debate."

[b] This alteration is repeated throughout the commandments.

[c] This is in Cosin's early handwriting, and is intended for Charles I.

[Holy Communion continued.]

[§ 81.] ~~Immediately after the Collects the priest &c.~~

[§ 82.] ~~And the Epistle ended, he shall say, &c.~~

[§. 84.] ~~And the Epistle & Gospel being ended, &c.~~

[The whole of these 3 rubricks are erased, and in their stead is written]

*Then shall be said y^e^ Collect of y^e^ day* [§ 81], *and imediately after the Collect, y^e^ priest shall read y^e^ Epistle, saying The Epistle* (*or The portion of Scripture appointed for y^e^ Epistle*) *is written in the chapter of beginning at the verse.* [§ 82.] *And the Epistle ended he shall say Here endeth the Epistle. Then shall he read y^e^ Gospel* (*y^e^ people all standing up*) *saying, The holy Gospel is written in the chapter of beginning at y^e^ verse.*

**Cosin's corrected copy, 1640-61.**

[§ 81.] Immediately after the Collects the Priest *or one the Epistler appointed* shall *turne to y^e^ people and* read the Epistle *in the place assigned for it*, beginning thus The Epistle *is* written in the . . . chapter of . . . . *and ending thus.*

[§ 82.] And the Epistle ended ~~he shall say the Gospel beginning thus~~, *the Priest or the Gospeller or some one appointed or one a Deacon that ministereth shall read y^e^ Gospel saying first* The *holy* Gospell *is* written in the . . . . chapter of . . . .

*And the people all standing up shall say: Glory be to thee O Lord.*

*And at the end of the Gospell He that readeth it shall say Here endeth the holy Gospell. And the people shall answere Thanks be to thee O Lord.*

**Sancroft's fair copy, 1661.**

[§ 81.] ~~Immediately after the Collects~~

[The whole rubrick is erased, and in its stead written out fairly]

[§ 81.] *Imediately after the Collects the Priest or the Epistler appointed shall turne to the people and read the Epistle in the place assigned for it; beginning thus The Epistle is written in the Chapter of & ending thus Heere endeth the Epistle.*

[§ 82.] *And the Epistle ended the Priest or the Gospeller appointed shall read the Gospell saying first The Holy Gospell is written in the Chapter of and the people all standing up shall say Glory be to thee O Lord*

*And at the end of the Gospell he that readeth it shall say Heere endeth the Holy Gospel & the people shall answer Thanks be to thee O Lord.*

**Cosin's Prayer-Book, 1619.**

[§ 81.] "*The epistle is written, &c.*] The eighteenth exception of the Surveyor, 'whether all the epistles so called may be truly called so, seeing there be twenty-three out of the Prophets, Acts, and Apocalypse.'"

[Holy Communion continued.]

[§ 84.] *And ye Gospel ended shall be sung or said ye Creed following, the people still standing as before.*

I believe in one God the Father Almighty...

**Cosin's corrected copy, 1640-61.**

[§ 84.] And the Epistle and Gospel being ended. *Then* shall be said (2) *or sung* (1) *this* the Creede *all still reverently standing up.*

I believe in one God, &c.

**Sancroft's fair copy, 1661.**

[§ 84.] *Then shall be said or sung this Creed all still reverently standing up*

*I believe in one God, &c., ut supra.*

**Cosin's Prayer-Book, 1619.**

[§ 83.] "When the gospel is named, the people are to answer, 'Glory be to Thee, O Lord,' which was appointed in King Edward's Service-book, and is still used, howsoever it came to be left out here. I think it was *by the printer's negligence*, for the statute at the beginning of this book says, nothing shall be altered but a few words in the litany and a clause at the delivery of the sacrament, so that, if it had pleased the printer, this might have stood still."

[§ 81.] "In cathedral churches the epistoler is seldom a priest, and therefore, as this rubric was ordained generally for all England, most places having but one priest to serve it; so for cathedral churches it was ordained, by the advertisement in Queen Elizabeth's time, (that authority being reserved, notwithstanding this book, by act of parliament[d],) that there should be an epistoler and a gospeller besides the priest, for the more solemn performance of the Divine service."

**Cosin's Considerations, c. 1640.**

[§ 82.] "At the reading of the gospel, there is no posture appointed for the people, which gives many of them occasion to refuse the posture of standing, as in all places and times hath been accustomed. This therefore it were requisite to be here added. [§ 83.] Nor is there any order after the naming of the gospel for the people to say 'Glory be to Thee, O Lord,' as hath been likewise accustomed, and was specially ordered in King Edward's time, together with 'Thanks be given to God,' at the end of the gospel. For uniformity and advancement of our devotions herein, that order would be fitly here renewed."

[§ 84.] "At the Nicene Creed there is likewise no posture of standing specially here appointed; by reason of which omission many people refuse to stand, though at the other Creed of the Apostles they are appointed to do it, as here likewise they ought to do; and at Athanasius's Creed besides; for all which provision may be made in their several places."

[d] See Introduction, p. xli., and p. xlix.

[Holy Communion continued.]

[§ 85.]* *Then y^e curate shall declare unto y^e people, what holy daies, or fasting daies are in the week following to be observed. And then also (if occasion be) shall notice be given of y^e communion; & y^e the Bans of Matrimony published; & Briefs Citations & Excommunications read. And nothing shall be proclaimed or published in the church during y^e time of Divine Service, but by y^e Minister; nor by him any thing, but what is prescribed in the rules of this Booke, or enjoyned by y^e King, or by y^e Ordinary of y^e place.*

**Cosin's corrected copy, 1640-61.**

[§ 86.] After the Creed if there be no Sermon shall follow *the Sermon or* one of the Homilies already set forth, or hereafter to be set forth by common authority.

[§ 93.] After such Sermon Homily or exhortation *Which being ended* the Curate shall declare unto the people *what* whether there be any Holy dayes or Fasting dayes the week following *are the week following to be observed* and earnestly exhort them to remember the poore.

[The following is written at the top of the page, but intended for insertion here.]

*And then (if occasion be) shall notice be given of the Comunion; & y^e Banns of Matrimonie published; & Briefs, Citations, or Excomunications read if any be brought for y^e purpose. And nothing shall be proclaimed or published in the Church but by the Minister; nor by him anything but what is prescribed in the Rules of this Booke, or enjoyned by the King, or by y^e Ordinary of y^e Diocese place.*

[§ 93.] *Then shall the Priest returne unto y^e Lords table and the people & y^e begin the Offertory* saying one or more of these Sentences following as he thinketh most convenient by his discretion.

**Sancroft's fair copy, 1661.**

[§ 86.] After the Creed if there be no Sermon shall follow *the Sermon or* one of the Homilies . . . . . by common authority.

[§ 93.] After such Sermon, Homily or exhortation, the Curate shall declare unto the people whether there be any holy dayes or fasting days the week following and earnestly exhort them to remember the poor . . .

[The above is erased, and written instead.]

*w^ch being ended, the curate shall declare unto the people what Holy daies, or fasting daies are the weeke following to be observed. And then (if occasion be), &c.*

[According to final corrections in Cosin's copy.]

[§ 93.] *Then shall the Priest returne unto the Lord's Table, & y^e begin the Offertorie,* saying one or moe of these sentences, &c.

* This new rubrick of 1662, as is seen, contains the substance of rubrick § 93 of 1604. See Prayer-Book, p. 232. It will be observed that it is transposed in the Convocation Book before rubrick § 86, instead of being placed after it, as it was by Cosin.

[Holy Communion continued.]

[§ 86.] After the Creed if there be no Sermon, shall follow one of the Homilies already set forth or hereafter to be set forth by common authority.

[§ 93.] After such Sermon, Homily, or exhortation the Curate shall declare unto the people whether there be any holy days or fasting days the week following, and earnestly exhort them to remember the poor....

[The whole of the first rubrick and the greater part of the second is erased, and in their stead is written]

[§ 86.] *Then shall follow y^e Sermon or one of y^e Homilies already set forth or hereafter to be set forth by Autoritie.*

[§ 93.] *Then shall y^e Priest return to y^e Lords Table, & begin y^e Offertory*, saying one or more of these sentences as he thinketh most convenient by his discretion.

### Cosin's Prayer-Book, 1619.

[§ 86.] "*Homilies already set forth or hereafter, &c.*] It seems that the author of the homilies wrote them in haste, and the Church did wisely to reserve this authority of correcting them, and setting forth others: for they have many scapes in them in special, though they contain in general many wholesome lessons for the people; in which sense our ministers do subscribe unto them, and in no other."

### Cosin's MS. Notes.

[§ 86.] "*After the Creed, . . . the Sermon.*] This is one difference from the mass-book, where there is no sermon there appointed, for they commonly have their sermons in the afternoon. But the Church of England hath restored the sermon into the due place of it, after the reading of the Epistle and Gospel, which in the ancient Church was the subject of the sermon which followed. As for the *afternoon sermon*, I am yet to learn what place it had, or yet hath, by any order, in the public service of God, or by what command either of the Scripture or the ancient Church it is pressed."

[§ 86.] "*After the Creed, if there be no sermon, shall follow, &c.*] In the time of King Edward and Queen Elizabeth, the parsons or vicars were not tied to preach above four sermons in the year, *per se aut per alium*. Bishop Grindal, in his Articles, 1565, Art. 7 and 24[f].

### Lords' Committee, 1641.

[§ 86.] *Memorandum.* That in all the cathedral and collegiate churches, two sermons be preached every Sunday by the Dean and Prebendaries, or by their procurement, and likewise every holy day, and one lecture at the least to be preached on working days every week, all the year long.

[f] The same rules will be found in his Articles of 1571, when Archbishop of York. See Grindal's Remains, Cambr., 1843, pp. 122, sqq.: and in the Articles issued by the commissioners for ecclesiastical affairs, of whom Grindal was one, in 1564. See Cardwell's Documentary Annals, vol. i. p. 325.

[Holy Communion continued.]

### Savoy Conference, 1661.

[§ 86.] *Exceptions of Ministers.* "We desire that the preaching of the word may be strictly enjoined, and not left so indifferent, at the administration of the sacraments; as also that ministers may not be bound to those things which are as yet but future and not in being."

*Answer of Bishops.* "Some livings are so small that they are not able to maintain a licensed preacher; and in such and the like cases this provision is necessary. Nor can any reason be given, why the minister's reading a homily, set forth by common authority, should not be accounted preaching of the word, as well as his reading (or pronouncing by heart) a homily or sermon of his own or any other man's."

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### Cosin's Prayer-Book, 1619.

[§ 93.] "*Or fasting days.*] They that speak so much against us, who put some part of our religion in keeping fasting days, as if we had nothing but a politic use of keeping Lent, Fridays, and saints' eves, let them look well to this place, where the curate is bound to exhort the people earnestly towards the religious observation of such times, in abstaining from their own wonted diet, and bestowing their liberality upon the poor. . . . If fasting days and Lent time be but a politic observation, without any religion in it at all, according to the conceit of some out of the statute of 5 Eliz. [g], and before that 2 and 3 of Ed. VI., c. 12 [h], what should the minister here meddle with it in the Church, the place where all our actions are, or should be, religious; or what should those religious prayers, epistle and gospel, upon the first day of Lent, do among us, seeing they all intend a solemn and a religious preparing of the people, and the whole Church of God among us, to the due keeping of that time with prayer and abstinence?

"As Ember-days are by the 31st canon [i] a preparation to the giving of holy orders, so the eves of most holydays are fasted, that the service upon holydays may be more religiously performed; and therefore when the people had notice given them of the one, they were put in mind of the other too, holydays and fasting-days together."

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[g] The statute 5 Eliz. c. 5, is "An act touching certain politic considerations made for the maintenance of the navy." It enjoins the eating of fish on Wednesdays as well as Fridays and Saturdays.

[h] The statute 2 and 3 Edw. VI. c. 19, is entitled, "An act for abstinence from flesh," enjoining the observance of fasting on Fridays, Saturdays, Lent, Ember-days, Vigils, and other accustomed times, "considering that due and godly abstinence is a mean to virtue, and to subdue men's bodies to their soul and spirit; and considering also specially that fishers, and men using the trade of living by fishing in the sea, may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and encreased," &c.

[i] Constitutions and Canons, 1603, can. xxxi.

[Holy Communion continued.]

Let your light so shine before men, &c.

[None of the additions to Cosin's copy by Sancroft appear, and the following are the only corrections made in the text.]

. . . . and they ~~which~~ *who* wait ~~of~~ *at* the altar . . .

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

Let your light shine, &c.

[In the margin in both copies, by the side of the sentences, is the following direction to the printers.]

*Print y^e first thirteene of these sentences at a distance from y^e six following & those sixe at a distance from y^e fower[k] next after, & y^e last (being y^e 26) in a distance by itselfe.*

[These sentences as they stand printed are then numbered thus :]

1. Let your light so shine . . .
2. Lay not up for yourselves . . .
3. Whatsoever y^e would that men...
4. Not every one that saith . . .
20. Zache stood foorthe, & said . . .
14. Who goeth a warfare . . .
15. If we have sowen . . .
16. Doe yee not know . . .
17. He that soweth little . . .
18. Let him that is taught . . .
19. While we have time . . .
5. Godlinesse is great riches . . .
6. Charge them which are riche . . .
7. God is not unrighteous . . .
8. To doe good, and to distribute...
21. Whoso hath this worlds . . .
24. Give almes of thy goods[l] . . .
25. Be merciful after thy[l] . . .
23. He that hath pitie . . .
22. Blessed be the man . . .

[At the foot of the page are added the six following, and numbered so as to fall into their places.]

9. *In processe of time it came to pass that Cain brought of the fruits of the ground an offering unto the Lord. And Abel brought also of the firstlings of his flock and of the fat thereof: And the Lord had respect unto Abel and his offering. Gen.* 4.
10. *Speake unto the Children of Israel that they bring me an offering. Of every man that bringeth it willingly with his heart, they shall take my offering. Ex.* 25.
11. *Ye shall not appeare before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Deut.* 16.
12. *Give unto the Lord, yee famillies of the people; give unto the Lord glory and power. Give unto the Lord the glory due unto his name; bring presents and enter into his courts. Psal.* 96.
13. *As Jesus sate over against the tresurie, he beheld how the people cast money into it, and many that were rich cast in much. And he saw also a certaine poore widdow, who cast in two mites. And he said of a truth I say unto you, that this poore widdow hath cast*

[k] Cosin had written "six," but altered it to "fower." So also in Sancroft's copy.

[l] In Sancroft's copy both these are erased.

[Holy Communion continued.]

*in more than they all. For they of their superfluity cast into the treasurie of God; but she of her penury hath cast in all the living that she had. Mark* 12 *&* *Luke* 21. 26. *Blessed be thou, O God for ever. Thine O Lord is the greatnes, and the glory. For all that is in the heaven and in the earth is thine. Both riches and honour come of thee and of thine own do we give unto thee. As for me in the uprightnes of my heart I have willingly offred all these things. And now have I seene with joy thy people who are here present to offer willingly unto thee.* 1 *Chron.* 29.

### Cosin's Prayer-Book, 1619.

[§ 93.] "*After such sermon, or exhortation.*] Which exhortation is here understood, may be gathered from this rubric as it stood in 2 Edw. [m], where we read it thus, 'After the creed shall follow the homily, wherein, if the people be not exhorted to the worthy receiving, &c., then shall the curate make this exhortation, Dearly beloved,' &c. Which is another argument that our Church intended a more frequent celebration of the Communion than we use either ourselves or the people unto."

[§ 93.] "*Saying one or more of these sentences following.*] 'Instead of these, read the peculiar sentences for the offertory, *ut infra*, and some of these immediately before the benediction for the poor [n].'"

"*Peculiar sentences for the Offertory.*

"'In process of time it came to pass, . . .

[As appears in his corrected copy.]

"'Speak unto the children of Israel,'" &c., and continued, the following being the references:—Exod. xxv. 2; Deut. xvi. 16; 1 Chron. xxix. 14, 17; Neh. x. 30; Ps. xcvi. 7, 8; Mark xii. 41; Acts xxiv. 17.

### Cosin's Considerations, c. 1641.

[§ 93.] "In the rubric following the Nicene Creed, the curate is ordered to 'bid the fasting-days;' which being not usually known to every curate, it would be here specified what days are appointed to be fasted by the laws of the kingdom and Church of England, throughout the year."

### Savoy Conference, 1661.

[§ 93.] *Exceptions of Ministers.* "Two of the sentences here cited are apocryphal, and four of them more proper to draw out the people's bounty to their ministers, than their charity to the poor."

*Answer of Bishops.* "The sentences tend all to exhort the people to pious liberality, whether the object be the minister or the poor; and though some of the sentences be apocryphal, they may be useful for that purpose. Why collection for the poor should be made at another time, there is no reason given, only change desired."

[m] That is, in the first Prayer-book of Edw. VI., in the second year of his reign.

[n] Copied by Cosin from Bp. Andrewes' note at the end of the Communion Service.

[Holy Communion continued.]

[§ 95.] Then shall the Churchwardens or some other . . . . [§ 96.] and upon the offering days appointed, &c.

[The first part of this rubrick is erased, and in its stead]

[§ 95.] *Whilst these sentences are in reading, ye Deacons, Churchwardens, or other fitt person appointed for ye purpose, shall receive ye Alms for ye poore, and other Devotions of ye people in a decent Basin, to be provided by ye parish for yt purpose; & reverently bring it to ye Priest, who shall humbly present, & place it upon the holy Table.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 95.] Then shall the Churchwardens, or some other by them appointed gather the devotions of the people and put the same into the poore man's boxe.

[Rubrick erased thus far. Continued below as § 96.]

[§ 95.] *While the priest distinctly pronounceth some of or all these sentences for ye Offertory, the deacon, or (if no such be present,) one of the Churchwardens, shall receive the devotions of the people,* [*ye alms for ye poore & other devotions of the people*] ° *in a decent basin provided for that purpose and reverently bring them it to the Priest who shall humbly present the same before the Lord, and place it upon the holy Table.*

[After this in Cosin's copy a rubrick has been inserted, but afterwards erased. It had been originally written by Cosin, and altered by Sancroft, leaving Cosin's original writing almost illegible.]

*And after the Communion is ended* [*they shall put the same alms*] Such almes shall be put into the poor mens box or ∧ forthwith distributed ∧ *it if present need requires.*

[§ 96.] . . . and upon the offering dayes appointed every man and woman shall *bring &* pay to the Curate the due and accustomed offerings.

**Lords' Committee, 1641.**

[§ 95.] *Considerations, No.* 13. Whether the rubrick is not to be mended, where the churchwardens are strictly charged to gather the alms for the poor before the Communion begins; for by experience it is proved to be done better when the people depart.

[§ 95.] *Innovations in discipline, No.* 13. By introducing an offertory before the Communion, distinct from the giving of alms to the poor.

**Savoy Conference, 1661.**

[§ 95.] *Exceptions of Ministers.* "Collection for the poor may be better made at or a little before the departing of the communicants."

° Inserted above the line by Sancroft, instead of "devotions of ye people," written by Cosin.

[Holy Communion continued.]

**Cosin's Considerations, 1640.**

[§ 95.] "In the rubric following the sentences at the Offertory, 'The churchwardens, or some other by them appointed,' are ordered to 'gather the devotions of the people, and to put the same into the poor men's box;' which being seldom or never observed in most churches, nor agreeing to divers sentences (before set down) would be otherwise here ordered or explained. 'And the accustomed offerings to the curate are here appointed to be paid by every man or woman, after which done the priest shall say,' &c. Which if it should be thus observed and at this time when they come to receive the Communion, would breed a great disturbance in the church, and take up more time than can be allowed for that purpose. Wherefore it is needful that *some alteration were made* of this rubric; and that the offerings or devotions of the people then collected should *be brought to the priest*, and by him presented and laid upon the altar or communion-table for such uses as be peculiarly named in the sentences then read by him."

**Cosin's Prayer-Book, 1619.**

[§ 96.] "*And upon the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings.*] 'They should not pay it to the curate alone, but to God *upon the altar;* from whence the curate hath his warrant to take it, as deputed by Him, and as the apostle plainly alludes, 1 Cor. ix. 13, 14; Heb. xiii. 10. And this is not to be forgotten, though it be foregone, that whosoever gave any lands or endowments to the service of God, he gave it in formal writing, (as now-a-days between man and man,) sealed and witnessed. And the tender of the gift was *super altare*, and by the donor upon his knees [p]."

**Cosin's Prayer-Book, 1638.**

[§ 96.] "*And upon the Offering-days appointed.*] It was one of the instructions set forth by the authority of King Henry VIII. in the convocation of his clergy, *anno* 1536, to be generally observed in the Church of England; 'That the feasts of the Nativity of our Lord, of Easter Day, of the Nativity of St. John Baptist, and of St. Michael the archangel, shall be accounted accepted, and taken for the four general Offering-days.' Which order is in some places among us still observed. And the king or queen in their chapel-royal (or wherever they be at church on those days) never omit it, but arise from their seat, and go in solemn manner to present their offering upon their knees at God's altar. And then is read by the priest or bishop attending, this sentence here prescribed, 1 Cor. ix., 'They which minister about holy things live of the sacrifice, and they which wait on the altar,'" &c.

[p] This note also is adopted by Cosin from Bishop Andrewes.

[Holy Communion continued.]

[§ 98.] *And when there is a Comunion, the Priest shall then place upon ye Table so much Bread & Wine as he shall think sufficient.*

[§ 104.] After which done the Priest [q] shall say,

*whole* *Christ's Church militant here in earth.*
*good as* *ye Catholick Church of Christ.*

Let us pray for the whole state of Christ's Church militant here in earth.

[There is written in the margin, and *in a different handwriting to* the rest,]

☞ *The Title stand just as it was before.*

Almightie and everlasting God . . . (to accept our alms & *oblations* and) . . .

[In the side-note the following alteration is made.]

If there be no alms *or oblations* given to the poor then shall the words (of accepting our alms & *oblations*) be left out unsaid.

to the maintenance of Gods *thy* true religion...

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**Cosin's corrected copy, 1640-61.**

[§ 98.] *And if there be a Communion, the Priest shall then offer up and place the bread and wine in a comely patten and chalice upon the table as much bread and wine that they may be ready for the Sacrament, so much as he shall think sufficient.*

[§ 104.] After which done the Priest shall say

Let us pray *offer up our prayrs* & *good*
*praises* for the whole *E*state of *Catholick*
Christ's ∧ Church militant here in earth *And heere the people shall kneele*

Almighty and everliving God
. . . to accept *these* our almes & *oblations* and

If there be no almes *or oblations* given to the poore then shall the words (of accepting our almes & *oblations*) be left out unsaid.

specially thy servant James *Charles* [r]
maintenance of God's *Christ's* true religion

---

**Sancroft's fair copy, 1661.**

[§ 98.] *And if there be a Comunion, the Priest shall then offer up, & place upon the Table soe much Bread & Wine as he shall thinke sufficient.*

[§ 104.] After which done the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

[Erased, and in its stead]

*Let us offer up our Prayers and praises for the good Estate of Christ's Catholick Church.*

*And heere the people shall kneele.*

Almighty & everlasting God . . .
to accept *these* our almes & *oblations* and

[In the side note similar corrections to Cosin's are also made.]

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[q] In some eds. between 1604 and 1662, the printed copies have "Minister."

[r] This alteration occurs only in Cosin's corrected copy.

[Holy Communion continued.]

to all bishops ~~pastors~~ and curats.

or any other adversitie. *And wee also blesse thy Holy Name for all thy servants departed this life in thy faith, & feare; beseeching thee to give us grace, so to follow their good examples, yt wth them wee may be partakers of thy heavenly kingdom.* grant this O Father, &c.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

Bishops, ~~pastours~~, *pastours*[s], & Curates

~~and specially to this congregation here present~~, that with meeke heart, &c.

daies of their life [*and wee cõmend especially unto thy mercifull goodnes this Congregation*[t], *wch is heere assembled in thy Name to celebrate ye cõmemoration of ye most precious death & Sacrifice of thy Sonne & or Saviour Jesus Christ.*]

[There is then written as a side note, and evidently to be printed as such,]

*When there is no Cõmunion, these words thus* [ ] *inclosed are to be left out.*

or any other adversitie. *And we also blesse thy Holy Name for all those thy Servants, who having finished their course in faith, doe now rest from their labors. And wee yield unto thee most high praise, & hearty thanks for the wonderfull grace & vertue declared in all thy Saints, who have bin the choise vessells of thy grace & the lights of ye world in their severall generations: Most humbly beseeching thee, that wee may have grace to follow the Example of their stedfastnes in thy faith, & obedience to thy holy Cõmandmts that at the day of the generall Resurrection, wee and all they, wch are of the mystical Body of thy Sonne may be sett on his right hand, & heare that his most joyfull voice, "Come yee Blessed of my Father, inherit the Kingdome prepared for you from the foundation of the World.* Grant this O Father, &c.

[s] In Cosin's corrected copy the word "pastors" has been erased, but written in again by Sancroft.

[t] These first ten words have been erased in the fair copy (possibly inadvertently), and *stet* written over them.

**Cosin's Considerations, c. 1640.**

[§ 104.] "In beginning of the prayer for the state of Christ's Church militant, there be these words, (set as a preface to what is intended to follow, and to have relation thereunto,) 'Which hast taught us to give thanks for all men;' and accordingly, in the old form of this prayer set forth in King Edward's time, such thanks were given, that one part of the prayer might be correspondent to the other. But here in our form, *the thanksgiving is omitted*, and yet the preface of giving thanks is suffered to stand still; being indeed forgotten to be put out. Therefore ought it either now to be taken away, or *else the former* (or the like) *thanksgiving ought to be added unto the prayer;* for otherwise we say to God, (in effect,) that though He hath taught us to give thanks for all men, yet we think fit to let it alone."

[Holy Communion continued.]

[§ 91.] Then shall follow this exhortation at certaine times when the Curate shall see the people negligent, &c.

[This rubrick is erased, and in its stead is written,]

[§92.] *When y^e minister giveth warning for y^e celebration &^c. as in y^e next leaf w^th the rest of y^e rubric & y^e Exhortōn following it; after w^ch this Second comes in thus.*

[§ 91.] *Or in case he shall see y^e people negligent to come to the holy Cōmuion; instead of y^e former he shall use this exhortōn.*

We be come together at this time (dearly beloved brethren) to feed at *Dearly beloved Brethren; on . . . I intend by Gods grace to celebrate* the Lords supper unto the which in God's behalf, &c.

and bidden of *by* God himself.

otherwise letted *hindred* with worldly business.

will you excuse your self *selves* and say . . . excuses shall *will* avail.

I for my part am here present *shall be ready*...

for your health *salvation;* even so it is your duty to receeve the Communion together in the remembrance of *the sacrifice of* his death, as he himself *hath* commanded. Now if you will in no wise thus do *Which if you shall neglect to doe* consider with yourselves how great injury you do unto God, & how sore punishment hangeth over your heads for the same *when y^e wilfully abstain from y^e Lords Table & separate from your Brethren, who come to feed on y^e Banquet of y^e most heavenly food.* And whereas you offend God so sore in refusing this holy banket. I admonish exhort and beseech you, that unto this unkindnesse ye will not adde any more; which thing ye shall doe, if ye

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 91.] Then shall follow this exhortation at certain times *W*hen the Curate shall see the people negligent to come to the holy Communion, *he shall use this exhortation in the pulpit after the Sermon, or Homily there ended*[u], *upon the Sunday or some Holy day before he intendeth to celebrate the same.*

[§ 92.] We be come together at this time *D*earely beloved brethren; to feede at the Lord's Supper. *On — day next I doe intend by God's grace to celebrate the Lord's Supper*, unto the which, &c.

remembrance of his death *& sacrifice.*

[The following paragraph beginning]

And whereas you offend God, &c.

[is wholly erased down to]

[u] In Cosin's corrected copy, the words "in the pulpit after the Sermon or homily there ended," are written in, in the margin, as an addition, and in Sancroft's writing.

[Holy Communion continued.]

~~stand by as gazers and lookers on them that doe communicate and be not partakers of the same yourselves. For what thing, &c.~~

[The whole of this paragraph is erased down to]

~~ye depart from your brethren & from the banket of most heavenly food.~~

[The Exhortation then is concluded as follows.]

These things if ye earnestly consider ye ~~shall~~ *will* by Gods grace return to a better minde: for the obtaining whereof we shall *not cease to* make our humble petitions ~~while we shall receive the holy Communion~~ *unto Almighty God our Heavenly Father.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

~~from whom ye depart.~~ Ye depart, *when yee wilfully abstaine,* from the Lord's Table, ~~ye departe &~~ *separate* from your brethren ~~and from~~ *who come to feed on* the banket of *that* most heavenly food.

These things if ye earnestly consider, ye shall by God's grace returne to a better mind, for the obtaining whereof we shall *not cease to* make our humble petitions ~~while we shall receive the holy Communion~~ *unto Almighty God our Heavenly Father.*

**Cosin's MS. Notes.**

[§ 91.] "*The Exhortation at certain times, when the curate shall see the people negligent to come to the holy Communion.*] This was added, 5 Edw., upon Bucer's special instance in his Censure, cap. 27, where he said *Modis omnibus instandum, ut qui præsentes sunt, communicent: &c.*

**Cosin's Prayer-Book, 1619.**

[§ 91.] "*If ye stand by as gazers, and lookers on, &c.*, usque ad, *and give place to them that be godly disposed*[x].] A religious invective added here, against the lewd and irreligious custom of the people then nursed up in popery, to be present at the Communion, and to let the priest communicate for them all: from whence arose the abuse of private masses; a practice so repugnant to the Scripture, and to the use of the ancient Church, that at this day not any but the Romish Church throughout all the Christian world are known to use it, as the Greek, Syrian, Armenian, and Ethiopian liturgies do testify; nay, the Roman liturgy itself is herein full against the Roman practice[y]."

[x] This passage, it must be remembered, was included in the exhortation when it was read only "at certain times when the curate shall see the people negligent to come to the Holy Communion," and in the last review part *was altogether omitted.*

[y] The following passages are cited here by Cosin: "*Omnes igitur fideles, qui ingrediuntur Ecclesiam et Scripturas audiunt* (saith the tenth canon of the apostles) *non autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines ecclesiæ commoventes, convenit communione privari.* And *Quicunque est* (says St. Chrysost., *Hom.* iii. in 1 ad Ephes.) *qui mysteriorum non est particeps, is impudenter stat, et nimis audacter.* For tell me (says he) *Siquis ad convivium invitatus manus laverit et accubuerit, et ad mensam paratus fuerit, deinde non fuerit ejus particeps, annon contumelia eum afficit, qui invitavit? Annon esset melius, eum ne adfuisse quidem.* So that this preface and exhortation seem to be taken out of St. Chrysostom's works, they are in all points so like one to the other."

[Holy Communion continued.]

[§ 92.] And sometime shall this be said also at the discretion of the Curate.

[This rubrick erased, and in its stead,]

[§ 92.] *When the Minister giveth warning for the celebration of the holy Comunion (wᶜʰ he shall allwaies doe upon yᵉ Sundaie, or some Holyday imediately preceding:) After yᵉ Sermon, or Homilie ended, he shall read this exhortation following.*

Dearely beloved, forasmuch as our duety is to render to Almighty God our heavenly Father most hearty thanks

[The above being erased, there is substituted]

[§ 92.] *Dearly Beloved on . . . . day following next I purpose through Gods assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven.*

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Cosin's corrected copy, 1640-61.

Sancroft's fair copy, 1661.

[§ 92.] And sometime shall this be said also, &c.

[Rubrick erased, and instead]

[§ 92.] *When the Minister giveth warning for the celebration of yᵉ Holy Comunion he shall alwaies read this exhortation following.*

Dearly beloved, forasmuch as our duty is to render unto

[erased, and written instead]

*Dearely beloved. On — day I purpose through Gods gracious assistance to offer* [s] *tender unto all such, as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body & Blood of Christ, to be received of them in the remembrance of his most fruitful* [*and glorious*][a] *Crosse & Passion whereby* [*wee have obteyned*] *wee obteine Remission of oʳ sins, & be made partakers of the kingdome of Heaven: being thereof assured, if wee come to that sacrament wᵗʰ hearty Repentance for our sins, wᵗʰ a stedfast faith in Gods Mercy & wᵗʰ an unfained purpose to obey him & offend noe more.* [*And forasmuch as*][b]

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[s] In Cosin's copy, the word "offer" is erased, and "tender" written over it by Sancroft.

[a] In Cosin's copy, the words "most fruitful" are marked through with a single line for omission, but Sancroft copied them into his copy, though they were afterwards erased by him. The words "and glorious" are thoroughly obliterated in Cosin's copy, and do not appear in Sancroft's. It will be observed that in the Convocation copy "meritorious" is substituted for both the words.

[b] In Cosin's copy only.

[Holy Communion continued.]

*Wherefore it is our duty to render most humble and*

[And continued in MS. as printed in ed. 1662, as far as]

*. . . hearty thanks to Almighty God, our heavenly Father,*

for that he hath given his Sonne our Saviour Jesus Christ not only to die for us, but also to be our spiritual food & sustenance as it is declared unto us, as well by Gods word as by the *in that* holy Sacrament of his blessed Body & Blood the *W*hich being so *divine* & comfortable a thing...

my duty is to exhort you *in the mean season* to consider the dignity of the *that* holy mystery

to search & examine your own consciences (*and that not lightly, & after the manner of dissemblers w^th God; but so*) *y^t ye may* as you should come holy & clean to *such* a most godly and heavenly Feast, so that in no wise you come but in the marriage garment required of *by* God in holy scripture and so come and be received as worthy partakers of such an heavenly *that holy* table.

The way and means thereto is, . . . . there *to* bewail your own sinfull liv*e*s*nes* and *to* confesse yourselves...

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

*Wherefore our duty is to come thus prepared to those holy mysteries: And further to render most hearty thanks unto Alm: G.* [*and his blessed Son our Saviour Jesus Christ.*][c] *ut pag seq.*

[here follows]

Almighty God] our heavenly Father

most hearty thankes for that he hath given his Sonne our Saviour . . .

food & sustenance as it is declared unto us, as well by Gods word as by the *in that* holy Sacrament, of his blessed Body & blood *T*he which being so *divine* & comfortable a thing . . .

my duty is to exhort you *in the meane season* to consider the dignity of that holy mystery . . .

to search and examine your owne consciences & *that not lightly & after the manner of dissemblers w^th God; but* [*as they who*][c] *soe that yee may* as you should come holy & cleane to *such* a most godly and heavenly Feast so that in no wise you come but in the marriage garment required of *by* God in holy Scripture and so come and be received as worthy partakers of such a heavenly *that holy* Table.

The way and means thereto is, &c.

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[c] These erased words appear only in Cosin.

[Holy Communion continued.]

reconcile your selves unto them *being* ready . . . . to forgive others

[After the words "but increase your damnation," is inserted.]

*Therefore if any of you be a blasphemer of God, an hinderer, or slanderer, &c.*

[Written as printed in ed. 1662, down to "both of Body & Soule." See p. 231.]

And because it is requisite that no man should come, . . . . if there be any of you which *who* by the *this* means aforesaid cannot quiet his own conscience *herein* but requireth further comfort or counsell then let him come to me or *to* some other discreet & learned minister of God's word and open his griefe; that he may receive such ghostly counsell advice and comfort as his conscience may be relieved, and that by the ministery of God's *holy* word he may receive comfort and the benefit of absolution *together w^th ghostly counsell & advice* to the quieting of his conscience and avoiding of all scruple & doubtfulnesse.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

And because it is . . .

if there be any of you which *who* by th*is* meanes aforesaid cannot quiet his own conscience *herein* but requireth further comfort or counsell then let him come to me or to some other discreet & learned *Priest the* Minister of Gods word[c] and open his griefe that hee may receive such ghostly counsell, advice & comfort, as his conscience may bee relieved and that by the ministery of Gods *holy* word he

[These five lines were first altered by Cosin thus]

and open his grief that *by the ministry of Gods holy word* hee may receive such ghostly counsell *and* advice & comfort as *thereby* his conscience may be relieved and that by the ministery of Gods word he

[But this alteration is marked through, and the correction previously printed *made instead*, probably by Cosin himself, and finally followed in Sancroft's fair copy.]

may receive comfort and the benefit of absolution, *ghostly counsell, & advise* to the quieting of his conscience and avoyding of all scruple and doubtfulnesse.

**Cosin's Prayer-Book, 1619.**

"*That he may receive . . . the benefit of absolution.*] 'It is most expedient that this be read, to induce the people that they bethink themselves of the sovereign benefit of absolution, by their penitent confession.'" Dr. White, in his "Way to the Church," quotes all the latter part of the exhortation, shewing, against the slander of the Jesuits, that we abolish not, but willingly retain the doctrine of Confession[d].

[c] Sancroft had erased these words, but the erasure is smeared, and *stet* written beneath.

[d] This is quoted by Cosin from Bishop Andrewes. The book referred to is "The Way of the True Church," by John White, D.D. Works, London, 1624.

[Holy Communion continued.]

### Cosin's Considerations, 1641.

[§§ 92, 91.] "The first and second exhortations that follow are more fit to be read some days before the Communion, than at the very same time when the people are to come to receive it. For first, they that tarry for that purpose are not negligent, and they that are negligent be gone, and hear it not. Then, secondly, they that should come to the minister for the quieting of their conscience and receiving the benefit of absolution, have not then a sufficient time to do it. Wherefore requisite it is, that these two exhortations should be appointed to be read upon the Sunday, or some other holyda before."

[§ 88.] "Likewise in the third exhortation there be these words appointed to be read somewhat out of due time: 'If any of you be a blasphemer of God, a hinderer . . . . did into Judas,' &c. For is any person who comes at that time purposely to receive the Communion, likely to discover himself (if he be guilty) in the presence of all the congregation by rising up and departing suddenly from it? Therefore this clause were fitter to be *omitted* in this third exhortation, and to be *added* to the second [e], a week or some days at least before the Communion is administered."

### Savoy Conference, 1661.

[§ 92.] *Exceptions of Ministers.* "We fear this may discourage many from coming to the sacrament, who lye under a doubting and troubled conscience."

*Answer of Bishops.* "Certainly themselves cannot desire that men should come to the holy communion with a troubled conscience, and therefore have no reason to blame the church for saying, 'it is requisite that men come with a quiet conscience,' and prescribing means for quieting thereof. If this be to discourage men, it is fit they should be discouraged and deterred and kept from the communion, till they have done all that is here directed by the church, which they may well do, considering that this exhortation *shall be read* in the church the Sunday or holyday *before.*"

[§ 92.] *Exceptions of Ministers.* "If it be intended that these exhortations should be read *at the communion*, they seem to us to be unseasonable [f]."

*Answer of Bishops.* "The first and third exhortations are very seasonable before the communion, to put men in mind how they ought to be prepared, and in what danger they are to come unprepared, that if they be not duly qualified, they may depart and be better prepared at another time."

[e] It will be seen that the clause was written in under § 91.

[f] This has reference to such sentences as, "The way and means thereto is first to examine your lives and conversations; and if ye shall perceive your offences to be such as be not only against God, bu also against your neighbours, then ye shall reconcile your selves unto them, and be ready to make restitution and satisfactions." See Prayer-Book, p. 230.

[Holy Communion continued.]

[§ 88.] Then shall the Priest say this exhortation [§ 87] *At y^e time of y^e Celebration of y^e Communion y^e cōmunicants being conveniently placed, for y^e receiving of y^e holy Sacrament* [§ 88] *y^e Priest shall say this exhortation.*

Dearly beloved in the Lord yee that mind to come to the holy Communion of the body and blood of our Saviour Christ must consider what *how* S. Paul writeth to the Corinthians how he exhorteth...

Therefore if any of you be a blasphemer of God...

[The whole of this paragraph is erased as far as]

... destruction both of body and soule.

[In the margin is written, in another hand (the same as that of the note referred to on p. cc.)]

*These words to be inserted in the exhortation to the Communion of the Sunday before.*

Judge therefore yourselves . . . which *who* lay in darknesse and *the* shadow of death.

[§ 111.] Then shall the priest say to them that come &c.

You that doe truly . . . . Draw neer *in full assurance of with faith* and take this holy Sacrament to your Comfort *and* make your humble confession to Almighty God, before this congregation here gathered together in his holy name meekly kneeling upon your knees.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 88.] Then shall the priest say this exhortation.

Dearly beloved in the Lord . . .

Therefore if any of you . . . .

. . . grievous crime, *not hauing duly repented thereof learne to* bewaile your sinnes and come not [*stet*] *presume not to come* to this...

. . . and *for a* continual remembrance of *Him and of* his death.

[These corrections however are erased, and the paragraph stands in Sancroft's fair copy as printed.]

Judge therefore yourselves . . . .

and ordained *these* holy mysteries, as pledges of his love and *for a* continuall

[§ 111.] Then shall the Priest . . . .

You that doe truly . . . .

Drawe neere *with a true heart in full assurance of faith* and take . . . .

*and* make *ing* your humble confession to Almighty God before [*stet*] this congregation here gathered together in his holy name *as you are now* meekly kneeling upon your knees.

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**Cosin's Prayer-Book, 1619.**

[§ 111.] "*Ye that do truly and earnestly, &c. . . . draw near*[g]"..

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[g] Cosin quotes the following note from Bishop Andrewes :—"*Forte non est opus his verbis, quia jam accesserunt.*"

[Holy Communion continued.]

[§ 112.] Then shall the generall confession be made in the name of all those that are minded to receive the holy Communion either by one of them or else by one of the ministers or by the priest himself all *both he and all y^e people* kneeling humbly upon their knees & *saying.*

Almighty God Father of our Lord Jesus Christ, &c.

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 112.] Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them or else [*by a Deacon or*][h] by one of the Ministers *or by one of the Ministers* or by the Priest himself *both hee &* all *the people* kneeling humbly upon their knees & *saying.*

Almighty God Father of, &c.

**Cosin's Prayer-Book, 1619.**

[§ 112.] "*Either by one of them, or else by one of the ministers.*] The 21st Exc. of the Survey, which objected to a layman praying in presence of a minister.

**Cosin's Considerations, c. 1640.**

[§ 111.] "In the next words which the priest is to say unto them that come to the holy Communion, they are invited 'to draw near;' and though in many places they use so to do, where they are to remove from their seats, and to approach nearer to the table in the church or chancel, for the taking of the holy Sacrament; yet in other places, where the chapels are small, and the communicants so few that they are all fixed already in their several places within the chancel or church near to the table before these words come to be read unto them, there will be no need to have them remove, and therefore no need of any such words. For which reason there would be provision here made to that purpose."

[§ 112.] "In the rubric before the Confession, there wanteth a direction for the people to say the words of that Confession after the minister; whereunto they are all invited by the words before, 'Make your humble confession, meekly kneeling.'"

**Lords' Committee, 1641.**

[§ 112.] *Considerations, No.* 14. Whether the rubrick is not to be mended, concerning the party that is to make his general confession upon his knees before the Communion; that it should be said only by the minister, and then at every clause repeated by the people.

**Savoy Conference, 1661.**

[§ 112.] *Exceptions of Ministers.* "We desire it may be made by the minister only."

[h] This correction only in Cosin's copy, and erased.

[Holy Communion continued.]

[§ 113.] Then shall the Priest or the Bishop (being present) stand up and turning to the people say thus *pronounce this Absolution.*

[§ 114.] Then shall the priest also say

Hear what comfortable words our Saviour Christ, &c.

[To these sentences the following references are added in the margin.]

S. Matth. 11. 28—S. Joh. 3. 16—1 Tim. 1. 15—1 S. Joh. 2. 1.

[§ 99.] After which the Priest shall proceed, saying

[§ 100.] *Then shall the* Priest *turn to y^e Ld's table, &^c say,*

It is very meet, right, and our bounden duty, &c.

[In the margin is written]

*These words (Holy Father) must be omitted on Trinitie Sunday.*

[§ 101.] Here shall follow the Proper Preface, &c.

[After the words "Angels and Archangels," instead of " &c." is written in]

*&^c with all y^e company of heaven wee laud &c.*

[Writtten in, in full, as printed in ed. 1662.]

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 113.] Then shall the Priest . . . . say thus *pronounce this absolution.*

[§ 114.] Then shall the Priest also, &c.

Hear what comfortable, &c.

[§ 99.] After which the Priest, &c.

[§ 100.] *Then shall the* Priest *turne to Gods Table &^c say,*

It is very meet, right, &c.

§ 101.] Here shall follow the proper preface according to the time if there be any [*stet*][1] *as is here* specially, &c.

**Cosin's Prayer-Book, 1619.**

[§ 113.] " *Then shall the priest, or the bishop if present.*] For so it was ordained in the second council of Seville, can. vii.[k], where priests are not only forbidden to absolve, but to preach or baptize, &c., in the presence of the bishop, without his special command."

**Savoy Conference, 1661.**

[§ 113.] *Exceptions of Ministers.* "The minister turning himself to the people is most convenient throughout the whole ministration."

*Answer of Bishops.* " When he speaks *to* them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks *for* them to God, it is fit that they should all turn another way, as the ancient church ever did; the reasons of which you may see Aug. lib. 2 de Ser. Dom. in monte."

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[1] In Cosin's book, "if there be any" was erased, and "*as is here*" written in instead; but Sancroft has put *stet* against the former, and erased the latter, so that no correction appears in the fair copy.

[k] Conc. Hispalense II. (circ. A.D. 619.) can. 7. Concilia, tom. vi. col. 1406, B.

[Holy Communion continued.]

Upon Christmas day, &c.
to be born as ~~this day~~ *at this time* for us...

Upon Whitsunday, &c.
came down ~~this day~~ *as at this time* from heaven,
whereby we are *have been* brought out of darkness...

Upon the feast of Trinitie only.
~~It is very meet, right, and our bounden dutie that we should at all times, & in all places give thanks to thee, O Lord Almighty and everlasting God which~~ Who art one God, one Lord ; not one only, &c.

[§ 102.] After *each of* which prefaces shall ~~follow~~ immediately *be sung or said* Therefore with angels &c. . . . most high. *Amen.*

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[The following corrections are made in the Proper Prefaces.]

Upon Christmas Day, &c.
~~as this day~~ (*as about this time*).[1]

Upon Whitsunday, &c.
~~this day~~ (*as about this time*).
we ~~are~~ *have been*

Upon the feast of Trinity only.
~~It is very meete, right, &c.~~

[In both copies the three first lines are erased, and in Cosin's copy, against them is written]

*Begin y^e proper preface here.*

. . . Who art one God, one . . . in one ~~divine~~[m] substance . . . .

[§ 102.] After which prefaces shall ~~follow~~ immediately *be sung or said* Therefore with Angels . . . . most high. *Amen.*

[In Cosin's copy next follows,]

*Here followeth the Prayer of Consecration.*

[This paragraph will be found printed on page ccxiii., so as to correspond with the 1619 edition.]

[Before the next rubric [§ 115], in Sancroft's copy only, the following is written in the margin.]

*What followes from hence to y^e end of y^e distribution is somewhat otherwise methodiz'd in y^e paper B. and both left to censure. See after the next leafe*[n].

**Cosin's Prayer-Book, 1619.**

OF THE PROPER PREFACES.

[§ 101.] "*Upon Christmas-day and seven days after.*] A plain proof that our Church intends to have the Communion celebrated every day."

**Savoy Conference, 1661.**

[§ 101.] *Exceptions of Ministers.* "First, we cannot peremptorily fix the nativity of our Saviour *to this or that day* particularly. Secondly, it seems incongruous to affirm the birth of Christ and the descending of the Holy Ghost to be *on this day* for seven or eight days together."

[1] In Sancroft's copy "*or time*" is first written in the margin, and being erased, "*or as about* this time" is written over it.

[m] This correction (which is erased) appears only in Cosin's copy.

[n] See post, p. ccxxvi.

[Holy Communion continued.]

[§ 115.] Then shall the priest kneeling down at God's board *at y^e^ Lord's Table* say in the name of all, &c.

We do not presume to come to this thy Table, &c.

**Cosin's corrected copy, 1640-61.**

[§ 115.] Then shall the priest, &c.

We do not presume . . . grant us therefore gracious Lord *in these holy mysteries*.

[At the foot of the page is written]

*Then shall the Priest that celebrateth*

[See p. ccxvii.]

**Sancroft's fair copy, 1661.**

[§ 115.] Then shall the Priest, kneeling down at God's board, &c.

We do not presume, &c.

[No alteration.]

**Cosin's Prayer-Book, 1619.**

[§ 115.] "*So to eat the Flesh of, &c., and to drink His Blood.*] By this it may be known what our Church believeth and teacheth of the presence of Christ's Body and Blood in the Sacrament. And though our new masters would make the world believe she had another mind, yet we are not to follow their private fancies, when we have so plain and so public a doctrine as this."

**Savoy Conference, 1661.**

[§ 115.] *Exceptions of Ministers.* "We desire, that whereas these words seem to give a greater efficacy to the blood than to the body of Christ, they may be altered thus, 'That our sinful souls and bodies may be cleansed through his precious body and blood.'"

*Answer of Bishops.* "It can no more be said those words do give greater efficacy to the blood than to the body of Christ, than when our Lord saith, 'This is my blood which is shed for you and for many for the remission of sins,' &c. and saith not so explicitly of the body."

**Cosin's MS. Notes.**

"[§ 115.] *We do not presume to come to this, &c.*] In the first edition of King Edw. VIth's Liturgy, this was used after the consecration of the elements, and before the receiving of them. The reason why it was afterwards (and now is) otherways ordered, seems to have been taken at those words (after consecration) contained in this prayer, 'So to eat the flesh,' &c., which some men thought might otherwise have imported transubstantiation.

"For the same purpose were the words in the form of consecration altered from *fiat nobis Corpus et Sanguis Domini* to what now they are. In like sort, because the very term of 'offering' and 'sacrifice,' though well used of old, and in a far different meaning from that sense wherein the papists used them, seemed nevertheless to sound their meaning, and therefore to give offence, it is altered into another expression of 'Christ's precious death' only.

[Holy Communion continued.]

[§ 107.] Then the priest standing up shall say as followeth.

[§ 106.] *When y^e Priest standing before y^e Table, hath so ordered y^e Bread, & y^e Wine that he may, w^th y^e more readines, & decency break y^e Bread before y^e People, & take y^e cup into his hands,* [§ 107] *he shall say y^e Prayer of Consecration, as followeth.*

Almighty God, our heavenly Father . . . .

Hear us, O mercifull Father we *most humbly* beseech thee.

**Cosin's corrected copy, 1640-61.**

[§ 107.] Then the Priest standing up shall say as followeth.

*Here followeth the Prayer of consecration.*

[§ 106.] *When the Priest standing before y^e Table hath so ordered the bread and wine placed upon the Table as that he may with the readines more ease break the bread and decency ∧ before the people and take them the cup into his hands standing up he shall say as followeth Almighty God, &c.* °

*as in next page* P.

*The Prayer of Consecration.*

Almighty God our heavenly Father . . .

his precious death & *sacrifice* q

Heare us O mercifull Father we *most humbly* beseech thee . . .

and grant that we receiving these thy creatures of Bread & wine *vouchsafe by y^e powers of thy holy word & spirit vouchsafe so to blesse and sanctifie these thy gifts & Creatures of Bread & wine that wee receiving them* according to

in remembrance of him and to shew forth his death . . .

° The whole of the paragraph, beginning "*Here followeth,*" is written in in Cosin's copy to follow after the Proper Prefaces, [§ 102].

**Sancroft's fair copy, 1661.**

[§ 107.] Then the Priest standing up shall say as followeth.

[Instead of above, is written.]

[§ 106.] *When the Priest, standing before the Table hath soe ordered the Bread, & Wine, that he may w^th the more readines & decency breake the Bread before the people and take the Cup into his hands he shall say as followeth.*

[§ 107.] *The Prayer of Consecration.*

[The following corrections are made in the prayer.]

by his owne *one* oblation.

Hear us, O Mercifull Father wee *most humbly* beseech thee.

**Cosin's Prayer-Book, 1619.**

[§ 107.] "*Then the priest standing up, shall say the Prayer of Consecration.*] The transposing of this after that which goes before, otherwise than it was in King Edward's Book, hath left the priest to receive the Sacrament standing, there being no rubric or appointment to alter his gesture after this; and upon this have the puritans taken occasion to plead, and say that they may as well be left to their liberty and stand as the minister, when they receive."

P The Rubrick, § 107 in the printed copy, occurs on the next page.

q Not copied off by Sancroft.

[Holy Communion continued.]

Who in the same night that he was betrayed, took bread . . .

[The following series of marginal notes are added in MS., with their respective reference letters to the text, as in printed ed. 1662.]

*Here y^e priest is to take y^e patten into his hands.*

*And here to break y^e Bread.*

*And here to lay his hand upon all y^e Bread.*

*Here he is to take y^e Cup into his hand.*

*And here to lay his hand upon every vessel* (*be it Chalice or Flagon*) *in w^ch there is any wine to be consecrated.*

[At end of the prayer is added]

*Amen.*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

Who in the same night that he was betrayed took bread & when he had *blessed and* given thanks he *blessed and*[q] brake it . . . .

[The following marginal notes are added in both copies]

*At these words* [*tooke Bread*] *the Priest is to take y^e Patten into his Hands; at* [*brake it*] *he is to breake the Bread; and at* [*this is my Body*] *to hold his hands over it*[r] *lay his hand upon it.*

*At these words* [*tooke y^e cup*] *the Priest is to take y^e chalice into his hands; & at* [*This is my Bloud*] *he is to lay his hand upon every vessel* (*be it Chalice or flagon*) *in w^ch there is wine to be consecrated.*

remembrance of me. *Amen.*

[In Cosin's book it is proposed to follow next with]

[§ 108.] *Immediately after shall follow the Memoriall or prayer of oblation.*

*Wherefore O Lord &^c.*

*as in y^e next page*[s].

**Cosin's Prayer-Book, 1619.**

[§ 107.] "*Creatures of bread and wine.*] These words, as I once conferred with a papist, were mightily excepted against, because forsooth they must acknowledge no bread and wine, but a desition of the nature and being of them both. My answer was, That here we term them so before consecration: after that we call them so no more, but abstain from that name, because our thoughts might be wholly taken up with the spiritual food of Christ's Body and Blood. So in the thanksgiving following we say, 'that hast vouchsafed to feed us with these holy mysteries,' and 'the spiritual food of the Body and Blood of Thy Son,' &c. In the mean while we deny not the bread and wine to remain there still, as God's creatures."

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[q] The first "blessed and" is written over the line, and also in the margin: the second in the margin only. In both cases the marginal note has been struck through, and *stet* written over it. But neither appear in the fair copy.

[r] The words "hold his hand over it" do not appear in the fair copy.

[s] § 108. See page ccxxiii.

[Holy Communion continued.]

**Cosin's Prayer-Book, 1638.**

[§ 106.] "*Standing up.*] Which is a posture of reverence, and here ordered for the priest to use, that he may with the more readiness perform his office in consecrating the elements."

"*By His one oblation of Himself.*] And therefore Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be, and vainly think that every time they say mass, they offer up and sacrifice Christ anew, as properly and truly as He offered up Himself in His sacrifice upon the cross. And this is one of the points of doctrine, and the chief one whereof the popish mass consisteth, abrogated, and reformed here by the Church of England, according to the express word of God."

"*Took bread . . . took the cup.*] At these words the priest was appointed, by the first liturgy set forth in the second year of king Edw. VI., to take the bread and cup into his hands [t] (which is still observed among us); but he was not appointed to make any elevation of them, as the new Roman Catholics do at their mass; where the priest saying *Hoc est Corpus Meum*, suddenly lifts up the wafer over his head, and afterwards the chalice, that the people may all fall down upon their knees, and worship them; which rite neither we, nor any of the reformed or Protestant Churches observe, but (in regard of the peril of idolatry) have wholly omitted.

"Besides, it is but a novelty as the Roman priests now use it, for in the ancient fathers we do not read of any such custom; and when afterwards this rite of elevation came into the Church, it was not a lifting up of the bread and wine (as soon as they were sacramentally hallowed) over the priest's head; nor were the people then appointed to fall down and adore them, as the very Body and Blood of Christ held up between the priest's fingers, and set down again upon the table, which is more than any priest of them all can do; but this only was the order of custom of the Church; after the elements were consecrated, the priest and the deacon together held them in their hands, and shewed them to the people, whom at the same time they admonished and invited to approach, and communicate thereof, saying to them, προσέλθετε [u]. . . . And other elevation and ostension than this they had none. . . . Which order and custom in effect is *by us still observed.* Probably this manner of elevating and shewing the consecrated elements

[t] The Rubrics which were in the margin of the prayer of consecration, in the first Book of Edward, 1549—"Here the priest must take the bread into his hands." "Here the priest shall take the cup into his hands"—were omitted in the second.

[u] The reference is to S. Chrys. Lit. ap. Goar, Rit. Græcorum, p. 84, and there is also an additional note: "In the order of Sarum, heretofore used in the Church of England, the priest is appointed only to elevate the consecrated elements, *usque ad frontem, ut a populo videri possint*, no mention of the people's adoring is at that time made."

[Holy Communion continued.]

### Cosin's Prayer-Book, 1638.

to the people, was at first introduced to signify and excite the elevation of their minds, as at the *Sursum Corda* we call upon the people to lift up their hearts, and their answer is, 'We lift them up unto the Lord.' . . . In all which, there is not a word tending to the people's adoration of that bread, and that cup, this being a late device of the new Roman Catholics, after they had brought in their novelty of transubstantiation."

### Cosin's Considerations, 1640.

[§ 107.] "In the prayer of Consecration, where the priest saith, 'To continue a perpetual memory of that His precious death,' here seems to want 'and sacrifice . . . . until His coming again;' which, if added, would be more consonant to the nature of that holy action, and the words of the catechism following, made and set forth for that purpose."

"Again, at the words there, 'He took bread and He brake it, and He took the cup,' no direction is given to the priest, (as in King Edward's Service-book there was, and as in most places it is still in use,) to 'take the bread and cup into his hands,' nor to 'break the bread before the people;' which is a needful circumstance belonging to this Sacrament; and therefore, for his better warrant therein, such a direction ought here to be set in the margin of the book."

### Lords' Committee, 1641.

[§ 107.] *Considerations, No.* 15. These words in the form of consecration, "This is My body—This is My blood of the New Testament," not to be printed hereafter in great letters.

### Savoy Conference, 1661.

[§ 107.] *Exceptions of Ministers.* "We conceive that the manner of the consecrating of the elements is not here explicite and distinct enough, and the *minister's breaking of the bread is not so much as mentioned* [*]."

### House of Lords, 1641.

*Articles* of impeachment against Cosin, brought before the House of Lords March 16, 1641. *Art* 2. Concerning Dr. Cosen's.. officiating with his back to the people. . . . Witnesses, Wm. Wright, Ant. Allen, John Lovely, Wm. Smith.

*Answer.* Denieth that he did ever officiate with face purposely towards the east. But he constantly stood at the *north side or end* of the table, to read and perform all parts of the Communion service there; *saving that* the bread and wine being usually placed *in the middle* of the Table, which is about seven foot in length, he might haply *do as others did there before him* (though he remembreth not to have done so these twelve years), and step to the former part thereof *to consecrate and bless* those elements, which otherwise he could not conveniently reach.

[*] See Prayer-Book, p. 244; also note k, Introduction, p. lxxvii.

[Holy Communion continued.]

[§ 116.] Then shall the Minister first receive the Communion in both kindes himself and next deliver it to other ministers (if any be there present) that they may help the chief Minister, and after to the people in their hands kneeling. *then proceed to deliver y^e same to y^e Bishops Priests & Deacons in like manner (if any be present) & after y^t to y^e people in order into their hands; all meekly kneeling.*

And when he delivereth the bread *to any one* he shall say,

[§ 117.] The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soule unto everlasting life: and *T*ake and eate this in remembrance, &c.

[continued as printed.]

[§ 119.] And the Minister that delivereth the cup *to any one* shall say.

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soule unto everlasting life: and *D*rink this in remembrance, &c.

[continued as printed.]

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**Cosin's corrected copy, 1640-61.**

[§ 116.] Then shall the Minister first receive, &c.

[The following, written at the bottom of the previous page, is intended to serve as a fair copy of the corrected Form which is found later on. There are several emendations in the original MS., but they appear to be chiefly, if not all, by Cosin himself.]

*Then shall the priest that celebrateth first receive the holy Comunion in both kindes upon his knees himself [and say] first saying & when he taketh the Sacrament of y^e body of Christ he shall say,*

*The body of o^r Lord Jesus Christ which was given for mee preserve my Body and soule unto everlasting life. Amen.*

*I take and eat this in [for the] remembrance that of Christ [who] dyed for me & I feed on Him in my heart by faith with thanksgiving.*

*And when he taketh y^e Sacrament of Christ's Bloud he shall say,*

*The Bloud of our Lord, &c. [Jesus Christ w^ch was shed for me preserve my Body & soule into everlasting life. Amen. I drink this for y^e remembrance of X who shed his blood for me & am thankful.]*[x]

*And next deliver the same to the Bishops, priests and Deacons (if any be present).*

[The following, written at the foot of the page, probably to be substituted.]

*Then shall he stand up & proceed to deliver the holy Communion first to the Bishops, Priests & Deacons if any be present in both kinds and after this:*

*[and after] to the people in due order, into the hands of all, humbly kneeling: and so continuing as is most meet at their devotions & prayers unto y^e end of y^e whole Communion.*

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[x] This paragraph has been written in by Sancroft, all the rest appears to be Cosin's writing.

[Holy Communion continued.]

**Cosin's corrected copy, 1640-61,** [*continued.*]

[§ 117.] *And when he ^ himself the Sacrament receiveth ^ the of the Body of Christ holy Bread himself and when he delivereth it to any other the Sacrament of the body of Christ to any one he shall say,*

*The Body of our Lord, &c.*

*As in y^e next page.*

[In a later page the following variation appears, in which it will be seen Cosin has corrected the printed copy, but it differs somewhat from the MS. version.]

[§ 116.] Then shall the minister first, &c.

[Rubrick erased.]

The Body of o^r Lord Jesus Christ which was given for [*mee or*] thee, preserve [*my or*] thy body and soule into everlasting life.

*And here every each person receiving shall say Amen.*

*Then shall the Priest adde* 'Take *and Eate*' and [*I or*] take and eate this in *for* the remembrance that *of* Christ *who* dyed for [*mee or*] thee. and [*I feed*] feed on Him in [*mine or*] thine heart by faith with thanksgiving.

[§ 119.] And the Minister that delivereth the Cup *when he delivereth the cup to every any one* he shall say,

The Blood of our Lord . . .

[As printed.]

*And heere each person receiving shall say Amen.*

*Then the Priest shall adde* and *D*rink this in *for the* remembrance that *of* Christ's Blood was shed *who shed his bloud* for thee and be thankful.

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**Sancroft's fair copy, 1661.**

[§ 116.] Then shall the Minister first receive, &c.

[The whole of this rubrick erased, and instead]

*Then shall the Priest that celebrateth, receive the Holy Communion in both kinds upon his knees. And when he taketh the Sacrament of y^e body of Christ, he shall say.*

*The Body of our Lord Jesus Christ w^ch was given for me preserve my body & soule unto Everlasting life: Amen. I take & eat this for the remembrance of Christ who dyed for me, & I feed on him in my heart by faith w^th thanks giving.*

*And when he taketh the sacrament of Christ's bloud he shall say,*

*The Bloud of o^r Lord Jesus Christ, w^ch was shed for me, preserve my body & soule into everlasting life Amen. I drinke this in for the remembrance that of Christs bloud was who shed his blood for me and am thankfull.*

*Then shall he stand up, & proceed to deliver the holy Cōmunion, first to y^e Bishops Priests & Deacons (if any be present) in both kinds; & after to y^e people in due order, into the hands of all, humbly kneeling: & soe continuing (as is most meet) at their prayers, & Devotions unto the end of the whole Communion.*

[Holy Communion continued.]

**Sancroft's fair copy, 1661,** (*continued.*)

[§ 117.] *And when he delivereth the Sacrament of the Body of Christ to any one he shall say, The Body, ut supra,*

The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soule into everlasting life:

*And heere each person receiving shall say, Amen. Then shall the Priest adde* and *T*ake and eate this in *for the* remembrance that *of* Christ *who* died for thee...

[§ 119.] And *when* the *he* Minister that delivereth the cup *to any one he* shall say.

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soule into everlasting life . . .

*And heere each person receiving shall say, Amen. Then the Priest shall adde,* and *D*rink this in *for the* remembrance that *of* Christs Blood was shed *who shed his bloud* for thee and be thankful.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 121.] *If there be* [*a deacon or*][y] *another Priest, or a Deacon to assist the Chiefe Minister, then shall he follow with the Cup; & as the Chiefe Minister giveth the Sacrament of y^e Body, so shall he give the Sacrament of the Bloud in forme before prescribed.*

[In Cosin's copy here appears also this note,]

*If any Bread* or *wine be wanting ut pag. preced: ad not:*[z] ⌗

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**Cosin's Prayer-Book, 1619.**

[§ 116.] "*In their hands.*] The Church of Rome use to give it the people into their mouths, which is not so ancient. It was the ancient custom, that the people took it from the priest in their hands, as may be gathered out of Tertullian[a]."

"*Kneeling.*] Kneeling here, for all the puritans' objection, hath reference as well to the minister himself, as to the people and other ministers."

[§ 117.] "*The Body of our Lord, &c. . . . unto everlasting life.*] Here are the people to answer *Amen*, according to all ancient and modern liturgies. From whence we gather, that the priest did not deliver the Sacrament to any, or say, 'Take and eat,' before the communicants had professed their faith of Christ's Body to be exhibited unto them."

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**Cosin's MS. Notes.**

[§ 116.] "*Then shall the priest, &c., deliver it to the other ministers, that they may help the chief minister* (the priest) *when he delivereth the bread, &c., and the minister that delivereth the cup, &c.*] Here is an express distinction between a priest and a deacon, who by the ancient canons of the Church was not to deliver the bread."

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[y] This appears only in Cosin's copy.

[z] From the way the MS. is written, this paragraph referred to will be found in a *subsequent* page (p. ccxxi.).

[a] The reference is to Tertullian, *Lib. de Spectaculis cap. De Munere.*

[Holy Communion continued.]

### Cosin's Prayer-Book, 1638.

[§ 116.] "*And after, (deliver it) to the people . . . . kneeling.*] True it is, that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed Bread and Wine are taken by the faithful communicants; and as true is it also, that they are not present, but only when the hallowed elements are so taken, as in another work (the History of the Papal Transubstantiation [b]) I have more at large declared. Therefore whosoever so receiveth them, at that time when he receiveth them, rightly doth he adore and reverence his Saviour there together with the sacramental Bread and Cup, exhibiting His own Body and Blood unto them [c]. *But our kneeling*, and the outward gesture of humility and reverence in our bodies, is ordained only to testify and express the inward reverence and devotion of our souls towards our blessed Saviour, who vouchsafed to sacrifice Himself for us upon the Cross, and now presenteth Himself to be united sacramentally to us, that we may enjoy all the benefits of His mystical Passion, and be nourished with the spiritual food of His blessed Body and Blood unto life eternal."

### Cosin's Considerations, c. 1640.

[§ 116.] "In the priest's taking of the Sacrament to himself, there is no direction either for his kneeling when he takes it, or for the words which he is then to say [d]; which is therefore needful here to be added, lest otherwise some contentious minister might say, that he is not enjoined to kneel in this holy action himself, nor to say any words at all when he takes the Sacrament."

### Savoy Conference, 1661.

[§ 116.] *Exceptions of Ministers.* "We desire, that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be, and that the minister be *not required* to deliver the bread and wine into *every particular communicant's hand*, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly, according to our Saviour's example.

"We also desire that the *kneeling* at the sacrament (it being not that gesture which the apostles used, though Christ was personally present amongst them, nor that which was used in the purest and primitive times of the church) may be left free, as it was 1 and 2 Edw., 'As touching kneeling, &c., they may be used or left as every man's devotion serveth, without blame.'"

[b] Historia papalis Transubstantiationis &c., cap. iv. § 5. Cosin's Works, vol. iv. p. 49. That work appears not to have been written until 1656. This indicates the date of this note.

[c] See also the Declaration, Prayer-Book, § 151, p. 266.

[d] It will be seen that Cosin provided for this in his correction.

[Holy Communion continued.]

[Two new rubrics are here inserted.]

[§ 124.] *If y^e Consecrated Bread or Wine be all spent, before all have communicated; y^e Priest is to consecrate more, according to y^e form before prescribed: Beginning at 'Our Saviour Christ in the same night &c.' for y^e blessing of the Bread; &' at 'Likewise after Supper &c.' for the blessing of y^e Cup.*

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 124.] *If any bread or Wine be* [*aforesayde*][e] *wanting, the Priest is to consecrate* [*the same*][e] *more, as is before appointed: beginning with* [*the wordes*][e] [*When*[e]] *Our Saviour Christ in the same night &c. for y^e blessing of y^e Bread; and at* [*Likewise after Supper &c.*] *for y^e blessing of the Cup.*

[At the end of this note, in Cosin's copy, is the following direction,]

*omit this here & set it p. seq: ad* ♯[f]

**Savoy Conference, 1661, (*continued.*)**

*Answer of Bishops.* "It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of sacraments to make particular obsignation to each believer, and it is our visible profession, that, by the grace of God, Christ tasted death for every man.

"Concerning kneeling at the sacrament we have given account already; only thus much we add, that we conceive it an error to say that the Scripture affirms the apostles to have received not kneeling. The posture of the paschal supper we know; but the institution of the holy sacrament was after supper; and what posture was then used, the Scripture is silent. The rub. at the end of the 1 Ed. C. that leaves kneeling, crossing, &c. indifferent, is meant only at such times as they are not prescribed and required. But at the eucharist kneeling is expressly required in the rub. following."

**Cosin's Considerations, c. 1640.**

[§ 124.] "If there be any consecrated bread or wine wanting for the communicating of the people, here is no order (as there ought to be) for the consecrating of more, nor for the words which the priest shall use for that purpose, as in the first form of the Communion set out in King Edward's time, and in the canons of the Church, is enjoined. This therefore should be here added."

[e] In Cosin's copy only, and the words in all cases erased.

[f] That is immediately after § 121. See p. ccxix.

[Holy Communion continued.]

[§ 125.] *When all have communicated, the Minister shall return to y^e^ Lord's Table, &^c^ reverently place upon it, what remaineth of y^e^ consecrated Elements covering y^e^ same with a fair linnen cloth.*

**Cosin's corrected copy, 1640-61.**

*In the Communion time shall be sung where there is a Quire some or all of these sentences of holy Scripture following v: pag. seq. ϕ.*

[Written on the opposite page.]

*ϕ Sentences. Rom.* II. 33. ψ 103. 1—5. *Luc.* I. 68. 74. 75. 1 *Cor.* I. 30. 31. John v. 13. John viii. 31. 32. Matt. xxiv. 13. Luc. xii. 37. 40. John xii. 35. 36. Rom. xiii. 12. 13. 14. 1 Cor. iii. 16. 17. 1 Cor. vi. 20. John xv. 8. 12. Eph. v. 1. 2. Rom. viii. 23. Apoc. v. 12. 13.

*And where there is no Quire let y^e^ Communicants make use of the same at their own private &^c^ devout meditation.*

*And let the Priest when he hath done the distribution, read some or more of them according to his discretion*[g].

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 125.] *When all have communicated, he that celebrateth shall returne to y^e^ Lord's table &^c^ reverently place upon it what remaineth of the consecrated Elements, covering y^e^ same w^th^ a faire linnen cloth.*

**Cosin's corrected copy, 1640-61.**

[At the bottom of folio N. 3. is the following note in Sancroft's hand.]

*"My L. L. the B. B. at Ely House ordered all in the old method, thus:*

*First y^e^ prayer of Address, We do not presume; with the rubric, When the priest standing, &^c^.*

*The Prayer of Consecration unaltered, (only 'one' for 'own' and 'Amen' at last,) with y^e^ marginal rubrics.*

*Then (the memorial or prayer of oblation omitted, and y^e^ Lord's Prayer) follow the rubrics and Forms of Participation and Distribution to y^e^ end of y^e^ rubric, 'When all have communicated, &^c^.,' altogether as in this book; only y^e^ rubric, 'In the Communion-time shall be said or sung, &^c^.,' with the sentences following, wholly omitted.*

*And then the Lord's Prayer, y^e^ Collect, 'O Lord,' and 'Heav. F.,' &^c^. &^c^. to y^e^ end*[h]*."*

[g] This last paragraph is so thoroughly effaced as to be scarcely decipherable.

[h] It will be observed that the order proposed by Cosin was as follows.

[¶ 102.] After the Proper Prefaces. p. ccxi.

[¶ 106.] The Prayer of Consecration. p. ccxiii.

[¶ 108.] The Prayer of Oblation, but with considerable additions, and some alterations, similar to those in the Scotch Liturgy. p. ccxxiii.

[¶ 126.] Followed by the Lord's Prayer. p. ccxxiii.

[¶ 115.] Address. [We do not presume, &c.] p. ccxii.

[¶¶ 116—119.] The Distribution. p. ccxvii.

[¶ 125.] When all have communicated. p. ccxxii.

[¶ 78.] The Rubrick *"in the Communion time shall be sung,"* and sentences of Scripture to be omitted. p. ccxxii.

Then the Lord's Prayer, &c.

It will be seen that Sancroft's inserted paper marked B. follows this order, writing out the paragraphs in full.

[Holy Communion continued.]

[§ 126.] Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

[In the midst of the printed rubrick is inserted,]

*Our Father w^ch art in Heaven; &c. w^th the Doxologie.*

[§ 108.] After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants. &c.

**Cosin's corrected copy, 1640-61.**

[§ 126.] Then shall the Priest say the Lord's Prayer . . . &c.

[Above rubrick erased.]

[§ 108.] O Lord our heavenly Father we thy humble servants . . .

*Wherefore O Lord & heavenly Father according to the Institution of thy dearly beloved Sonne our Saviour Jesus Christ we thy humble servants do celebrate and make here before thy divine Majestie with these thy holy gifts the Memoriall which thy Sonne hath willed and commanded us to make; having in remembrance his most blessed passion and Sacrifice, his mighty resurrection, and his glorious Ascension into heaven rendering unto thee most heartie thanks for the innumerable benefits procured unto us by the same; and wee* entirely desire[1] thy fatherlie goodness . . . that by the merits and death of thy Sonne Jesus Christ *now represented before thee unto thee* and through faith in his blood *who maketh intercession for us at thy right hand* we and all thy whole church may obtain remission of our sins and *be made partakers of* all other benefits of his Passion. And here . . . . humbly beseeching thee that all we which be *whosoever shall be* partakers of this holy Communion may *worthily receive the most precious Body & Bloud of thy Sonne Jesus Christ and* be fulfilled with thy grace . . . world without end. Amen.

*Then shall the Priest adde,*

*As our Saviour Christ hath taught and commanded us, wee are bold to say,*

*Our Father who, &c.*

*and deliver us from evil. Amen.*

*print this out at large.*

[Here follows § 115, "Then shall the Priest, kneeling down at God's board."]

**Sancroft's fair copy, 1661.**

[§ 126.] Then shall the Priest . . . every petition.

[There is here inserted]

*Our Father, &c.*

*print it out at large.*

[§ 108.] After shall be said as followeth.

O Lord our heavenly Father &c.

[No correction.]

**Cosin's Prayer-Book, 1619.**

[§ 108.] "*O Lord and Heavenly Father.*] In King Edward's first Service-book, this prayer was set before the delivery of the Sacra-

[1] All the above thus put back according to the First Prayer-Book of Edward VI. The same was done also in the Scotch Liturgy of 1637.

[Holy Communion continued.]

**Cosin's Prayer-Book, 1619,** (*continued.*)

ment to the people, and followed immediately after the consecration; and certainly *it was the better* and the more natural order of the two; neither do I know whether it were the printer's negligence, or no, thus to displace it. For the consecration of the Sacrament being ever the first, it was always the use in all liturgies to have the oblation follow (which is this), and then the participation, which goes before, and after all, the thanksgiving, which is here set next before the *Gloria in Excelsis;* in regard whereof, I have always observed [*my lord and master*[k]] Dr. Overall to use this oblation in its right place, when he had consecrated the Sacrament to make an offering of it (as being the true public sacrifice of the Church) unto God, that by the merits of Christ's death, which was now commemorated, all the Church of God might receive mercy, &c. as in this prayer; and when that was done he did communicate the people, and so end with the thanksgiving following hereafter."

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**Cosin's Prayer-Book, 1638.**

[§ 108.] "*O Lord and Heavenly Father, &c.*] The Prayer of Oblation, which by the first ordering of this Book in the time of King Edward VI. was appointed to be said before the distribution of the Sacrament. And it would not have been amiss if that order had continued so still."

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**Cosin's Considerations, c. 1640.**

[§ 108.] "The prayer of Oblation is here placed after the participation and distribution of the Sacrament made to the people, which in King Edward's first Service-book, and in all other ancient liturgies, is set before it, and next after the prayer of Consecration. If it were so ordered here, and the prayer of Thanksgiving ('Almighty and everlasting God, we most heartily thank Thee,' &c.) appointed to follow for the post-communion, it would be more consonant both to former precedents and the nature of this holy action."

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**Cosin's Prayer-Book, 1619.**

[§ 108.] "*This our sacrifice of praise, &c.*] So the ancient fathers were wont to call this sacrifice, *Sacrificium laudis et gratiarum actionis;* not exclusively, as if it were no other sacrifice but that; for they called it also, *Sacrificium commemorationis*, and *Sacrificium Spiritus*, and *Sacrificium obsequii, &c.*, and which is more, *Sacrificium verum et propitiatorium.* All other ways but this the Eucharist, or any other sacrifice we make, are improperly, *et secundum quandam similitudinem*, called sacrifices.

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[k] The words "my lord and master" are added by interlining. Cosin had been Bishop Overall's chaplain. Bishop Overall died in 1619, the date of the Prayer-Book in which these notes were written.

[Holy Communion continued.]

[§ 127.] Or this.

Almighty and everliving God, we most heartily . . . .
incorporate in thy mysticall body *y^e mysticall body of thy Sonne*...
passion of thy dear Sonne: we now *And we* most humbly...

[§ 78.] Then shall be said or sung
Glory be to God on high, &c.

[§ 128.] Then the Priest or the Bishop if he be present, &c.
The Peace of God which, &c.

[In the above prayers, rubricks, &c., there are no alterations made.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 127.] Or this.

Almighty & everlasting*living*[1] God,
. . . that thou dost vouchsafe*d* to feede us

[§ 78.] Then shall be said or sung
Glory be to God on high. . . .
We praise thee . . .
O Lord the only begotten . . .
. . . the holy Ghost *eternall & blessed Spirit.*

[In Cosin's copy only is added,]

*The finall Prayer.*

*Almighty God who hast promised to heare y^e petitions*, &c.

*as in y^e next leaf.* [m]

[§ 128.] Then the Priest &c.
The peace of God which &c.

[In Sancroft's fair copy, in the above Prayers, rubricks, &c., there are no corrections made.]

*a fleuron*

**Cosin's Prayer-Book, 1619.**

[§ 127.] "*Those holy mysteries, with the spiritual food of the most precious Body and Blood, &c.*] Before consecration, we called them God's creatures of bread and wine, now we do so no more after consecration; wherein we have the advantage against the Church of Rome, who call them still creatures in their very mass after consecration; and yet they will be upbraiding us for denying the real presence, whenas we believe better than they: for after consecration we think no more of bread and wine, but have our thoughts taken wholly up with the Body of Christ; and therefore we keep ourselves to these words only, abstaining from the other, (though the bread remain there still to the eye,) which they do not. And herein we follow the fathers, who after consecration would not suffer it to be called bread and wine any longer, but the Body and Blood of Christ."

**Cosin's Considerations, c. 1640.**

[§ 78.] "At the *Gloria in excelsis*, which is appointed to be 'said or sung,' there is a question whether the people are to say it after or with the minister, or no: where, for the avoiding any diversity herein, some direction would be given."

[1] In several editions this is printed "everliving;" amongst which is the one used by Sancroft for his fair copy.

[m] See p. ccxxix.

[Leaf B. inserted in Sancroft's fair copy[n].]

*Another method of the Consecration Oblation Addresse & Distribution.*

[§ 106.] *When the Priest standing before the Table, hath soe ordered the Bread & wine that he may with the more readines, & decency breake the Bread before the People, & take ye cup into his hands* [§ 107.] *he shall say the prayer of Consecration, as followeth.*

*Almighty God, our Heavenly Father, who of thy tender mercie didst give thine only sonne Jesus Christ, to suffer death upon the Crosse for our Redemption; who made there (by his one oblation of himselfe once offered) a full perfect & sufficient Sacrifice, oblation & satisfaction, for the sinns of the whole world; & did institute, & in his holy Gospel comand us to continue a perpetuall memory of that his precious Death & Sacrifice, untill his coming againe. Heare us O Mercifull Father, wee most humbly beseech thee, and by the power of thy holy word, & spirit vouchsafe so to blesse and sanctifie these thy gifts, & creatures of Bread & wine that wee receiving them according to thy Sonne our Saviour Jesus Christ's holy Institution, in remembrance of Him, and to shew forth his Death & passion, may be partakers of his most blessed Body & Bloud*

*Who in the same night that he was betraied, * tooke Bread, & when he had blessed, & given thanks he * brake it & gave it to his disciples, saying, Take, Eat, * This is my Body, which is given for you; Doe this in remembrance of me.*

*Likewise after Supper he * tooke the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for * this is my Bloud of the New Testament wch is shed for you, and for many for the Remission of Sinnes: Doe this, as oft, as ye shall drink it, in remembrance of me. Amen.*

[§ 108.] *Immediately after shall follow this Memoriall, or Prayer of Oblation.*

*Wherefore, O Lord & Heavenly Father, according to the Institution of thy dearly beloved Sonne our Saviour Jesus Christ, wee thy humble servants doe celebrate and make heere before thy divine Majesty, with these thy holy gifts the Memoriall which thy Sonne hath willed & Comanded us to make; having in remembrance his most blessed Passion & Sacrifice, his mighty Resurrection & his glorious Ascension into heaven; rendering unto thee most heartie thanks for the innumerable benefits procured unto us by the same. And wee entirely desire thy Fatherly goodnes, mercifully to accept this our sacrifice of Praise & Thanksgiving; most humbly beseeching thee to grant, that by the Merits & Death of thy Sonne Jesus Christ, now represented unto thee, & through faith in his Bloud,*

[n] See the reference to this leaf, p. ccxi.

[Leaf B. inserted in Sancroft's fair copy continued.]

*who maketh Intercession for us at thy right Hand, wee and all thy whole Church may obtain remission of our sinnes, & be made partakers of all other Benefits of his Passion. And heere we offer & present unto thee O Lord ourselves, our soules & bodies to be a reasonable holy & lively Sacrifice unto thee; humbly beseeching thee that whosoever shall be partakers of this holy Cōmunion, may worthily receive the most precious Body & Bloud of thy Sonne Jesus*

[Verso of first inserted leaf ends here.]
[recto of 2nd leaf begins here.]

*Christ & be fulfilled with thy Grace & Heavenly Benediction. And although wee be unworthy through our manifold sinnes to offer unto thee any Sacrifice; Yet wee beseech thee to accept this our bounden duty & service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, By whom & wᵗʰ whom in the Unity of the Holy Ghost, all honour & glory be unto thee, O Father Almighty, world without end. Amen.*

[§ 126.] *Then shall the Priest adde*

*As our Saviour Christ hath taught & cōmanded us wee are bold to say Our Father wᶜʰ art &c.— from evil. Amen.*

[In the margin]

*print it at large.*

[§ 115.] *Then shall the Priest kneeling downe at God's board, say in the name of all them, that are to receive the holy Cōmunion this prayer following.*

*We doe not presume, to come to this thy Table O merciful Lord trusting in our owne righteousnesse, but in thy manifold, and great mercies: We be not worthy soe much as to gather up the crumbs under thy Table: But thou art the same Lord, who's property is allwaies to have mercy.—Grant us therefore Gracious Lord, soe to eat the flesh of thy deare Sonne Jesus Christ, and to drink his bloud; that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that wee may evermore dwell in him, and he in us. Amen.*

[§ 116.] *Then shall the Priest that celebrateth, receive the Holy Cōmunion in both kinds upon his knees &c. as in the booke. Only next before yᵉ Rubric* [*When all have cōmunicated &c.*] *shall this Rubric be inserted.*

[§ 78.] *In the Cōmunion time shall be sung* (*when there is a quire*)

*O Lambe of God yᵗ takest away the sins of yᵉ world have mercy upon us.*

*O Lamb of God yᵗ takest away the sins of yᵉ world grant us thy peace.*

*with some or all of these sentences of Scripture following.*

[recto of second inserted leaf ends here, the back of which is blank.]

[Pasted on the verso of the previous MS. leaf is a slip roughly and hastily written, but still in Sancroft's writing.]

*Rom.* 11. 33. *Oh the depth of yᵉ Wisdom & Knowl: of God! how incomprehensible are his judgements, & his waies past finding out!*

[Leaf B. inserted in Sancroft's fair copy continued.]

*Ps.* 103. 1. *Praise the L^d. O my Soule & all that is w^thn me praise his H. name.*

2. *Praise the L^d. O my Soule: & forgett not all his benefits.*

3. *Who forgiveth all thy sinne: & healeth all thine infirmities.*

4. *Who saveth thy life frō destruction; & crowneth thee w^th mercie & lov^g kindnes.*

5. *Who satisfieth thy mouth w^th good things; & feedeth thee w^th y^e bread of heaven.*

*Luc.* 1. *Blessed be y^e Lord G. of Israel; for he hath visited & redeemed his people Theref. being saved frō o^r enemies let us serve him w^th out feare.*

*In holines & rightnēss before him: all the daies of o^r life.*

1 *Cor.* 1. 30. *Christ Jesus is made of G. unto us; Wisd. & Rightnēss & Sanctifion & Redemtion.*

— 31. *That acc: as it is written He y^t glorieth he sh^d glory in the L^d.*

*Joh.* 5. 13. *Behold thou art mayde whole: sin no more least a worse th^g happen unto thee.*

*Joh.* 8. *If ye continue in my word; then are ye my disciples indeed And ye shall know the Truth & the Truth shall make you free.*

*Mat.* 24, 13. *Whosoever shall endure unto y^e end: the same shall be saved.*

*Luc.* 12. *Happy are those serv^ts whō y^r L^d w^n he cometh shall find so doing.*

*Luc.* 12. 40. *Be y^e therefore ready also: for y^e Son of M. cometh at an hower w^n y^e think not.*

*John* 12. 35. *Yet a little while is y^e light w^th you: walk while you have y^e light lest darkness come upon you.*

— 36. *While y^e have light beleeve in y^e light; y^t ye may be y^e children of light.*

*Rom.* 13. 12. *The night is far spent y^e day is at hand: let us therefore cast of y^e works of darkness & let us put on y^e armor of light.*

— 13. 14. *Let us walk honestly as in y^e day: putting on y^e L^d Jesus Christ.*

1 *Cor.* 3. *Know y^e not y^t y^e are y^e Temples of G^d & y^t y^e Sp. of G. dwelleth in you.*

*If any one defile y^e Temple of G. him shall G. destroy.*

1 *Cor.* 6. *Y^e are bought w^th a price: therfore glorify G. in y^r bodies & in y^r spirits for they belong to G.*

*John* 15. *Heerein is the F. glorified: that y^e beare much fruit.*

*This is X^'s comd^t y^t wee love one another: even as he hath loved us.*

*Eph.* 5. *Be wee followers of G. as deare childr. & walk in love: even as X. loved us & gave hims^l an offer^g & a sacrif. of a sweet savo^r unto G. for us.*

*Rom.* 8. 32. *He y^t spared ō his own Son but delivered him up for us all: how shall he not w^th him also freely give us all things.*

*Apoc.* 5. 12. *Worthy is y^e lamb y^t was slain, to receive power, & riches & wisd. & strēngth & hon^r & glory and blessing.*

— 13. *Blessing hono^r glory & power be unto him y^t sitteth upon y^e throne: & unto y^e Lamb for ever & ever.*

[End of the slip inserted.]

[Holy Communion continued.]

[§ 132.] Collects to be said . . . . every such day one *or more* ...
Assist us mercifully O Lord in these our supplications, &c.
and ready help, through *Jesus* Christ our Lord.
O Almighty Lord & everliving *lasting* God, &c.
[No further corrections throughout the six Collects, except "who" for "which."]

[§ 135.] Upon the *Sundaies & other* Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion until the end of the Homily, concluding with the generall prayer (for the whole *good* state of Christ's *y^e Catholick* Church *of Christ* militant here in earth [c]) and *together with* one or moe of these Collects *last* before rehearsed, as occasion shall serve *concluding with y^e Blessing.*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

Collects to be said after the Offertory...

[erased, and the following written in.]

[§ 132.] *Collects to be said one or more at the discretion of the minister, before the finall collect of Morning, & Evening Prayer, Litanie or Communion, as occasion shall serve; as also after the offertory, or Prayer for the estate of Christ's Church, when there is noe Communion celebrated.*

Assist us mercifully O Lord, &c.
through *Jesus* Christ.
O Almighty Lord, &c.
[No correction made throughout the six Collects.]

[In Cosin's copy only is this title inserted,]
*The finall Collect.*

Almighty God which *who* hast promised.

[§ 135.] Upon the *Sundaies and other* Holydayes . . . untill the end of the Homily concluding with the generall prayer (for the whole *good* estate of Christ's *Catholick* Church militant here in earth) and one or moe of these Collects before rehearsed as occasion shall serve *concludg with the finall prayer, Almighty God who hast promised to heare &c. & the Blessing.*

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**Cosin's Prayer-Book, 1619.**

[§ 135.] "By all that follows it appears, that the mind of the Church of England *ever was and is* to have a Communion and commemorative sacrifice of Christ's death *every day*, that the people will but come to it, and make up a sufficient number."

"*Upon the holydays, if there be no Communion, shall be said all that is appointed at the Communion, until, &c.*] Under which Sundays are comprehended, for certainly Sundays are holydays too; and therefore it is but a peevish cavil of the puritans, to ask by what warrant men may read the second service upon Sundays."

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[c] It may be noted that this title was by accident allowed to stand with the alteration uncancelled in the Convocation Book, and was so printed in Sealed Book. Compare with p. cc.

[Holy Communion continued.]

[§ 137.] And there shall be no celebration of the Lord's Supper except there be a good *convenient* number to communicate with the Priest according to his discretion.

[§ 139.] And if there be not above twenty persons in the Parish...

[No alteration.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 137.] And there shall be no celebration of the Lord's Supper, except there be a good number *sufficient number* to communicate with the Priest [*according to his discretion* [p].]

[§ 139.] And if there be not, &c.

[In Cosin's copy this rubrick has been erased, but *stet* put against it. In Sancroft's copy no alteration.]

**Cosin's Prayer-Book, 1619.**

[§ 135.] "*Shall be said all, &c.*] When the people first, and afterwards the priest and clergy in some places, gave over their devotion, and neglected the old use of communicating every day; yet the prayers, and lessons, and other the appendants to that holy office they omitted not, specially such as were in orders."

[§ 135.] "*If there be no Communion.*] Not that there should be no Communion when they be read, (as we use now-a-days,) but that though there be no Communion for want of devout company, yet they should be read: so that by the authority of our Church, I cannot see how it will be avoided, but that every Church is bound daily to propound the Sacrament to the people, that such as be disposed might receive, and the fault not be laid upon the Church, or the priest that serves. And therefore upon these holydays in King Edward's time, if the people were negligent to come to the Communion, the curate was to read the exhortation to them which begins, 'Dearly beloved, forasmuch,' &c. And in cathedral churches, and other places like them, it was then appointed, that there should be daily Communions, and so there were. See the Rubric before the Exhortation there in King Edward's first Service-book [q]."

[§ 137.] "*And there shall be no celebration, &c., except there be a great number.*] This was made against the *Solitariæ Missæ* that the papists are now-a-days content withal. It was an abuse springing up about Charlemagne's time (it seems) to have the priest communicate and say mass, though there were none to celebrate with him. Therefore the council of Mentz then made a canon against it."

**Lords' Committee, 1641.**

[§ 135.] *Innovations in discipline, No.* 7. In reading some part of the Morning Prayer at the holy table, when there is no Communion celebrated.

[p] The words within brackets were in Cosin's book first erased, and *stet* written against them. In Sancroft's copy they were also erased and written in again.

[q] See Prayer-Book, § 90, p. 225.

[Holy Communion continued.]

[§ 140.] And in Cathedrall & Collegiate Churches & *Colledges* where be *there are* many Priests and Deacons they shall all receive the Communion with the ~~Minister~~ *Priest*...

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 140.] And in Cathedral & Collegiate Churches & *Colledges* where be many Priests & Deacons they shall all receive the Communion with the ~~Minister~~ *Priest* every Sunday *or once in a month* at the least ~~except they have a reasonable cause to the contrary~~.

**Cosin's Prayer-Book, 1619.**

[§ 140.] "*And in the cathedral or collegiate churches where be many ministers, &c.*] A rule (if it were observed) tending to the great advancement of piety, and somewhat answerable to the practice of the primitive Church. . . . Which holy order was here (no doubt) regarded by our Church, when she enjoined her priests and deacons to communicate every Sunday at least, supposing it ought and should be done by them oftener. And from hence was it, that the Collects, Epistles, and Gospels were appointed upon the Sundays and holydays; and a rubric made at the beginning of this Service-book, for the Collects, Epistles, and Gospels to serve all the week long, that were used on the Sunday, that is, at any time when there is a communion on the week-day. And certainly, though it be no fault to read the Collect, Epistles, and Gospels, either upon Sundays or week-days; yet to read them, and not to go on with the Communion, is contrary to the intent of our Church, that, if there were any company, intended a communion every day, for the continuing the daily sacrifice in the Church, ever used till Calvinism sprung up, and leaped over into England."

**Lords' Committee, 1641.**

[§ 140.] *Considerations, No.* 17. Whether cathedral and collegiate churches shall be strictly bound to celebrate the Communion every Sunday at the least, and might not it rather be added once in a month?

**Cosin's Considerations, c. 1640.**

[§ 140.] "In the fourth rubric after the Communion, 'The priests and deacons of cathedral and collegiate churches are enjoined to re-receive the Communion with the priest there, every Sunday at the least.' Questions are here moved, whether the Church did not hereby intend to have the Communion administered in such places every day of the week, or oftener than once in the week at least. And, whether the priest, who there waits in his week, ought not to communicate oftener than every Sunday, or upon every Sunday at the least. Which questions would be in this rubric determined by some few words added to it."

[Holy Communion continued.]

[§ 141.] And to take away the *all occasion of dissension &c* superstition which any person hath or might have in *concerning* the Bread & Wine, it shall suffice that the Bread be such as is usually to be eaten at the Table with other meats, but the best and purest wheat bread that conveniently may be gotten.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 141.] And to take away the *all occasion of dissension &c* superstition which any person hath or might have in *concerning* the Bread & Wine it shall suffice that the Bread *shall* be such as is usuall to be eaten at the Table with other meates but *yet* the best and purest wheat bread that conveniently may be gotten, *though Wafer Bread pure, & without any figure set upon it shall not be forbidden, especially in such Churches where it hath been accustomed. The Wine also shall be of the best & purest y^t^ may be had.*

**Cosin's MS. Notes.**

[§ 141.] "*And to take away superstition, it shall suffice that the bread be such as is usual to be eaten.*] It is not here commanded that no unleavened or wafer-bread be used, but it is said only 'that the other bread shall suffice.' So that though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles.

"The first use of the common bread was begun by Farel and Viret at Geneva, 1538, which so offended the people there, and their neighbours at Lausanne and Berne, (who had called a synod about it) that both Farel and Viret, and Calvin and all, were banished for it from the town, where afterwards the wafer-bread being restored, Calvin thought fit to continue it, and so it is at this day [r]."

**Cosin's Considerations, c. 1640.**

[§ 141.] "In the next rubric it is said, that at the Communion 'it *shall suffice*, that the bread be such as is usual to be eaten, so it be the best and purest that may be gotten.' It is questioned here, whether by virtue of this order any Church is restrained from their custom of using wafers at the Sacrament, as in Westminster, and many other places, they have been *always wont to do.* To avoid dispute and contention herein, an order would be annexed for that purpose [s]."

[r] The reference is to Beza's Life, in which it is stated that common bread was in use at Geneva, but not at Berne, and that in the year 1538, the Bernese calling a synod at Lausanne, ordered the use of wafers at Geneva; that Calvin and his friends were, on refusing to celebrate, expelled from Geneva by the civil magistrates; that afterwards they agreed to use wafers, and returned.

[s] Cosin it is seen suggests this, but it did not pass.

[Holy Communion continued.]

[§ 142.] And if any of the Bread & wine remain *unconsecrated* the Curate shall have it to his own use.

[The following addition to this rubric is made.]

*But if any remain of that w^ch^ was consecrated, it shall not be carried out of the Church; but y^e^ Priest, and such other of the Communicants, as he shall then call unto him shall imediately after y^e^ Blessing, reverently eat & drink y^e^ same.*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 142.] And *If* any of the *consecrated* Bread and *or* Wine remaine *unconsecrated* the Curate shall have it to his own use.

[In Sancroft's fair copy the rubrick is wholly erased and re-written,]

*If any of the Bread or Wine remaine unconsecrate, y^e^ Curate shall have it to his own use.*

[In both is the following addition.]

*And if any remaine that was consecrate, it shall not be carried out of the Church; but y^e^ Priest & such other of y^e^ Comunicants as he shall then call unto him before y^e^ Lord's Table shall there imediately after y^e^ Blessing reverently eat & drinke the same.*

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**Cosin's Prayer-Book, 1619.**

[§ 142.] "*And if any of the bread and wine remain, &c.*] Which is not to be understood of the bread and wine already consecrated, but of that which remains without consecration; for else it were but a profanation of the holy Sacrament to let the curate have it home to his own use."

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**Cosin's Prayer-Book, 1638.**

[§ 142.] "*And if any of the bread and wine remain, &c.*] Which is to be understood of that bread and wine, that the churchwardens provided, and carried into the vestry, not of that which the priest consecrated for the Sacrament; for of this, if he be careful, as he ought to be, to consecrate no more than will suffice to be distributed unto the communicants, none will remain."

"*The curate shall have it to his own use.*] It was the ancient manner of the Church, to offer a good quantity of bread and wine (every one of the people some) for the use as well of the minister and priest, as for the poor, and the preparation of the Sacrament."

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**Cosin's Considerations, c. 1640.**

[§ 142.] "It is likewise here ordered, 'That if any of the bread and wine remain, the curate shall have it to his own use.' Which words some curates have abused and extended so far, that they suppose they may take all that remains of the consecrated bread and wine itself, home to their houses, and there eat and drink the same with their other common meats; at least the Roman Catholics take occasion hereby to lay this negligence and calumny upon the Church of England; whereas the rubric only in-

[Holy Communion continued.]

[§ 144.] The Bread and wine for the Communion shall be provided by the Curate & the Churchwardens at the charges of the parish, and the Parish shall be discharged of such summes of money or other duties which hitherto they have paid for the same by order of their houses every sunday.

[§ 149.] And note that every Parishioner . . . of which Easter to be one and shall also receive the Sacraments and other Rites, according to the order in this book appointed.

and yearly at Easter every parishioner shall reckon with his *the* Parson Vicar or Curate &c.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 144.] The Bread & wine for the Communion shall be provided &c.

[The whole of the above rubrick is erased [t].]

[§ 149.] And note that every Parishioner shall communicate at the least three times in the yere, of which Easter to *shall* be one and shall also receive the Sacraments & other Rites according to the order in this booke appointed

And yeerely at Easter ...

**Cosin's Considerations, c. 1640, (*continued*).**

tends it of such bread and wine as remain unconsecrate of that which was provided for the parish, (as appeareth by the articles of enquiry hereabouts in the visitations of divers bishops). And therefore for the better clearing of this particular, some words are needful here to be added, whereby the priest may be enjoined to consider the number of them which are to receive the Sacrament, and to consecrate the bread and wine in such a near proportion as shall be sufficient for them; but if any of the consecrated elements be left, that he and some others with him shall decently eat and drink them in the church before all the people depart from it."

**Cosin's Prayer-Book, 1638.**

[§ 149.] "*Three times in the year.*] It was one of K. Canutus's laws, made here in England in a Convention at Oxford, 'That every Christian should thrice in the year receive the blessed Sacrament of the Lord's Supper [u].'"

**Lords' Committee, 1641.**

[§ 149.] *Considerations, No.* 18. In the last rubrick touching the Communion, is it not fit that the printer make a full point, and begin with a new great letter at these words, "And every parishioner shall also receive the Sacrament."

[t] See in Sancroft's book *ante*, after rubrick 73, p. clxxxi.

[u] The Canon referred to seems to be this: Let every Christian act for his own benefit, and have an earnest concern for his Christianity, and prepare himself to go to housel three times a year at least.—King Cnute's Laws Ecclesiastical (at Winchester), sub ann. 1017. can. 19. Johnson's Canons, vol. i. p. 509. Anglo-Cath. Lib. ed.

[Holy Communion continued.]

**Cosin's Considerations, c. 1640.**

[§ 149.] "In the last rubric there it is ordered and said, 'That every parishioner shall communicate at the least three times in the year, &c., and shall also receive the Sacraments, &c., according to the order in this book appointed.' Where the word Sacraments, in the plural number, being annexed to their communicating of the Lord's Supper, (which is one Sacrament already past, and supposed to have been taken by the people, who are likewise already baptized in another,) occasion is hereby given to think that the Church of England alloweth of more Sacraments than two[x]; but this being contrary both to the articles of religion and the Catechism here following, it is requisite that in this place some explanation be made of the word Sacraments, that there may be no difference between one place and another in our books."

"The like explanation ought to be made of those words in the act of parliament set at the beginning of this book, where, in the second paragraph, it is said, That all ministers shall be bounden to say and use . . . . the celebration of the Lord's Supper, (which is one Sacrament,) and administration of each of the Sacraments, (which is more than one besides[y]."

**Savoy Conference, 1661.**

[§ 149.] *Exceptions of Ministers.* "Forasmuch as every parishioner is not duly qualified for the Lord's supper, and those habitually prepared are not at all times actually disposed, but many may be hindered by the providence of God, and some by the distemper of their own spirits, we desire this rubrick may be either wholly omitted, or thus altered:

"'Every minister shall be bound to administer the sacrament of the Lord's supper at least thrice a year, provided there be a due number of communicants manifesting their desires to receive.

*Answer of Bishops.* "This desire to have the parishioners at liberty, whether they will ever receive the communion or not, savours of too much neglect and coldness of affection towards the holy sacrament. It is more fitting that order should be taken to bring it into more frequent use, as it was in the first and best times. Our rub. is directly according to the ancient Council of Eliberis, C. 81. (Gratian de Consecrat.) No man is to be accounted a good catholic Christian that does not receive three times in the year. The distempers which indispose men to it must be corrected, not the receiving of the sacrament therefore omitted. It is a pitiful pretence to say they are not fit, and make their sin their excuse. Formerly our church was quarreled at for not compelling men to the communion; now for urging men. How should she please?

[x] Cosin himself alleged this argument in the conference about Montague at York House, A.D. 1620. A.-C.L., vol. ii. p. 34.

[y] Act Eliz.

[Holy Communion continued.]

[At the end is added the following rubric.]

[§ 150.] *After y^e^ divine Service ended, y^e^ mony given at y^e^ Offertory shall be disposed of to such pious and charitable uses as the Minister & Church-wardens shall think fit. Wherein if they disagree it shall be disposed of as the Ordinary shall appoint.*

[This is followed by the Declaration following, which is also added in MS.]

[§ 151.] *Whereas it is ordained, in this office for y^e^ Administration of the Lord's Supper &c.*

[and continued in MS. according to the 1662 ed.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 150.] *After y^e^ Divine Service ended, the money w^ch^ was offered, shall be divided, one half to y^e^ Priest, the other half to be employed to some pious or charitable use, for y^e^ decent furnishing of the Church or the relief of y^e^ poore* [*to be presently*[z]] *among whom it shall be forthw^th^ distributed, if need require, or put into y^e^ poore man's Boxe, at y^e^ discretion of the Priest & Church wardens or other Officers of y^e^ place, y^t^ are for that purpose appointed.*

**Lords' Committee, 1641.**

[§ 151.] *Considerations, No.* 16. Whether it will not be fit to insert a rubrick touching kneeling at the Communion; that is, to comply in all humility with the prayer which the minister makes when he delivers the elements.

**Savoy Conference, 1661.**

[§ 151.] "'And we desire that the following rubrick in the Common Prayer-book, in 5 and 6 Edw., established by law as much as any other part of the Common Prayer-book, may be restored for the vindicating of our church in the matter of kneeling at the sacrament (although the gesture be left indifferent): "Although no order can be so perfectly devised but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet, because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore are we willing to do the same. Whereas it is ordained in the Book of Common-prayer, in the administration of the Lord's supper, that the communicant kneeling should receive the holy communion, which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ . . .

*Answer.* "This rub. is not in the liturgy of queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides the sense of it is declared sufficiently in the 28th article of the Church of England. The time appointed we conceive sufficient."

[Practically, the rubrick was restored.]

[z] In Cosin's copy only, and erased.

## THE MINISTRATION OF *publick* BAPTISME *of Infants* to be used in the Church.

[§ 178.] It appeareth by ancient writers that the Sacrament of Baptisme, &c.

[The whole of this is erased, as far as]

Wherefore The people are to bee admonished that it is most convenient . . .

number of people may come together . . .

ministred in the English *vulgar* tongue.

Children may at all times be baptized at home *upon any other day.*

[A new rubrick is here added,]

[§ 179.] *And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.*

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### Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.

THE MINISTRATION OF *Infant publick* BAPTISM *of infants children* to bee used in the Church.

[Only the final corrections appear in Sancroft's fair copy. In Cosin's copy also is written in the margin,]

*Print this on y^e^ other page and set a faire compartment before it.*

[§ 178.] It appeareth by ancient writers . . . in the old time [*stet*] was not *in their time* commonly ministered [*stet*] *celebrated* but at *the yeare foote* two times in the year [*stet*] *of* at Easter & Whitsuntide, *when* at which times [*stet*] it was openly . . .

[The whole of Cosin's corrections being here cancelled, and "stet" placed against the words erased (to all appearance in Sancroft's hand), the "fair copy" has no correction whatever in this paragraph.]

people may come together . . .

children *may and ought to* may at all times be baptized at home *upon any other dayes.*

### Cosin's MS. Notes.

[§ 178.] "*Public Baptism, when the most number of people may come together.*] And therefore it is presently afterwards ordered that it shall be done in service-time, after the second lesson at Morning or Evening Prayer. But because people used not so diligently to come to service, Bucer in his Censure said 'it would be better to do it immediately after the sermon,' (for there were most people at that,) wherein nevertheless he prevailed not, for these rubrics we see continue still."

[Holy Baptism continued.]

[§ 180.] When there are children to be baptized upon the Sunday or Holyday, the Parents shall give knowledge *thereof* over night, or in the morning *before* the beginning of Morning Prayer to the Curate. And then the godfathers *and* godmothers, and *the* people, with the children must be ready at the font . . . shall appoint.

**Cosin's corrected copy, 1640-61.**

[§ 180.] When there are . . .

knowledge *thereof* over night . . .

And then *the people with* the godfathers *and* godmothers (*who shall be three at the least for every child* + ^ *and such as have before received ye holy Communion*) and ye people with the Children [*stet*] must be ready *with the children* at the font.

[There is written in later, and in Sancroft's hand (?), to be inserted after the words "for every child,"]

+ ^ *if for a male child* 2 *godff.* & 1 *godm.* & *for a female* 2 *godmothers* & 1 *godfather* [b].

**Sancroft's fair copy, 1661.**

[§ 180.] When there are . . .

knowledge *thereof* over night . . .

And then the godfathers *and* godmothers (*who shall be three for every child; yt is, for a male child* 2 *Godfathers,* & *a Godmother,* & *for a female, a Godfather* & 2 *Godmothers;*) and *the* people, with the children must be ready at the font (*which is to be then replenished with pure water*) either immediately after the last lesson . . . &c.

**Savoy Conference, 1661.**

[§ 178.] *Exceptions of Ministers.* "There being divers learned, pious and peaceable ministers who not only judge it unlawful to baptize children whose parents both of them are atheists, infidels, hereticks, or unbaptised, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptize the children of such, until they have made due profession of their repentance."

*Answer of Bishops.* "We think this desire to be very hard and uncharitable, punishing the poor infants for the parents' sakes, and giving also too great and arbitrary a power to the minister to judge which of his parishioners he pleaseth atheists, infidels, heretics, &c., and then in that name to reject their children from being baptised. Our church concludes more charitably, that Christ will favorably accept every infant to baptism, that is presented by the church according to our present order."

[§ 180.] *Exceptions of Ministers.* "We desire that more timely notice may be given."

*Answer of Bishops.* "The time appointed we conceive sufficient."

[b] The figure 2 in both cases is written over some other figure, but what this was is not to be determined, as the later writing is darker and blacker than the earlier.

[Holy Baptism continued.]

[§ 181.] And then standing there, the Priest shall aske whether the children bee baptized or no. *the Priest coming to y^e Font, (w^ch is then to be filled w^th pure water) & standing there, shall say Hath this Child been already baptized or no?* If they answer No: Then shall the Priest say thus *proceed as followeth.*

**Cosin's corrected copy, 1640-61.**

[§ 181.] And then standing there the Priest *comming to the font (w^ch is to be then replenished w^th pure water)*[c] *& standing there* shall aske *& say Hath this child (or if there be more)* whether the *Hath any one of these* children be*en already* baptized or no. If they answer No; then shall the Priest say thus *proceed as followeth varying his words according to the number y^e forme only where y^e number in those words w^ch are requisite to express a difference of the sexe or number of y^e children.*

**Sancroft's fair copy, 1661.**

[§ 181.] And then standing there, &c.

[The whole passage erased, and written in according to the final corrections in Cosin's copy.]

*And the Priest coming to the Font,* &c.

**Savoy Conference, 1661.**

[§ 180.] *Exceptions of Ministers.* "Here is no mention of the parents, in whose right the child is baptised, and who are fittest both to dedicate it unto God, and to covenant for it: we do not know that any persons except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in baptism or no."

*Answer of Bishops.* "It is an erroneous doctrine, and the ground of many others, and of many of your exceptions, that children have no other right to baptism than in their parents' right. The churches primitive practice (S. Aug. Ep. 23.) forbids it to be left to the pleasure of parents, whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity, as they desire, Prop. 18."

[§ 180.] *Exceptions of Ministers.* "We desire [the font] may be so placed as all the congregation may best see and hear the whole administration."

*Answer of Bishops.* "The font usually stands, as it did in primitive times, at or near the church door, to signify that baptism was the entrance into the church mystical; 'we are all baptised into one body' (1 Cor. xii. 13); and the people may hear well enough."

[c] This has been smeared (rather than erased) by Cosin, but *stet* is written over by Sancroft.

[Holy Baptism continued.]

Dearly beloved, forasmuch . . . will grant to these *this* children that thing which by nature they *he* . . .

[The change of "these children" to "this child," "they" to "he," and the like, is made throughout the Order.]

[§ 182.] Then shall the Minister[d] *Priest* say,

Let us pray.

Almighty and everlasting God . . . diddest save Noe *Noah*

Son Jesus Christ *in the river Jordan* diddest sanctifie the flood Jordan & all other waters to the mystical washing . . .

look upon these children; sanctifie them, and wash them *this child; wash him & sanctify him* with the holy Ghost . . .

Almighty and immortal God . . . may receive remission of their *his* sins by spiritual regeneration.

[No corrections beyond "him" for "them," &c.]

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

Dearly beloved forasmuch . . .

will grant to [*this child or*][e] these children[f], *these persons* that thing which by nature [*he or she or*][e] they cannot have, that [*he, or she or*][e] they may be baptized &c.

[§ 182.] Then shall the priest say

Let us Pray. *And heere all the congregation shall kneele doune.*

Almighty & everlasting God, which of thy, &c. . . .

*Sanctifie* We beseech thee *this fountaine of Baptisme and* for thine infinite mercies that thou wilt [*stet*] mercifully looke

[cancelled, and so correction omitted in fair copy.]

Almighty & Immortall God the aid of . . . . &c.

that they (.) *being here brought* comming [*stet*] to thy holy Baptisme . . .

[Note that throughout Cosin's copy a double bracket thus (.) is put against "they," "them," "these," "their," &c., throughout the service, to signify the substitution of he or she, him or her, &c. Throughout Sancroft's copy the words "*these children*," "*these infants*," "*they*," "*their*," "*them*," &c., are underlined; and in the Convocation copy they are altered to "*this child*," "*this infant*," "*he, his, him*," &c.]

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**Lords' Committee, 1641.**

*Considerations*, No. 19. Whether at the first prayer in the Baptism these words, "didst sanctify the flood Jordan and all other waters," should not be thus changed, "didst sanctify the elements of water."

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[d] This word "Minister" appears to be simply a variation in the printed copy of 1636. Others of the same time have Priest.

[e] These words appear only in Cosin's book, and are written in the margin.

[f] The alteration in the fair copy is made in different ink to the other corrections, and appears to be in a different hand. See the note also, p. ccxlvii.

[Holy Baptism continued.]

[§ 186.] Then shall the *people stand up & y^e* priest say *shall say*,
. . . in the tenth chapter *at y^e 13^th verse.*
At a certain time They brought *young* children . . . *much* displeased . . .
for to such belongeth *of such is* the Kingdom of God.
Whosoever doth *shall* not receive
And when he had taken *tooke* them up in his arms, he put his hands upon them and blessed them.

[§ 187.] After the Gospel is read . . . .
Friends: *Beloved* you hear in this gospel . . .
in bringing these children *this infant* to his holy baptisme . . .
Almighty and everlasting God, heavenly Father, we give . . .

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 186.] Then shall the priest say . . . . in the tenth chapter *at y^e 13^th v.*

*Heere y^e people shall stand up & say Glory be to thee O Lord*[g].

[A marginal direction is here given to the printers. In Cosin's copy,]

*in y^e new translation.*

[In Sancroft's copy,]

*Print it after the new translation.*

[After the Gospel is added in both,]

*So endeth y^e Holy Gospel.*

*Answer.*

*Thanks be to thee O L^d.*

[§ 187.] After the Gospel is read &c.

Friends you heare in this . . .
. . . that hee favourably alloweth [*approveth & favourably acceptath*] *accepteth our obedience in bringing* this charitable work
Almighty & everlasting God . .
thy holy Spirit to these infants *persons*[h]

**Savoy Conference, 1661.**

[§ 182.] *Exceptions of Ministers. Didst sanctifie the flood Jordan.* "It being doubtful whether either the flood Jordan or any other waters were sanctified to a sacramental use by Christ's being baptized, and not necessary to be asserted, we desire this may be otherwise expressed."

[§ 182.] *Exceptions of Ministers. May receive remission of sins by spiritual regeneration.* "This expression seeming inconvenient, we desire it may be changed into this: 'May be regenerated and receive the remission of sins.'"

*Answer of Bishops.* "Most proper, for baptism is our spiritual regeneration, (St. John iii.) 'Unless a man be born again of water and the Spirit,' &c. And by this is received remission of sins, (Acts ii. 3,) 'Repent and be baptised every one of you, for the remission of sins.' So the Creed: 'One baptism for the remission of sins.'"

---

[g] In Cosin's copy some words are erased, apparently "*Here answer.*"

[h] This correction also made in the lighter ink as before in the fair copy.

[Holy Baptism continued.]

[§ 192.] Then the Priest shall speak unto the godfathers . . .

Well-beloved friends: ye have brought . . . .

would vouchsafe to receive them *him*, to lay his hands upon them, to blesse them to release them *him* of their *his* sinnes *to sanctify him w^th y^e holy Ghost*, to give . . .

promise by you that be their *are his* sureties (*untill he come of age to take it upon himselfe*) that they wil forsake *renounce* the devill . . .

[§ 193.] Then shall the priest demand of the godfathers & godmothers these questions following

*I demand therefore*

Doest thou *in the name of this child renounce* forsake the devill . . . *and* the . . .

Answer. I forsake *renounce* them all

Minister. Doest thou beleeve in God the Father Almighty . . .

Answer. All this I stedfastly believe.

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 192.] Then *shall they all rise up and* the Priest shall speake . . . that be their sureties (*untill they come of age to take it upon themselves;* that they will forsake *renounce* the devill &c.

[§ 193.] Then shall the priest demand of the godfathers & godmothers *of every severall child y^t is to be baptized* these questions following

*Answer me. I demande therefore.*

Doest thou forsake *renounce*...

*And every one of them shall* Answere *audibly* I forsake *renounce* them all

*Doest thou in the name of this child profess this faith.* Doest thou beleeve in God . . . &c.

*Answer. I believe.*

And [*stet*] *Doest thou believe* in Jesus Christ . . . &c.

*Doest thou believe this?*

*Answer. I believe.*

And doest thou believe in the Holy Ghost . . . &c.

[In Cosin's copy the corrections in margin are cancelled, and *stet* put against the "And" in Sancroft's writing.]

All this I stedfastly believe.

[After the above is added,]

*Minister. Do'st thou promise that thou wilt obediently keepe Gods Holy will & Comandements, & walke in the same all the daies of thy life.*

*Answer. I doe promise* (*& vow by Gods grace so to doe*)

Minister.

Wilt thou be baptized in this faith *which thou hast professed*

Answer. That is my desire.

---

**Savoy Conference, 1661.**

[§§ 192 and 193.] *Exceptions of Ministers.* "We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to baptism."

[Holy Baptism continued.]

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

*Minister. Wilt thou then obediently keep God's holy will, and comandements & walke in ye same all ye daies of thy life.*

*Answer. I will.*

[§ 194.] Then shall the Priest say,

O merciful God, grant that the old Adam . . .

Almighty everliving God . . . . the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water *Sanctify this water, to ye mysticall washing away of sin; and grant yt this child now to be baptized therein* may receive &c.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 194.] Then shall the Priest say,

O merciful God grant . . .

. . . that whosoever is *they being* here dedicated to thee.

Almighty everliving God . . .

the supplications of thy Congregation *Church* and grant that, all *these thy servants or this thy servant* which *this child* (*or these children who*) shall be baptized in this water (*such one have place in thy name & dedicate to this holy action*) may receive . . .

[In Sancroft's fair copy thus,]

and grant that all *these* thy servants (*or this child*) *who* shall be baptized in this water may receive . . .

**Cosin's Prayer-Book, 1619.**

[§ 194.] "*O merciful God, grant that the old Adam.*] Instead of exorcism anciently in use, are these prayers placed: Yet if we had retained the old custom of exorcism itself, we had done no more, than the Churches of Lunenburg, Brunswick, Saxony, and the best doctors among them, Justus Jonas, Georgius Spalatinus, Casper Cruciger, Fred. Miconius, Justus Menius, and others have approved, who teach most plainly, that infants, &c. are to be exorcised."

**Cosin's MS. Notes.**

[§ 194.] "*Which shall be baptized in this water, &c.*] In baptism, the nature and substance of water doth still remain, and yet it is not bare water; it is changed, and made the Sacrament of regeneration. It is water consecrated."

**Cosin's Considerations, c. 1640.**

[§ 194.] "In the prayer which is used for blessing the water which is in the font, before the children (then brought to the church) be baptized in it, there is this expression: 'Grant that all Thy servants which shall be baptized in this water may receive,' &c. Where 'all Thy servants' cannot be said when there is but one child brought to the font for that purpose. And therefore those words would be better changed into these, 'Grant that this child (or these children) which shall now be baptized,' &c."

[Holy Baptism continued.]

[§ 195.] Then the priest shall take the childe in *into* his handes and aske the name *shall say to y^e godfathers & godmothers, Name this child.*

[§ 196.] *And then naming it after them (if they shall certify him y^t y^e child may well endure it) he* And naming the childe shall dip it in the water so it be discreetly and warily done, saying

[§ 197.] And if *But if they certify y^t* the childe be *is* weak it shall suffice... N. I baptize thee in the name . . . &c.

[§ 200.] Then the priest shall make a crosse upon the childes forehead saying *say*

We receive this child into the Congregation of Christ's flock + and . . .

[Added in the margin, with a reference to the words "Christ's Flock."]

+ *Here y^e Priest shall make a crosse upon y^e childs forehead.*

[No further correction.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 195.] Then the Priest shall take the childe in*to* his hands and *asking* ask the name: [§ 196.] And naming the childe, *he* shall *say to the godfathers & godmothers Name this Child: and then audibly naming it, as they shall answer after them,* (*if they certify him that y^e child is able*) dip it in the water, so it bee discreetly and warily done, saying

[§ 197.] And *But* if the child bee weake it shall suffice to poure water upon *the face of* it, saying, &c.

[§ 200.] Then the Priest shall make a Crosse upon the Childes forehead saying + *at the words* [*I doe signe him*] *such follow.*

**Cosin's MS. Notes.**

[§ 199.] *Then the Priest shall anoint the Infant*[1]. "If we have here no order about chrism, we are as safe as they were three hundred and odd years after Christ; for the first canon which is pretended to be made about it was in the council which they say was held at Rome by Sylvester: *Constituit clara voce Sylvester urbis Romæ episcopus, ut nemo presbyter chrisma conficeret quoniam Christus a chrismate vocabatur.* Where whatever becomes of chrism, it is but a wild and a very improbable reason, that he gives for this his interdict."

**Savoy Conference, 1661.**

[§ 200.] *Exceptions of Ministers.* "Concerning the cross in baptism, we refer to our 18th general, i.e. 'Because this liturgy containeth the imposition of divers ceremonies which from the first reformation have by sundry learned and pious men been judged unwarrantable, as . . . . that none may baptise, nor be baptised, without the transient image of the cross, which hath at least the semblance of a sacrament of human institution." . . .

[1] This rubrick occurs only in the First Prayer-Book of Edward VI.

[Holy Baptism continued.]

[§ 201.] Then shall the Priest say.

Seeing now dearly . . . into the body of Christ's Congregation *Church* prayers unto Almighty God *him* that they *this child* may lead &c.

[§ 202.] Then shall be said (*all kneeling*)

Our Father which art in heaven, &c.

We yeeld thee hearty thanks . . . . incorporate him into thy holy congregation[j] *Church.*

of sinne *and* that as he is made . . . . so he may *also* be partaker . . .

with the residue of thy holy Congregation he may be *an* inheritor of . . .

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

We receive this child into the Congregation of Christ's flocke [*stet*] *Church of Christ* [*then y^e Priest shall make a crosse upon the Child's forehead & adde* And do sign him . . . . and manfully to [*stet*] *but constantly* to fight . . . and to continue

*And then shall he deliuer back the Child, & if there be more children then one, he shall baptize, receiue and signe euery one of them in the same manner.*

[Cancelled, and so does not appear in the fair copy.]

[§ 201.] Then shall the Priest say

Seeing now dearly beloved.

. . . . into the body of Christ's Congregation *Church* let us *therefore* give thanks unto *Almighty* God for these benefits [*stet*] and with one accord make our prayers unto Almighty God *Him* that they may lead, &c.

[§ 202.] Then shall be said (*all kneeling*)

Our Father which art in heaven, &c.

[Direction to printer,]

*Print it out at large.*

[§ 203.] Then shall the Priest say

We yield thee hearty . . .

into thy holy Congregation [*stet*][j] *Church* . . .

of sinne *and* that as he is . . .

. . . so he may be *also* partaker . . .

the residue of thy holy Congregation *Church* he may . . .

---

**Cosin's Considerations, c. 1640.**

[§ 200.] *We receeive this child, &c.* "At signing the child with the sign of the Cross, it is said, 'We receive this child into the congregation of Christ's flock,' which word congregation, both here and in many other places of the book, is a new word, never used by any former liturgy, or ancient writer in the Church. It were therefore requisite . . . it may be altered, and put into the old usual expression of the word, that is, 'Church of Christ.'"

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[j] The word "Congregation" appears twice in this prayer. Cosin had altered it in both cases, but in Sancroft's fair copy it is altered to "Church" only in the second; in the Convocation copy it is altered only the first time. In the Sealed Book it is printed "Church" in both.

[Holy Baptism continued.]

[§ 205.] At the last end. *Then all standing up* the priest calling *shall say to* the godfathers and godmothers together shall say this exhortation following,

Forasmuch as . . . . promised by you *his sureties to renounce* to forsake the devill...

they have *he hath here* made by you...

commandments in the English *vulgar* tongue and all other things . . .

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 205.] At the last end *Then all standing up* the Priest calling *shall say to* the godfathers and godmothers together, shall say this exhortation following.

Forasmuch as these children have *severally covenanted and* promised by you *their sureties* to forsake *renounce* the devill . . .

. . . to believe in God and to serve him [*stet*] *keep his duty*, you must . . .

they have *heere* made by you . . .

ye shall call upon them to heare Sermons and chiefly you shall [*stet*][k] provide that they may learn the ten commandments in the English[k] *vulgar* tongue and all other things which a Christian *man* ought . . .

and that these children may be virtuously brought up to lead a godly and a Christian life, *you shall call upon them at due time hereafter to frequent the divine Service, and to heare Sermons in the Church, putting them in remembrance that* remembering always that [*stet*][k] Baptism doth represent . . .

---

**Savoy Conference, 1661.**

[§ 203.] *Exceptions of Ministers.* "We cannot in faith say, that every child that is baptized is 'regenerated by God's Holy Spirit;' at least it is a disputable point, and therefore we desire it may be otherwise expressed."

*Answer of Bishops.* "Seeing that God's sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do); we may say in faith of every child that is baptised, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no."

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[k] The word *stet* throughout seems, as usual, to be in Sancroft's hand, and implies that Cosin's correction was cancelled.

[Holy Baptism continued.]

[§ 207.] The minister shall command *Then shall he adde &c. say, Ye are to take care* that the *this* children bee brought to the Bishop to be confirmed of *by* him, so soon as they *he* can say in their vulgar tongue the Articles of the Faith *ye Creed* the Lord's Prayer and the ten commandments *in the vulgar tongue* and bee further instructed in the *Church* Catechisme set forth for that purpose, accordingly as it is there expressed.

*children*[1]

[§ 210.] *It is certain by Gods word that persons wch are baptized, dying before they committ actuall sin, are undoubtedly saved*[m].

[Next follows,]

*vid. sup. at not.* ♯[n]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 207.] The Minister shall command that the *Then shall he adde, & say* * *Furthermore I require you to take care* that these children bee brought to the Bishop to be confirmed of *by* him . . .

[Marginal direction to printer in Sancroft's copy, against the asterisk,]

* *Print this in the black letter* [o].

and be *are* further [*stet*][p] *sufficiently* instructed in the *Church* Catechism *as is* set foorth *by publick authority* for that purpose according as it is there expressed [*stet*][p].

[Then follows in Cosin's copy,]

*And that no man may think It is certain by H. Script. &c. ut infra . . . Catechism*[m].

[In Sancroft's copy thus,]

*And that no man may think It is certain by God's word &c. as at ye end of ye Preface in Confirmation*[m].

[In Cosin's copy only,]

*Then shall the minister return from the Font & proceed in the Service as is before appointed.*

[This is wholly erased, and does not appear in the fair copy.]

**Cosin's Considerations, c. 1640.**

[§ 205.] "In the exhortation to the godfathers, &c., it is appointed, that the children 'shall be taught the Creed, the *Pater Noster*, and the ten Commandments in the English tongue.' But suppose (as it falls often out) that children of strangers, which never intend to stay in England, be brought there to be baptized, shall they also be exhorted and enjoined to learn those principles of religion in the English tongue only? It would be freer from exception if these words were thus expressed, 'In the vulgar tongue that they shall use.'"

[1] This alteration is in a different hand, and was probably made at the Table in the House of Lords, at the same time as the correction was made in the Annexed Book. See under May 8, 1662. See p. ccxiii.

[m] It will be seen also that this rubrick is removed from immediately before the Catechism. See § 254, page cclxiii.

[n] The reference is to the following paragraph, which though written at the top of the page, is intended to come in here.

[o] The rubrick is thus turned into an address.

[p] The word *stet* throughout seems to be in Sancroft's hand, and implies that Cosin's correction was cancelled.

[Holy Baptism continued.]

[§ 211.] ♯ *To take away all scruple, concerning y^e use of y^e signe of the Crosse in Baptism, y^e true explication thereof, & y^e just reasons for the retaining of it, may be seen in y^e xxx^th Canon first published in y^e year M D CIV.*

**Lords' Committee, 1641.**

[§ 211.] *Considerations*, No. 20. "Whether it be not fit to have some discreet rubrick made to take away all scandal from signing the sign of the cross upon the infants after Baptism; or if it shall seem more expedient to be quite disused, whether this reason should be published. 'That in ancient liturgies no cross was consigned upon the party but when oil was used; and therefore oil being now omitted, so may also that which was concomitant with it, the sign of the cross.'"

**Constitutions and Canons, 1604.**

[The following is an extract from the Canons referred to by the Rubrick. The whole is too long to print here.]

"It must be confessed, that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion-book in King Edward the Sixth his days, and by the Harmony of Confessions of later years: because in deed the use of this sign in baptism was ever accompanied here with such sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient."

OF THEM THAT ARE TO BE BAPTIZED IN PRIVATE HOUSES in time of necessitie, by the Minister of the parish or any other lawfull Minister that can be procured.

*THE MINISTRATION OF PRIVATE BAPTISM of Children in Houses.*

[§ 212.] The Pastors and Curates *of every parish* shall often admonish the people, that they deferre not the Baptism of Infants any *their Children* longer then the Sunday *first or second Sunday next after their birth* or other Holyday next after the childe be born *falling between* unless upon a great & reasonable cause declared to the curate and by him *to be* approved *by y^e Curate.*

---

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[In Cosin's copy, in margin,]

*Print this title on a new page.*

*A compartement.*

OF THEM THAT ARE TO BE BAPTIZED IN PRIVATE HOUSES in time of necessity, by the Minister of the Parish or any other lawfull Minister that can be procured.

*THE MINISTRATION OF PRIVATE BAPTISME of Children in Houses when necessitie shall so require.*

[§ 212.] The Pastors & Curates shall *Ministers of every Parish shall in their exhortations to the people* often admonish the people [*stet*] that they deferre not the Baptisme of infants *their children* any longer than the *first or second* Sunday or other Holy day *falling between* next after the childe be borne *their birth* unless upon a great & reasonable cause declared to the Curate & by him approved.

---

**Savoy Conference, 1661.**

OF PRIVATE BAPTISM.

*Exceptions of Ministers.* "We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number: that where it is evident that any child hath been so baptised, no part of the administration may be reiterated in publick, under any limitations: and therefore we see no need of any liturgy in that case."

*Answer of Bishops.* "And so do we, where it may be brought into the public congregation. But since our Lord hath said, (St. John iii.) 'Unless one be born of water and the Holy Ghost, he cannot enter into the kingdom of heaven,' we think it fit that they should be baptised in private, rather than not at all. It is appointed now to be done by the lawful minister."

[Private Baptism continued.]

[§ 213.] And also they shall warn them that without *like* great cause . . . And *But* when great need shall compel, &c.

[§ 214.] First let the lawfull Minister, and them that be present call upon God for his grace, and say the Lord's prayer if the time will suffer *Minister of y^e^ Parish* (*or in his absence any other lawful Minister y^t^ can be procured*) *with y^m^, y^t^ are present, call upon God and say y^e^ Lord's Prayer and so many of y^e^ Collects appointed to be said before in y^e^ form of public Baptism, as y^e^ time and present exigence will suffer.* And then the childe being named by some one that is present the said lawfull Minister shall dip it in water or poure water upon it, saying these words.

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 213.] And also they shall warne them that without *like* great cause . . .
And *But* when great neede shall compel . . . &c.

---

**Cosin's corrected copy, 1640-61.**

[§ 214.] First *a decent basin with pure water being provided* let the lawful Minister and *Minister of the parish standing by it* (*or in his absence any other lawful Minister that can be procured*) *standing by it with* them that be present call upon God for his grace and *and saying Sanctifie O Lord this fountaine of Baptism adding* the Lords Prayer, if the time will suffer *and so many of the Collects appointed to be said before in the form of publicke Baptisme as y^e^ time & present exigence will suffer.*

And then the child being named by some one that is present the said lawful Minister shall dip it in water or pour water upon it saying these words,

---

**Sancroft's fair copy, 1661.**

[§ 214.] First let the lawfull Minister and them that be present, call upon God for his grace, and say the Lords prayer, if the time will suffer.

[Erased, and in its stead]

*First let y^e^ Minister of y^e^ parish* (*or in his absence*)

[Continued as the final corrections have been left above, and as printed in ed. 1662.]

---

**Cosin's Considerations, c. 1640.**

*In private Baptism.*

[§ 213.] "In the first rubric there, the cause and necessity of baptizing in private houses, ought to be expressed; as, 'When the child is in sudden danger of death, and not likely to live so long a time that it may be brought to public baptism in the church,' lest otherwise every one take upon them to be judge of this 'cause and necessity' at their pleasure."

[Private Baptism continued.]

*N.* I baptize thee in the Name of the Father and of the Son and of the Holy Ghost. Amen.

[§ 215.] *Then all kneeling down y^e^ Minister shall give thanks unto God & say*

*Wee yeeld thee hearty thanks, most mercifull Father, &c.*

[Written in entire, as printed in ed. 1662.]

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

N. I baptize thee in the . . .
and of the Holy Ghost. Amen.

[In Cosin's copy only is written the following.]

*Then the Minister shall make a crosse upon the child's forehead saying,*

*We receive this child into the congregation Church of Christ's flock and do sign him with the make a sign of the cross upon the child's forehead in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne the world and the devill, and to continue Christ's faithful souldier and servant unto his lives end. Amen.*

[The above is wholly erased, and does not appear in the fair copy.]

[The following is written in, in both copies.]

[§ 215.] *Then all kneeling down the Minister shall give thanks unto God & say.*

*Wee yield thee hearty thanks, most Mercifull Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by Adoption, & to incorporate him into thy holy Church. And wee humbly beseech thee to grant that as he is now made partaker of y^e^ Death of thy Sonne, so he may be also of his resurrection; and y^t^ finally with y^e^ residue of thy saints he may inherit thine everlasting kingdome through y^e^ same Jesus Christ o^r^ Lord. Amen.*

[In Cosin's copy only the following is written, but erased.]

*The grace of our Lord Jesus Christ, &c. Amen.*

---

**Cosin's Considerations, c. 1640.**

[§ 214.] "In the next rubric, the lawful minister is appointed in this urgent cause to baptize the child, which was added by King James's direction only in the conference at Hampton-court, to avoid the baptizing by midwives or others, that were no lawful ministers ordained for that purpose. This alteration was well, but it wanteth the force of a law, according to the Act of Uniformity prefixed to the book."

[§ 214.] "It is not here said what shall be done in this case when a lawful minister cannot be found, or whether the child ought to be baptized again or no, when only a midwife or some other such hath baptized it before."

[Private Baptism continued.]

[§ 216.] And let them not doubt . . . .

But *Yet* nevertheless, if the child which is after this sort baptized . . . .

to the intent that if the Priest or Minister . . .

privately before used. *In wch case he shall say thus:*

*I certifie you that according to the due & prescribed order of ye Church, at such a time and at such a place, before diverse witnesses, I baptized this child.*

Or *But* if the childe were baptized by any other lawfull Minister that then the Minister . . . any childe *to* the Church . . .

By whom was the *this* childe baptized?

And *Because* some things essentiall to this Sacrament...

With what matter was the *this* Childe baptized?

Whether thinke you the childe to be lawfully & perfectly baptized.

---

Cosin's corrected copy, 1640-61.

Sancroft's fair copy, 1661.

[§ 216.] And let them not doubt that the child so baptized is lawfully & sufficiently [*stet*] *well & rightly* baptized . . .

But yet nevertheless if . . .

. . . it is expedient that it *shall* be brought into the church *by the godfathers & godmothers into the parish church on a Sunday or other Holyday within three months following as soon as conveniently may be* to the intent that if the Priest or minister . . . privately before used. *In which case he shall say thus: I certifie you that according to the due and prescribed order of the Church in case of necessitie* [*at such a time and in such a place and before such*[q] *divers witnesses*][r] *I administered private Baptism to this Child: Who being born in original sinne, &c.*

[In Cosin's copy,]

*ut infra ad not.* ♯

[In Sancroft's copy,]

*ut infra pag. seq. ad not* ♯ *usque ad finem in nota* ϕ.

[§ 217.] *Or *If* the Child were baptized by any other lawful Minister: that then the Minister, &c.

[In both Cosin's and Sancroft's copy a marginal direction to printers.]

**Print it at a distance.*

---

Cosin's Prayer-Book, 1619.

"1, 2, 3. As the two first questions refer to the substance of baptism, so the third and the last refer to the due circumstances and ceremonies that are to be used therein, and to be supplied in the church, if through haste they were omitted at home."

[q] The emendation of "such" appears only in Sancroft's fair copy, but has been erased by him.

[r] In Cosin's copy, the words in brackets are added by Sancroft.

[Private Baptism continued.]

[§ 218.] And if the Minister shall finde . . . .
of the flock of the true Christian people...
At a certain time They brought *young* children . . . .
Suffer *the* little children to come unto me and forbid them not for to *of* such belongeth *is* the kingdom of God.
And when he had taken *tooke* them up in his arms, he put his hands... &c.

[§ 219.] After the Gospel is read . . . . make this *brief* exhortation . . .
Friends *Beloved* you hear in this gospel . . . .
that he hath given unto him the blessing of eternal life, and made, *and* (*as he hath promised in his holy word*) *will give unto him* y^e^ *blessing of Eternal Life, &* *make* him partaker of his everlasting kingdom. Wherefore we being . . . &c.
The Lord himself taught *us* and in declaration of our faith let us recite the Articles contained in our Creed.

---

**Cosin's corrected copy, 1661.**
**Sancroft's fair copy, 1661.**

[After the words "Perfectly baptized,"]
*To every one of these Questions must answer be directly given by them that bring the child.*

[§ 218.] And if the Minister shall find by their answeres of such as bring the childe that all things were done as they ought to be: then shall *he* not he christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus,

I certifie you that in this case . . . concerning the baptizing of this childe ‡.

[In Sancroft's copy,]
‡ *&c. ut seq.* . . . .

[In Cosin's copy,]
*&c. as is before prescribed to* y^e^ *end of* y^e^ *exhortation v. p. ab hinc* 3, *not.* Φ.

which *who* being borne in originall sinne ∞.

[In margin, in Sancroft's copy,]
∞ *&c. as before.*
*But if &c. ut infra ad* ‡

At a certain time, &c.

[In margin, Cosin's copy,]
*In* y^e^ *new translation.*

[In margin of Sancroft's copy,]
*print it after* y^e^ *new translation.*

[§ 219.] . . . with the armes of his mercy that he hath given *and as he hath promised in his holy word, will give* unto him the blessing of eternal life and make him partaker of his everlasting kingdome. Wherefore we being thus perswaded, &c.

[The remainder of the exhortation is erased, both in Cosin's and Sancroft's copy, and in its stead is written,]
*Wherefore after this promise made by Christ, who will most surely keepe, & performe the same; this infant for his part must also faithfully promise by you that be his sureties* y^t^ *he will forsake*[a] *renounce* y^e^ *Devill, and all his workes & constantly beleeve gods holy word, & obediently keepe his comandements Answer me I demand therefore.*

[a] This erasure and correction thus also in Sancroft's copy.

[Private Baptism continued.]

[§ 220.] Here the Minister, with the Godfathers & Godmothers shall say, Our father which art in heaven, &c. *Hallowed be thy Name. . .*

[And so continued in MS. to]

*Deliver us from evil. Amen.*

*Almighty & everlasting God, heavenly Father we give thee,* &c.

[This prayer written in MS., as printed in ed. 1662.]

[§ 222.] Then shall the Priest demand . . .

Dost thou in the name of this child forsake *renounce* the devill and all his workes the vain pomp and glory of the *this* world, with all the covetous desires of the same *and* the carnal desires of the flesh and *so that thou wilt* not to follow and *nor* be led by them.

Answer. I forsake *renounce* them all

Doest thou in the name of this childe professe this faith to beleeve in God the Father, &c.

And do you in his name *dost thou* beleeve in the holy Ghost . . . . . *y*e resurrection *of the flesh* and everlasting life after death.

Answer. All this I steadfastly beleeve.

*Minister.*

*Wilt thou then obediently keep Gods holy will, &c.*

[Continued in MS. as in printed ed. 1662.]

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 220.] Here the Minister with Our Father which, &c.

[§ 222.] Then shall the Priest, &c.

[All the above wholly erased.]

*Then shall the Priest demand of the Godfathers & Godmothers these questions following.*

*Doest thou* in the name of this child forsake *renounce* . . .

desires of the flesh and *so that thou wilt* not to follow and be led by them . . .

*And every one of them shall* Answere, *audibly*

I forsake *renounce* them all.

Doest thou in the name of this childe profess this faith :

to *Doest thou* believe in God the Father, &c.

*Answer I believe.*

*Doest thou believe* And [*stet*] in Jesus Christ . . and *that* from thence he shal come to judge the quick and the dead.

*Doest thou believe this?*

*Answer I believe.*

And do you in his name *dost thou* beleeve in the Holy Ghost . . . *the* Resurrection *of the body* and everlasting life after death.

Answer. All this I steadfastly believe.

[Private Baptism continued.]

[§ 224.] *Then y^e Priest shall say,*
*We receive this child into y^e congregation . . .*

[§ 225.] *Then shall the Priest say,*
*Seing now dearly beloved brethren y^t this child . . .*

[§ 226.] *Then y^e Priest shall say,*
*Wee yeeld thee most hearty thanks, most merciful Father . . .*
[Continued in MS. throughout according as printed in ed. 1662, as far as]
*" Everlasting Kingdom, through Jesus Christ our Lord. Amen."*

Let us Pray
Almighty and everlasting God heavenly Father, &c.
[The whole of this prayer is erased, and a prickt note added,]
*This prayer is before in this Office.*

[§ 227.] Then shall *standing up* the Minister *shall* make this exhortation...

---

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

*Minister.*

*Doest thou promise and vow that thou wilt obediently keepe God's holy will & Comandements & walke in y^e same all the daies of thy life?*

*Answer.*

*I doe promise and vow by God's grace so to doe.*

*Then shall be said (all kneeling)*

*Let us pray.*

*Our father w^ch [art in heaven . . . from evill Amen.*

[Marginal direction to printer,]

*Print it at large.*

*And this collect.* [*Let us pray*][t] Almighty and everlasting God... continue thy servant, *truly performing in his name forsaking the pompes and profession that have been made in his name may finally* and attain thy *heavenly* promise... the same holy Spirit *now and for* everlastingly.

[The final corrections occur only in Sancroft's fair copy.]

[§ 227.] Then shall *all standing up* the Minister *shall* make this exhortation...

Forasmuch as this child hath promised by you *his sureties* to forsake *renounce* the devill and all his works; to believe in God and *steadfastly to believe in God and duly* to serve him . . .

---

**Cosin's Considerations, c. 1640.**

[§ 224.] "It is not here ordered, whether the child thus suddenly baptized shall have the sign of the Cross made upon it, neither then, nor when it is appointed to be afterwards brought into the church; which, for the avoiding of all scruple and question in this case, ought here to be supplied."

---

[t] The words "Let us pray" are erased only in Sancroft's copy, not in Cosin's.

[Private Baptism continued.]

Forasmuch as this child hath promised by you to forsake *his sureties to renounce* the devill . . .

the ten Commandements in the English *Vulgar* tongue, and all other things which a Christian man ought to know . . . godliness of living.

And so forth as in publique Baptism.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[The following represents the numerous erasures and cancels of corrections in Cosin's copy.]

And that he may know these things the better ye shall call upon him to heare Sermons and chiefly you shall [*stet*] provide that he may learne the . . . ten Commandements in the English [*stet*] *his vulgar* tongue, and all other things which a Christian man ought to know . . . and that this childe may be *the more* vertuously brought up to lead a godly and Christian life remembering alway [*stet*] *you shall call upon him at due time hereafter to frequent the divine Service, and to heare Sermons in the Church; putting him in remembrance* that Baptisme dothe represent . . .

*Then shall he adde. and say,*

*Furthermore I require you to take care, &c.*

*ut supr. in Publ: Baptism.*

[Marginal direction to printer,]

*print it out at large.*

[In Cosin's copy, added,]

*usq. ad finem originall sinne, &c.*

And so forth as in publique Baptisme.

*If the Child were Baptised [by any other]*[n], &c.

[In Cosin's copy,]

*ut sup. ad hanc notam* "?"

[In Sancroft's copy,]

*ut supr. usq. ad—Original sinne and then an &c. wth as above prescribed to ye end of the exhortation.*

[Marginal direction to printer,]

*printed out at large*

**Cosin's Considerations, c. 1640.**

[§ 216.] "Nor is it ordered, at what distance of time the child shall be brought into the church after it is thus privately baptized."

[§ 228.] "At the end of this form of baptism it is said, 'And so forth as in public baptism,' where there is nothing more added than what is here printed at large. This therefore seems to be an error of the printer."

[n] These words "by any other" appear only in Sancroft's fair copy.

[Private Baptism continued.]

[§ 229.] But if they which bring the infants to the Church . . . then let the Priest baptize it in *the* forme above written *before appointed* concerning *for* publique Baptism *of Infants* saving that, &c.

If thou be not already baptized, . . . Holy Ghost. Amen.

[There is written here at foot of page.]

*THE MINISTRATION OF BAPTISME to such as are of Riper Yaere, & able to answer for themselves.*

*See this Form at ye end of all ye Book.*[x]

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 229.] ☩ But if they which bring the Infants to the Church . . . in forme above written concerning *prescribed for* publique Baptisme *of children* saving that at the dipping of the child in the Font he shall use these words.

If thou bee not already baptized, N. I baptize thee, &c.

[as printed, and added]

*a fleuron*

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[At the bottom of the page is the following title, with the direction to the printer.]

*The Forme ministration of Publick Baptism to such as are of perfect age or com to the years of discretion and are able to render an accompt of their faith & vnderstand for themselues*[y]

. . .

A Catechism:

*A forme*

[In Cosin's copy,]

*print in a new Leafe.*

[In Sancroft's copy,]

*as in the Order and forme prepared for that purpose pap* B.B.[z]

[Also a marginal note to printer,]

*Print it in a new leaf.*

*a fleuron*

[x] Then upon two blank leaves at the end it is found most carefully written out in Sancroft's writing, and it agrees with the sealed copies.

[y] This is also written in Sancroft's copy, and afterwards erased.

[z] A careful examination of the book in which Sancroft's fair copy is written, shews that a paper which had been fastened in here has been subsequently torn out. No doubt it contained a "fair copy" of the "Form for the Baptizing of adult persons," which had been drawn up by the Bishop of St. Asaph, assisted by the Bishops of Salisbury and Peterborough, who had been appointed as a Committee for the purpose by the Upper House of Convocation, May 18, and whose work was approved May 31, 1661. [See Introduction, p. lxxxii.]

But it is highly probable that this was torn out by Sancroft himself in order to give to the printers, as there is no reason why he should be at the trouble to write the copy over again. It had already been copied out by him in full in the official copy, as revised by Convocation, and with which the printed copies of the Sealed Book agree. See also note upon the leaves torn out, containing the "Order of Confirmation."

It may also be observed that at the bottom of the page ending Private Baptism [*verso* of sig. ℗ 6], the catch word had been written "*A Catechisme;*" but afterwards the "Form for Adult Baptism" being inserted, these words were erased, and "*A forme*" written below. It supplies another instance of how carefully the book was prepared for a guide to the printers; although, in consequence of the further revision by Convocation, the book was not as a whole actually used.

THE ORDER OF CONFIRMATION or laying on of hands upon Children baptized, and able to render an account of their faith, according to the Catechism following.

[§ 250.] To the end that confirmation may bee ministered . . . according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is *hath* thought good *to order* that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the Faith *y^e Creed* . . . and also answer to such *other* questions of this *as in the* short Catechisme *are contained* as the Bishop (or such as he shall appoint) shall by his discretion appose them in; and this *Which* order is most *very* convenient to be observed for divers considerations *to the end*

[§ 251.] First because that when children *being now* come to the yeers of discretion and hav*ing* learned . . . they may then themselves with their own mouth and with their own consent . . . to observe and keep such things as they by their own mouth and confession have assented unto.

[These two preceding paragraphs are marked round with a line, and the following note is added in the margin,]

*This Preface thus amended, is inserted into y^e order of Confirmation.*

---

**Cosin's corrected copy, 1640-61.**

THE ORDER OF CONFIRMATION OR LAYING ON *Imposition* of hands upon children *those that are* baptized, and able to render an account of their faith according to the Catechism following, *come to years of discretion.*

[In Cosin's handwriting is the following,]

*Set this Title and preface after the Catechisme.*

[Opposite the page two leaves are inserted. See pp. cclx and cclxi.]

[§ 250.] To the end *therefore* that confirmation may be ministered . . . . should bee done in the Church to the edification of the same) it is *the church hath* thought good *to order* that none hereafter shall be confirmed but such as *the Ministers of the seuerall parishes have first instructed and examined in the Catechisme following and shall testifie and vndertake for them that they*] [a] *are come to yeeres*

[a] These words occur in the margin previously.

[Confirmation continued.]

. . . . . .

**Cosin's corrected copy, 1640-61,**

**[*continued.*]**

*of discretion and* can say in their mother tongue . . .

and can also answer to such questions of this short *as in the prescribed* Catechisme *are conteyned wherein* as the Bishop (or such as he shall appoint) shall by his *will or their*[b] discretion appose them *or examine them* in. And this order is most convenient to be observed for divers considerations.

[§ 251.] First because that when children *being now* come to the *yeares or* yeeres of discretion and have*ing* learned . . . they may then themselves . . .

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**Sancroft's fair copy, 1661.**

THE ORDER OF CONFIRMATION or laying on of hands upon children baptized, and able to render an account of their Faith according to the Catechisme following.

[In Sancroft's copy, the whole of the title is erased, and a marginal direction to the printer is added,]

*This to be placed in Confirmation at this marke* ‡.

[In Sancroft's copy there is a further marginal direction to printer, applying to what follows,]

*Print it in the black letter.*

[§ 250.] To the end that Confirmation may be ministered . . . should bee done in the Church to the edification of the same) it is *the Church hath* thought good *to order* that none hereafter . . . . and can also answer to such *other* questions of this short *as in the prescribed* Catechisme *are conteined wherein* as the Bishop (or such as hee shall appoint) shall by his discretion appose them in; And this order is most convenient to be observed for divers considerations.

[§ 251.] First because that . . .

[Corrections same as in Cosin's copy.]

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**Cosin's MS. Notes.**

"*The order for the Confirmation of children.*] First book of Edw. VI. Against this word 'children' Bucer took exception; and therefore, in the second book of King Edward, the title was amended, and called Confirmation only. In our book the title was explained, after the Conference at Hampton Court, for the satisfaction of the ministers there, who thought there was some popish meaning in the word Confirmation, as if it added strength to the Sacrament of Baptism, or as if baptism were not valid without it. Therefore the title was put into these terms: 'The Order of Confirmation, or Laying on of Hands upon Children Baptized,' &c."

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[b] This is very illegible.

[Two leaves inserted in Cosin's copy.]

[Two leaves are here inserted in Cosin's corrected copy, containing the following rubrick and Preface. It is in MS. throughout, but for convenience it has been printed here in the Roman type. It is not erased, but no notice appears to be taken of it in the fair copy.]

*The Preface.*

*Confirmation.*

[§ 249.] *Upon the day appointed, after Morning or Evening Prayer is ended, the Bishop shall goe to the Lord's Table, and all that are to be then confirmed being placed and standing in order before him, neere unto the same, he, or his chaplaine, or some other Minister appointed by him, shall read this Preface following.*

Confirmation is by the Church of Rome, that now is corrupted with many errors and novelties in religion, held to bee a Sacrament. But wee, who by the grace of God are numbered among the Reformed Churches, whereof this Church of England is both for doctrine and discipline the most eminent and the most pure, the most agreable to Scripture and Antiquity of all others, wee hold it to be none.

And yet wee hold it to be a sacred and a solemne action of religion, which being accompanied with fervent prayer will be a speciall meanes to convey the graces of God's Holy Spirit upon those persons that have duly prepared themselves to receive it, that thereby they may be established in their faith, and the better fitted to every good word and work, as all true Christians ought to be.

The ancient custome of the Church of Christ was, after that persons were once baptized, to adde unto their baptisme Imposition of hands, with earnest prayer for the gifts of God's graces to be bestowed upon them, whereby they might be confirmed and strengthened in that holy profession which, in the Sacrament of Baptisme, they had first begun to make.

For our meanes to obteyne the graces which God doth bestow are our prayers; and our prayers to that intent are avayleable as well for others as for ourselves.

When wee thus pray for others, (as now in this action wee shall doe for you that come to bee confirmed) wee implore God's blessing upon them for whom wee pray, and thereby wee doe actually blesse them, because our prayers and imposition of hands in those prayers are an especiall meanes ordeyned by God to procure that Blessing from Him upon them whom, by this solemne rite, wee present unto him for that purpose.

So Israel blessed the sons of Joseph, and imposed his hands upon them, and the like custome was usually observed from the time of Moses to Christ, who used it himself, and his Apostles after him, as his Church has done after them in all ages.

And the reason why the Church

[The recto of first MS. leaf ends here.]

[The two leaves inserted in Cosin's copy.]

[The verso of first MS. leaf begins]

hath alwayes continued it, is for the great benefit which every member of the Church thereby injoyeth, or may at least injoy, if it be not their owne fault, and want of true preparation and devotion that hindreth them.

And therfore the ancient fathers and Bishops of the Church every where in their learned, godly, and Christian writings impute unto it those gifts and graces of the Holy Ghost, which doth not make men and women Christians, as they were at first in their Baptisme, but, when they are made such there, assisteth them in all vertue, and armeth them the better against all the severall temptations of the world and the divell, to resist the wiles of the flesh.

When Baptisme was at first administred to them of full age, who in their infancie were either Jews or heathens, there was no reason to sever Confirmation from it. But when it was administred to infants (as it was to you) though they might very well be admitted to live in the family of Christ, (as you have bin) yet forasmuch as to fight in the Armie of God, and to discharge the duties of a Christian man or woman, to bring forth the fruits of their religion, and to doe the works of the Holy Ghost, their time of liability was not yet come, their Confirmation was deferred till they arrived to riper yeeres, (as yours now is) that in the meane while they might be seasoned with the principles of true Religion, (as wee hope well now you are) and a good foundation layd betimes for the better direction of your lives ever after.

For that which in our baptisme wee first performed by others, being Infants without any understanding of our owne, when wee come afterwards to acknowledge our selves, (as now you doe) what doe wee els but only bring to ripenes that very seed which was sowen in us before.

[The recto of the next leaf begins]

Whereunto imposition of hands and prayer being added, (as now wee intend to doe) our warrant and trust for the good effect thereof is the same which the Patriarchs, the Prophets, the Apostles, and men of God have practised and found before us.

Nor is there any case that wee should doubt of the benefit, if it be not our owne fault; but truly there is great cause to make complaint of the great and generall neglect of this Christian duty. Let no man take it in evill part; the small regard herof hath done much harme in the Church of God; and the frequency of it may doe much good.

To the end therfore [c]

[The MS. ends thus on the recto of the second leaf. The verso of same is blank.]

[c] The Preface contained in these inserted leaves was intended to precede § 250. See ante, p. cclvi.

[Confirmation continued.]

### Cosin's Prayer-Book, 1619.

[§ 250.] *The Church hath thought good to order that None hereafter shall be confirmed but such as, &c.* "They were wont of old time to give Confirmation and the Eucharist presently after Baptism even to children themselves. Since, it has been thought more expedient by the Church, that children should be first able to give an account of their faith, *Atque in ea re laudabilior est consuetudo Ecclesiæ hodiernæ, quam veteris*[d]. And therefore it is a fault, both among their bishops and ours, that children are confirmed (all that come) without discretion, before they come to the years of discretion. True it is, that of old Confirmation was administered to children as soon as ever they were baptized; but as the giving of the Eucharist, so likewise the giving of Confirmation unto them is now taken away by the consent of the whole Western Church; and the rather because fathers and god-fathers, and curates, and others that have care of young children, might hereby take occasion to instruct them in that profession of faith and religion, which they had made for them in their baptism."

### Cosin's MS. Notes.

[§ 250.] "*Such as can say in their mother tongue the articles of the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer the questions, &c.*] This was much faulted by Bucer, who would have none admitted to confirmation upon a bare recital of the words in the Catechism, till their manners of life, and sense and fruits also of religion, had been manifested to the Church; making herein no difference between the old *competentes* and the *catechumeni*, who had as yet no baptism at all, and children that were already baptized: yet his censure prevailed so far with the next reformers of the book, that they altered divers passages in this order of confirmation: as by adding, 'when children come to years of discretion,' which words were not in before; and by leaving out that 'godfathers and godmothers may be released of their promise which they made for them in baptism,' (as the words were 2 Edw. VI.) and that 'they shall promise, that when they come to age they shall endeavour,' &c."

[§ 250.] "*Children, servants, &c., which have not learnt their catechism.*] It seems by Bucer's Censure that the former order was to send them only who are not confirmed; but because many are confirmed young, and before they understand their catechism at least, though peradventure they can repeat the words of it, therefore he desires that they may still be sent to the church, till the curate shall think them fit, (as being sufficiently instructed); hereupon the words were somewhat altered."

[d] The reference of the Latin is to Maldonatus, *de Sacr.*, p. 115.

[Confirmation continued.]

[§ 252.] Secondly forasmuch as Confirmation is ministered . . .

[§ 253.] Thirdly, for that it is agreeable with the usage . . .
. . . obedient unto the will of God

[Both the above paragraphs are erased.]

[§ 254.] And that no man shall think that any detriment shall come to children by deferring of their Confirmation he shal know for truth that

*children* [e] *persons wch are*

*I*t is certain by Gods word that children being baptized have all things necessary for their salvation and be *dying before they committ actual sinne are* undoubtedly saved.

[Against the above paragraph the following marginal direction to the printers is written]

*This is sett after Baptism.* [f]

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 252.] Secondly, for as much as Confirmation is ministered unto them that [*stet*] *such as* be baptized . . .
by the frailtie of their own flesh [*stet*] *frailtie*, partly by . . . to fall into sundry kinds of sin.

[§ 253.] Thirdly, for that it is agreeable . . .
that *who* were of perfect [*stet*] *compleate* age . . . obedient unto the will of God.

[§ 254.] And that no man shall *may* thinke that any detriment shall come to children by deferring of their Confirmation hee shall *let him* know for *a* truath, that

[Erased to this point both in Cosin's and Sancroft's copy.]

*I*t is certaine by God's word, that children being baptized, *if they dye before they comitt actuall sinne, though they be not confirmed,* have all things necessary for their salvation, and be undoubtedly saved.

[In Cosin's copy the following direction appears,]

*Set this before at y^e end of Baptisme.*

[In Sancroft's copy in margin,]

*set this before above at the end of publick Baptisme.*

---

**Cosin's Prayer-Book, 1619.**

[§ 252.] "*That by imposition of hands and prayer they may, &c.*

"Maldonatus [g] requires no more for the use of this holy ceremony. *Quam ut qui baptizati erant, perficerentur, ut Græci loquuntur* . . .
. . . This is here said in words as full as his. The controversy then, which the Church of Rome makes, is not to be made with our Church, but with them of the new stamp of Geneva, with whom we have as little to do as with the papists themselves, where either these or those depart from the tenet of antiquity."

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[e] See note, ante, p. ccxlvii.
[f] See ante, after rubrick § 207, p. ccxlvii.
[g] The reference is to Maldonatus, *de Sacr.*, p. 107.

[The Catechism continued.]

My duty towards my neighbour is to . . .

. . . obey the King and his ministers *all that are put in authority under him* . . .

Question *Catechist.* My good child know this . . .

Water: wherein the person *is* baptized is dipped or sprinkled with it. In the Name of the Father . . .

Answer. Yes: they do perform them by their sureties; which promise and vow them both in their names; which: *Because they promise them Both by their Sureties: wch promise* when they come to age, themselves are bound to perform.

the death of Christ and *of* the benefits which . . .

taken and received of *by* the faithfull...

[Immediately after the last answer in the Catechism, the two following rubricks are written in entire.]

[§ 255.] *The Curate of every parish shall diligently, &c.*

[§ 256.] *And all Fathers, Mothers Masters and Dames, &c.*

[Written in according to the corrected rubricks, §§ 266, 267, p. cclxxv., and as printed in ed. 1662.]

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**Cosin's corrected copy, 1640-61.**

the person *is* baptized is dipped or sprinkled with it...

Answer. Yes they doe performe them by their sureties who *because Though they cannot in their owne persons perform them yet doe* promise and vow them both in their names which . . .

*It is sufficient that Because they promise ym both by their sureties wch* when they come to age themselves are bound to perform. ‡

[In the margin.]

*The Curate of every Parish, &c. as after confirmation*[1].

[The following is written at the foot of the page,]

*** *Set this as at ye mark ‡ after Confirmation*

**Sancroft's fair copy, 1661.**

the person *is* baptized is dipped or sprinkled with it . . .

Yes they doe *Though they cannot* perform them *in their owne persons, yet it is sufficient, that* by their sureties who *do* promise and vow them both in their names:

[and written in in margin to supersede the correction.]

*Because they promise them both by their sureties,* which when they come to age themselves are bound to perform.

*The Curate of every Parish, &c. as after Confirmation*[1].

[1] See § 266, p. cclxxv.

[The Catechism continued.]

**Cosin's Considerations, c. 1640.**

IN THE CATECHISM.

"All the questions and answers (after the Lord's Prayer) concerning the Sacraments, were added by the order of King James, given in the conference at Hampton-court. They want only the confirmation of a law, without which the minister is in danger of the penalty set down in the Act of Uniformity."

[§ 257.] "The place whereunto the children shall be brought for their confirmation is left to the appointment of the bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity."

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**Savoy Conference, 1661.**

*Exceptions of Ministers.* "That these words may be omitted, and answer thus given; 'Two only, baptism and the Lord's supper.'"

*Answer of Bishops.* "These words are a reason of the answer, that there are two only, and therefore not to be left out."

*Exceptions of Ministers.* "We desire that the entring infants into God's covenant may be more warily expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance of such faith and repentance: and especially, that it be not asserted that they perform these by the promise of their sureties, it being to the seed of believers that the covenant of God is made; and not (that we can find) to all that have such believing sureties, who are neither parents nor pro-parents of the child."

*Answer of Bishops.* "The effect of children's baptism depends neither upon their own present actual faith and repentance (which the Catechism says expressly they cannot perform,) nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers; but upon the ordinance and institution of Christ. But it is requisite that when they come to age they should perform these conditions of faith and repentance, for which also their godfathers and godmothers charitably undertook on their behalf. And what they do for the infant in this case, the infant himself is truly said to do, as in the courts of this kingdom daily the infant does answer by his guardian; and it is usual for to do homage by proxy, and for princes to marry by proxy. For the further justification of this answer, see St. Aug. Ep. 23. ad Bonifac.

*Exceptions of Ministers.* "We desire that the commandments be inserted according to the new translation of the Bible."

[The Catechism continued.]

[§ 257.] So soon as the children *are come to a competent age and* can say in their mother tongue the Articles of the faith *Creed* the Lords prayer *and* the ten Commandments, and also can answer to such *the other* questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then *they* shall they be brought to the

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 257.] So soon as the children *are come to a competent age and* can say in their mother tongue . . . and also can answere to such *the other* questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought [*stet*] *presented* to the Bishop *in some church that he shall appoint:* by

**Savoy Conference, 1661.**

*Answer of Bishops.* "We conceive the present translation to be agreeable to many ancient copies: therefore the change to be needless."

*Exceptions of Ministers.* (*My duty towards God.*) "In this answer there seems to be particular respect to the several commandments of the first table, as in the following answer to those of the second. And therefore we desire it may be advised upon, whether to the last word of this answer may not be added, 'particularly on the Lord's day,' otherwise there being nothing in all this answer that refers to the fourth commandment."

*Answer of Bishops.* "It is not true that there is nothing in that answer which refers to the fourth commandment: for the last words of the answer do orderly relate to the last commandment of the first table, which is the fourth."

*Exceptions of Ministers.* (*The Catechism.*) "In the general we observe, that the doctrine of the sacraments which was added upon the conference at Hampton-Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers fitted to the memories of children, and thereupon we offer it to be considered:

"*First*, Whether there should not be a more distinct and full explication of the Creed, the Commandments, and the Lord's Prayer.

"*Secondly*, Whether it were not convenient to add (what seems to be wanting) somewhat particularly concerning the nature of faith, of repentance, the two covenants, of justification, sanctification, adoption, and regeneration."

*Answer of Bishops.* "The Catechism is not intended as a whole body of divinity, but as a comprehension of the articles of faith, and other doctrines most necessary to salvation; and being short, is fittest for children and common people, and as it was thought sufficient upon mature deliberation, and so is by us."

[The Catechism continued.]

Bishop by *And every* one that shall be their *have a* Godfather or *a* Godmother, that every child may have *as* a witnesse of his *their* confirmation.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

one that shall be their *and every one shall have a* godfather, or godmother, that every childe may have *as* a witnesse of his *their* Confirmation

**Cosin's Prayer-Book, 1619.**

[§ 257.] "*Ceremonies.* There were divers ceremonies used in the confirmation of this Sacrament: two very ancient, *chrism*, and the *cross;* the other two more late, *gossips*[k], and the *blow* upon the cheek. Three of these we omit, as not being necessary; yet being so significant, it were better we had them: neither were it any fault, for aught I see, if any man should use them in our Church, more than it is to use the fourth, of *having godfathers or godmothers at the time of Confirmation;* that we allow and approve, why not the rest as well? But for the *susceptores*, it being a custom of old to confirm instantly after Baptism, that so the *susceptores* of one, were the *susceptores* of the other also; therefore the custom still prevails with us, that such as are confirmed should have witnesses and undertakers for them, as well as those which are baptized among us."

**Savoy Conference, 1661.**

[§ 257.] *Exceptions of Ministers.* "This seems to bring in another sort of godfathers and godmothers, besides those made use of in baptism; and we see no need either of the one or the other."

*Answer of Bishops.* "'They see no need of godf[athers],' Here the compilers of the liturgy did, and so doth the church, that there may be a witness of the confirmation."

[§ 257.] *Exceptions of Ministers.* "We conceive that it is not a sufficient qualification for confirmation, that children be able *memoriter* to repeat the Articles of the Faith, &c. . . . And therefore (3rdly) we desire that none may be confirmed but according to his Majesty's Declaration, viz., 'That confirmation be rightly and solemnly performed by the information, and with the consent of the minister of the place.'"

*Answer of Bishops.* "We conceive that this qualification is required rather as necessary than as sufficient; and therefore it is the duty of the minister of the place (can. 61) to prepare children in the best manner to be presented to the bishop for confirmation, and to inform the bishop of their fitness, but submitting the judgment to the bishop, both of this and other qualifications; and not that the bishop should be tied to the minister's consent. Comp. this rub. to the second rub. before the Catechism, and there is required what is further necessary and sufficient."

[k] Gossips, or God-sibs (*Old Eng.*) Those akin in God = Sponsors.

[The Catechism continued.]

[§ 259.] And the Bishop shall confirm them on this wise.

[The following new rubrick is inserted.]

[§ 258.] *And whensoever the Bishop shall give knowledge, &c.*

[§ 259.] *And if y^e^ Bishop approve of them he shall confirm them in manner following.*

[Written in according to the corrected rubrick, ¶ 268, p. cclxxv., and as printed in ed. 1662.]

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[A new rubrick is here inserted.]

[§ 258.] *And whensoever the Bishop shall give knowledge for children to be brought unto him for their confirmation, then shall the Curate of every Parish either bring or send in writing, with his hand subscribed thereunto the names of all those children of his parish whom he doth then present to the Bishop as fitt to be confirmed. And if the Bishop approveth them, he shall confirm them in manner following*[1].

[§ 259.] And the Bishop shall confirme them on this wise.

**Sancroft's fair copy, 1661.**

[At the end of the Catechism, the corrections of the last rubrick, at the foot of that page, and the whole of the next and subsequent page, containing "The order of Confirmation" are marked through with a single line, and the following direction to the printer is given,]

*See the Paper* **C** *inserted after y^e^ next leave, where this y^t^ followes is sett together & faire written*[m].

[1] It will be seen that the variations between this and the printed copy are very slight.

[m] In Sancroft's fair copy, the four leaves of MS. which had been inserted are torn out, but more roughly than those containing the Order for Adult Baptism [See ante, p. cclvii.] As the corrections are very complicated, from the numerous transpositions, (and this will here be seen to be the case,) it is reasonable to suppose that Sancroft, to save time and labour, gave this copy "*sett together and faire written*" to the printers. There may have been still the few further corrections made upon the copy, to bring it into conformity with the Revision of Convocation, when the printers had it (or else afterwards on the proof), but it is unreasonable to suppose that these pages, or those containing the "Form for Adult Baptism," could have been taken out for any other reason; the one an exact copy of an unaltered form prescribed by Convocation, the other a duplicate of what is still left in the book.

CONFIRMATION OR LAYING ON OF HANDS.

*THE ORDER OF CONFIRMATION or laying on of hands upon those that are baptized and come to years of discretion.*

*Upon y^e^ day appointed, all that are to be then confirmed . . . this preface following.*

*To the end that Confirmation . . . assented unto*[n].

[Written in as printed in ed. 1662.]

[§ 259.] *Then shall the Bishop say*

*Doe y^e^ here in the presence of God, &^c^.*

[The above written in in full, as printed in ed. 1662.]

*And every one shall audibly answer, I doe.*

Minister. *The Bishop.* Our help is in the name of the Lord.

Answer. Which *Who* hath made heaven and earth.

Minister. *Bishop.* Blessed be the name of the Lord.

Minister. *Bishop.* Lord hear our prayers.

*Bishop.* Let us pray.

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

*The Order of*

CONFIRMATION, OR *imposition* LAYING on of hands[o] [*stet*] *upon those y^t^ are baptized, and come to y^e^ yeares of discretion.*

[§ 249.] *Upon the day appointed after Morning or evening Prayer is ended, the Bishop shall goe to the Lords Table; and all that are to be then confirmed being placed, and standing in order before him neere unto the same; He or his Chaplain, or some other minister appointed by him, shall read this Preface following.* ‡

*The Preface.*

[§ 250.] *To the end that Confirmation, &^c^.*

*as before the Catechisme usq. ad to the will of God*[p].

*Answere me therefore*

[§ 259.] *Doe you heere in the presence of God and of his holy Church renew the solemne promise, and vow, that was made in your name at your Baptisme, ratifying, and confirming the same, in your oune persons, and acknowledging yourselves bound to doe all those things w^ch^ yo^r^ godfathers and godmothers then undertooke for you*[q].

*And every one shall audibly answer I doe.*

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[n] It will be seen that this preface is in substance the rubricks which were printed at the beginning of the Order of Confirmation, in the printed copies of 1549—1604. These are numbered respectively §§ 250, 251. See page cclviii.

[o] This correction (with the *stet* in Sancroft's hand) occurs only in Cosin's copy.

[p] Cosin, copied by Sancroft, here refers to the first three rubricks at the beginning of the Order of Confirmation, as they stood 1549—1604, i.e. Nos. §§ 250, 251, and 252. See pp. cclviii.—cclxiii.

[q] It will be seen that there are some slight variations between this and the copy as printed in ed. 1662. See Prayer-Book, p. 329.

[Confirmation continued.]

Almighty and everliving God who hast vouchsafed to regenerate . . . . . thy holy fear Amen *now & for ever Amen.*

**Cosin's corrected copy, 1640-61.**

*Minister. Doest thou forsake renounce y^e devil and all his works.*

*Answer. I renounce them all.*

*Minister. Doest thou renounce the vaine pomp and glory of the world with all the covetous desires of the same.*

*Answer. I renounce them all.*

*Minister. Doest thou renounce the wicked desires of the flesh so that thou wilt not follow nor be lead by them?*

*Answere. I renounce them all.*

*Minister. Doe you believe in God the Father Almightie, &c.*

*As in publick Baptisme usque ad*

*Grace so to doe.*

**Sancroft's fair copy, 1661.**

*Minister. Doe you renounce y^e devil, & and all his works &c.*

*Do you beleeve in God, &c.*

*Doe you promise that, &c.*

*as in publick Baptisme usq. ad*

*I doe promise.*

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

*Minister or the Bishop.*

*Almighty God, who hath given you the will to promise, and undertake all these things; grant you also power, & strength to performe the same, that he may accomplish the good worke, w^ch he hath begun in you, through Jesus Christ o^r Lord. Amen.*

*Then shall they all kneele doune, & the Bishop standing at the Lords Table shall proceed & say,*

*Our help, &c. ut supra.*

*Minister.* Our help is in the name of the Lord . . . &c.

Almighty and everliving God, &c.

[Continued as printed to end of the Prayer]

thy holy feare Amen *now and for ever Amen.*

**Savoy Conference, 1661.**

[§ 259.] *Exceptions of Ministers.* (*Who hast vouchsafed to regenerate these thy servants.*) "This supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do shew no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse."

*Answer of Bishops.* "It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood they have not totally lost what was in baptism conferred upon them. . . None that lives in open sin ought to be confirmed."

[Confirmation continued.]

[§ 260.] Then the Bishop shall lay his hand upon every childe severally saying *Then all of them in order kneeling before ye Bishop, he shall lay his hand upon ye head of every one severally saying,*
Defend O Lord this *thy* childe, [*or this thy servant*] with thy . . .

[§ 262.] Then shall the Bishop say,
*The Lord be with you.*
*Answer. And with thy spirit.*

[§ 263.] *And* (*all kneeling down*) *ye Bishop shall adde,*
Let us pray. *Our father which art in heaven.*
[and written in in full, as in printed ed. 1662, to]
*deliver us from evil Amen.*

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

[§ 260.] Then *all of them in order kneeling before* the Bishop *he* shall lay his hand*s* upon *the head of* every childe *one* severally saying
Defend O Lord this *thy* childe (*or servant*) with thy heavenly . . .
Then shall the Bishop say
*The Lord be with you.*
*Answer. And with thy spirit.*
*And all kneeling doune the Bishop shall say*
*Our Father &c.*
[In Cosin's copy, as a marginal note,]
*at large.*

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**Savoy Conference, 1661.**

[§ 260.] *Exceptions of Ministers.* (*Then the Bishop shall lay his hand.*) "This seems to put a higher value upon confirmation than upon baptism or the Lord's supper; for according to the rubrick and order in the Common Prayer Book, every deacon may baptize, and every minister may consecrate and administer the Lord's supper, but the bishop only may confirm."

*Answer of Bishops.* "Confirmation is reserved to the bishop 'in honorem ordinis,' to bless being an act of authority. So it was of old: . . . and our church doth every where profess, as she ought, to conform to the catholic usages of the primitive times, from which causelessly to depart argues rather love of contention than of peace. The reserving of confirmation to the bishop doth argue the dignity of the bishop above presbyters, who are not allowed to confirm, but does not argue any excellency in confirmation above the sacraments. St. Hierom argues the quite contrary (ad. Lucif. c. 4): That because baptism was allowed to be performed by a deacon, but confirmation only by a bishop, therefore baptism was most necessary, and of the greatest value: the mercy of God allowing the most necessary means of salvation to be administered by inferior orders, and restraining the less necessary to the higher, for the honour of their order."

[Confirmation continued.]

[§ 264.] *And this Collect.*

Almighty and everliving God ~~which~~ *who* makest us both . . . unto thy *divine* Majestie . . . unto thee for these ~~children~~ *thy servants* . . . after the example of ~~the~~ *thy* holy Apostles we have *now* laid our . . . obtain ~~the~~ everlasting life . . . and reigneth *ever* one God, world without end. Amen.

[After the Collect is inserted]

*O Almighty Lord & everlasting God, &c.*

[Written in, as printed in ed. 1662.]

[§ 265.] Then the Bishop shall blesse ~~the children~~ *them* saying thus, The Blessing of God, &c.

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

Let us pray.

Almighty and everliving God ... thy *divine* Maiestie . . .

these *thy* children (*or thy servants*) . . . obtaine ~~the~~ everlasting life.

[Another Prayer is here added,]

*O Almighty Ld, & everlasting God vouchsafe wee beseech thee to direct, &c.*

[*or*] [r]

*Prevent us O Lord [in all or doings]* [r]*, &c.*

[In Sancroft's copy,]

*as after the Communion.*

[In Cosin's copy,]

*As in ye end after ye comn.*

[§ 265.] Then the Bishop shall ~~blesse the children saying thus~~ [*stet*] *giue them this blessing.*

The Blessing of God, &c. . . .

[§ 269.] *And there shall none be admitted, &c.*

[In Cosin's copy,]

*ut infra p. seq :* ☩

[In Sancroft's copy,]

*&c. ut infra ad* ☩.

**Savoy Conference, 1661.**

[§ 264.] *Exceptions of Ministers.* (*After the example of the holy Apostles.*) "We desire that the practice of the apostles may not be alledged as a ground of this imposition of hands for the confirmation of children, both because the apostles did never use it in that case, as also because the Articles of the Church of England declare it to be a 'corrupt imitation of the apostles' practice,' Acts xxv.

*Answer of Bishops.* "Prayer after the imposition of hands is grounded upon the practice of the apostles (Heb. vi. 2, and Acts viii. 17); nor doth 25 article say that confirmation is a corrupt imitation of the apostles' practice, but that the five commonly called sacraments have ground partly of the corrupt following the apostles, &c., which may be applied to some other of these 5, but cannot be applied to confirmation, unless we make the church speak contradictions."

[r] The words in brackets are added in Sancroft's copy; not in Cosin's.

[Confirmation continued.]

[§ 266.] The Curate of every Parish or some other at his appointment shall diligently upon Sundayes and Holy-dayes half-an-hour before evensong *after the second Lesson at Evening Prayer* openly in the Church instruct and examine so many children of his parish sent unto him as the time will serve and as he shall think convenient in some part of this Catechisme.

[§ 267.] And all Fathers, Mothers . . . untill such time that *as* they have learned all that is here appointed for them to learn.

[§ 268.] And whensoever the Bishop shall give knowledge for children to be brought before *unto* him to any convenient place for their confirmation then shall the Curate of every Parish *shall* either bring or send in writing *with his hand subscribed thereunto* the names of all those children of *such persons within* his Parish which can say the Articles of the Faith, the Lord's prayer and the ten Commandments and also how many of them can answer to the other questions conteined in this Catechisme, *as he shall think fitt to be presented to y^e Bishop to be confirmed.*

[§ . . .] *And if y^e Bishop approve of them he shall confirm y^m, &c.*

[The above rubricks have a line round them, and this marginal direction to the printer,]

*These rubrics are omitted here, and thus corrected are sett after y^e Catechism*[a].

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 266.] The Curate of every Parish . . . unto him as the time will serve and as he shall thinke convenient, &c.

[Against the above rubrick the following marginal direction to the printer is given.]

[In Cosin's copy,]

*Sett this at y^e end of y^e Catechisme.*[a]

[In Sancroft's copy,]

*Sett this after the Catechisme.*[a]

[§ 267.] And all Fathers, Mothers, &c. . . . appointed for them to learne.

[Afterwards in the margin is written,]

*So soone as [the children,] &c. as after y^e Catechisme.*

[§ 268.] And whensoever the Bishop shall give knowledge for children to be brought before *unto* him to any convenient place . . . . send in writing *with his hand subscribed thereunto* the names parish *whom he doth then present to the Bishop as fitt to be confirmed* which can say

[erased to]

conteined in this Catechisme.

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[a] See § 255, § 256, and § 258, p. cclxvi., and p. cclxx.

[Confirmation continued.]

[§ 269.] And there shall none be admitted to the holy Communion untill such time as he can say the Catechisme and be confirmed, *or be ready and desirous to be confirmed:*

**Cosin's corrected copy, 1640-61.**

[§ 269.] ℵ And there shall none be admitted *unto* the holy Communion *or unto Matrimony* untill such time as he can say the Catechism and be confirmed *or be ready & desirous to be confirmed.*

[The last words appear to be added in Sancroft's writing.]

[At the bottom of page is written,]

*The Order of Confirmation, &c. v. sup.*

*a fleuron.*

*The Form of Solemnization of Matrimony.*

*Print this upon ye next page with . . .* [t] *sentence for ye offertory.*

**Sancroft's fair copy, 1661.**

[§ 269.] ♃ And there shall none be admitted to *unto* the holy Communion *or unto Matrimony* untill such time as he can say the Catechism and be confirmed, *or be ready, & desirous to be confirmed.*

*a fleuron*

**Savoy Conference, 1661.**

[§ 264.] *Exceptions of Ministers.* "We desire that imposition of hands may not be made, as here it is, a sign to certifie children of God's grace and favour towards them; because this seems to speak it a sacrament, and is contrary to that fore-mentioned 25th article, which saith, that 'confirmation hath no visible sign appointed by God.'"

*Answer of Bishops.* "We know no harm in speaking the language of holy Scripture (Acts viii. 15), 'they laid their hands upon them, and they received the Holy Ghost.' And though imposition of hands be not a sacrament, yet it is a very fit sign, to certify the persons what is then done for them, as the prayer speaks."

[§ 269.] *Exceptions of Ministers.* "We desire that confirmation may not be made so necessary to the holy communion, as that none should be admitted to it unless they be confirmed."

*Answer of Bishops.* "There is no inconvenience that confirmation should be required before the communion, when it may be ordinarily obtained. That which you here fault, you there desire."

**Cosin's MS. Notes.**

[§ 269.] "*And there shall be none admitted to the Communion until such time as he can say the Catechism, and be confirmed.*] Many can say their Catechism, and are confirmed at seven years old; shall it be then in the power of the curate to admit them also to the Communion? *Non credo:* but this shews that they should not be confirmed so young as they use to be, but when they are of perfect age, and ready to be admitted to the Holy Communion, which is between fourteen and sixteen years of age."

[t] Words illegible.

## THE FORM OF SOLEMNIZATION OF MATRIMONY.

[§ 270.] First the banns must be asked three severall Sundays or Holy daies in the time of service . . .

[Rubrick erased, and fuller rubrick written in.]

*First the banns of all that are to be married together must be published in y^e^ church, . . . &c.*

[Continued as printed in ed. 1662.]

[§ 271.] And if the persons that should *are to* be married, &c.

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### Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.

THE FORME OF SOLEMNIZATION OF MATRIMONY.

[§ 270.] First the Banns must be asked *of all that are to be married together must be published in the Church* three severall Sundayes or Holy-daies in the time of *divine* Service, *immediately after the Creed that followeth the Gospel before the sentences for the Offertory* the people being present *the Curate saying* after the accustomed manner *unlesse the Pp shall upon due cause dispence therewith.*

[In Cosin's copy the words "after the Creed, &c.," are erased, and the words "before the Sentences for the Offertory," inserted in Sancroft's handwriting. In Sancroft's copy all the corrections as above are made (except those additions of Cosin's, which are erased); but the whole rubrick is afterwards struck through, and written afresh, as printed in ed. 1662.]

*First the Bannes of all that are to be married, &c.*

[In both Cosin's and Sancroft's,]

*I publish the Banns of marriage between N of — and M of —.*

*If any of you know cause or just impediment why these two should not be joyned together in holy matrimony, you are to declare it. This is the first (second or third) time of asking.*

[§ 271.] And if the persons that should *are to* be married, &c.

[Continued as printed in ed. 1662, to] the Curate of the other parish.

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### Cosin's Considerations, c. 1640.

*In the form of Matrimony* [u].

[§ 270.] "In the first rubric, the minister is enjoined not to 'celebrate matrimony unless the banns have been first published three several times;' where, to secure him from the penalty contained in the Act of Uniformity, it were requisite that this exception be added, 'And unless there be a dispensation or license granted by the bishop in some special or urgent cause,' to celebrate the marriage without the publishing of the banns, or by other laws yet in force it is permitted him to do."

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[u] This added in Sancroft's hand.

[Matrimony continued.]

. . . . . .

## Cosin's corrected copy, 1640-61.

[In Cosin's copy, the following rubrick is written at the foot of the page, and is marked to be inserted before § 271; but it is first corrected and afterwards struck through, and so does not appear in the "fair copy."]

~~[*The impediments of marriage are precontract, or a suite depending thereupon, Consanguinity or Affinity within the degrees prohibited by the lawes of God and this Realme, Sentence of Divorce from a partie yet living, want of competent yeeres,* [*consent of parents in minors,*][x] *instruction in the Catechism and of Confirmation, and such like.*]~~

[The following rubricks occur also in Cosin's copy only, and are erased.]

~~*And none shall be married till their Banns bee thrice thus published unlesse the Bishop a lawfull dispensation to the contrary be first procured. Neither shall any persons under the age of 21 yeeres complete be married without the express* [*consent*] *of their parents if they be living, or otherwise of their guardians, or governours, now in any other Place.*~~

~~*No Marriage Minister shall celebrate any marriage, but publickly in the Parish Church or Chappell where one of the parties dwelleth; nor at other times than between the hours of 8 and 12 in the forenoon.*~~

~~*And here is to be noted that by the Ecclesiastical lawes of this Realme, there be some times in the yeere when marriage is not ordinarily solemnized*[y].~~

## Cosin's Prayer-Book, 1619.

[§ 270.] "*If either of you know any impediment.*] Impedimenta vero quæ impediunt matrimonium contrahendum, sed non dirimunt contractum, sunt tempus feriarum ab Adventu ad Epiph. et a feria 4ª Cinerum ad 8ᵐ Paschæ, &c. Nam in aliis temporibus nuptias celebrare permittit Ecclesia. Quibus olim temporibus licet matrimonium per verba de præsenti contrahi potuerit, non licebat tamen traducere uxorem, vel solemnizare nuptias, vel eam carnaliter cognoscere[z]."

## Cosin's Considerations, c. 1640.

[§ 270.] "The impediments of matrimony, or the just causes why any persons may not be joined together, are not here specified. For want whereof, or a direction at least that should be given to seek them in the known table set out for that purpose, and in other books of the law, the curate is commonly ignorant of them, and unable to give any resolution herein either to himself or others whom it may concern."

[x] The words in brackets are inserted in Sancroft's handwriting.

[y] For these "Times," see at the end of the Table of the Vigils, Fasts, and Days of Abstinence, p. cxxv. But the addition was one of those which was not sanctioned by the Committee of Convocation, and therefore does not appear in the "Official copy."

[z] This, with other similar notes, Cosin has taken from the *Sacerdotale*. It is noted here, but the correction depending on it is inserted under "TABLE OF the Vigils," &c. See previous note.

[Matrimony continued.]

[§ 272.] At the day *and time* appoynted . . . And there the Priest shall say thus *standing together y^e man on y^e right hand and y^e woman on y^e left; y^e Priest shall say,*

Dearly beloved friends, wee are gathered . . .
in the face of his *this* congregation . . .
honourable estate instituted of God in paradise in the time of man's innocency . . .
therefore is not *by any* to be enterprized . . .

One was *First it was ordained for* the procreation of Children to be brought up in the fear and nurture of the Lord, and *to the* praise of God *his holy Name* . . .

Thirdly *it was ordained* for the mutuall society . . . unto the *Into* which holy estate, &c.

[§ 273.] And also speaking unto the persons that shall be married, &c.

I require and charge you *both* (as you will . . .
if either of you do know any impediment . . .
in matrimony, that ye *doe now* confesse it, &c.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 272.] At the day *and time* appoynted for the Solemnization of Matrimonie, the persons to be married shall come into the body of the church, with their friends and neighbours. *And when Morning Prayer is ended, they shall come into the midst of the church,* and there *standing together the man on the right hand, & the woman on the left,* the Priest shall say thus,

Dearly beloved friends . . .
. . . of his *this* congregation [*stet*] *Church* . . .
. . . instituted of God in Paradise . . .
not *by any* to be enterprized . . .
. . . One was *First it was ordained for* the . . . and *to the* praise of God *his holy Name.*

Secondly . . . that such persons as have not the gift of continence might marry and *that such as be married might live chastly in matrimony, and* keep themselves . . .

Thirdly *it was ordained* for the mutuall societie . . .

*I*nto the which holy estate . . .

[§ 273.] And also [stet] speaking *directly* unto the persons that shall [stet] *stand before him to* be married.

I require and charge you *both* . . .
either of you doe know . . .
that y^e *doe now* confesse it . . .
unto *untill* such times as.

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**Cosin's Considerations, c. 1640.**

[§ 272.] "It is not here ordered at what time of the service this form of marriage shall be celebrated. Nor at what time of the year (according to other laws) the solemnization of matrimony is prohibited."

[Matrimony continued.]

[§ 274-5.] At which day of . . . the persons to be married do *thereby* sustaine . . .

must be deferred unto *untill* such time as, &c.

[§ 280.] *Then shall they give their troth to each other in this manner.*

[§ 281.] And *T*he minister receiving the woman at her father's or friends' hands shall cause the man *with his right hand* to take the woman by the *her* right hand and so either to give their troth to other, the man first saying *to say after him as followeth* . . . till death us depart *do part.*

[§ 282.] Then shall they loose their hands and the woman *with her right hand* taking again the man by the *his* right hand shall say. *likewise say after y^e minister,*

I N. take thee . . . till death us depart *do part.*

[§ 283.] Then shall they again loose their hands . . .

And the man *holding y^e Ring there and* taught by the Priest shall say.

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[In Sancroft's writing,]

[§ 280.] *Then shall they give their troth to each other in this manner*[a].

[§ 281.] And The minister . . . cause the man *with his right hand* to take [*stet*] *and* the woman by the *to join their hee by her* right hands and so either to give their troth to other, the man first *to* saying. *after him as followeth.*

. . . till death us de *doe* part.

[§ 282.] Then shall they loose their hands and the woman *joining them again as before with her right hand* taking againe the man by the *his* right hand [*stet*] shall *likewise* say *after the Priest.*

[§ 283.] Then shall they againe loose their hands and the man shall give unto the woman a ring, *and other tokens of espousage, as gold silver or bracelets* . . . .

the man *holding y^e ring there and* taught by the priest shall say,

With this ring I thee wed *and receive thee into the holy and honourable estate of matrimony,* With my body I *doe* thee worship *honour* . . .

**Savoy Conference, 1661.**

[§ 282.] *Exceptions of Ministers.* "This word 'depart' is here improperly used."

**Cosin's MS. Notes.**

[§ 283.] "*And the man shall give unto the woman a ring* (2 Edw. VI. and other gifts of gold and silver,) *laying the same upon the book.*] And some marvel it is that those words, 'and other gifts of gold and silver,' should be taken out of the book in the fifth of King Edward, whenas Bucer liked them so well: but it is a general custom *still to observe* this order in the north part of the kingdom."

[a] In Cosin's copy this is added in Sancroft's handwriting.

[Matrimony continued.]

[§ 284.] Then the man leaving the ring . . . the minister shall say, *they shall both kneel down, & y^e minister shall say.*

[§ 285.] Then shall the Priest join their right hands together and say,

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 284.] Then the man . . . woman's left hand *they shall both kneel doune and* the Minister shall say.

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**Cosin's Considerations, c. 1640.**

[§ 283.] "The words here used by the man to the woman, when he saith, ('With my body I thee worship, and with all my worldly goods I thee endow,') the former being not (as the phrase is now usually understood) so consonant to religion or reason, and the latter not so agreeable to law or custom, require some consideration, that they may be explained.

"The like consideration is to be had of those words where the minister saith and prayeth, that the woman may be amiable as Rachel, wise as Rebecca, which are not so fit for all persons."

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**Savoy Conference, 1661.**

[§ 283.] *Exceptions of Ministers.* (*With my body I thee worship.*) "This word 'worship' being much altered in the use of it since this form was first drawn up; we desire some other word may be used instead of it."

*Exceptions of the Ministers.* (*In the name of the Father, &c.*) "These words being only used in baptism, and here in the solemnization of matrimony, and in the absolution of the sick; we desire it may be considered, whether they should not be here omitted, least they should seem to favour those who count matrimony a sacrament."

*Answer of Bishops.* "If they seem to make matrimony a sacrament, they may as well make all sacred, yea civil actions, of weight, to be sacraments, they being usual at the beginning and ending of all such. It was never heard before now that those words make a sacrament."

[§ 283.] *Exceptions of Ministers.* "Seeing this ceremony of the ring in marriage is made necessary to it, and a significant sign of the vow and covenant betwixt the parties; and Romish ritualists give such reasons for the use and institution of the ring, as are either frivolous or superstitious; it is desired that this ceremony of the ring in marriage may be left indifferent, to be used or forborn."

*Answer of Bishops.* "The ring is a significant sign, only of human institution, and was always given as a pledge of fidelity and constant love: and here is no reason given why it should be taken away; nor are the reasons mentioned in the Roman ritualists given in our Common Prayer-Book."

[Matrimony continued.]

[§ 286.] Then shall the minister speak unto the people.

Forasmuch as N and N. . . . In the name of the Father *and*[b] of the Son. . . .

[§ 287.] And the Minister shall add this blessing.

[§ 288.] Then the Minister or Clerks going to the Lord's Table . . .

[§ 289.] Or this Psalm.

thy way may be known upon the earth.

O God: *yea*, let all the people praise thee

Glory be to the Father and to the Sonne, &c. *and to the Holy Ghost.*

As it was . . . &c. *and ever shall be: world without end Amen.*

[§ 290.] The Psalm ended and the man and the woman kneeling afore *before* the Lords table . . .

Answer But deliver us from evill Amen.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 286.] Then shall the minister speak . . . of the Father, *and*[b] of the Sonne.

[§ 288.] Then *shall they all goe into the chair* the Ministers or *and* Clerks going to the Lord's table shall say or sing [*stet*] *saying or singing* this psalm following.

[§ 289.] Or this Psalme

known upon the[c] earth.

O God: *yea*[d] let all the people

Glory be to the Father, &c.

[In Sancroft's copy,] *printed at large.*

[§ 290.] The Psalm ended and the man and the woman kneeling *a*before the Lord's table . . . &c.

Lord have mercy upon us.

Answer. *Lord have . . .* &c.

Christ have mercy . . . &c.

*Answer.* Christ have mercy, &c.

Lord have mercy.

Our Father which art, &c. *Print it out at large.*

Answer. But deliver us from evill. Amen.

**Savoy Conference, 1661.**

[§ 288.] "We conceive this change of place and posture mentioned in these two rubrics is needless, and therefore desire it may be omitted."

*Answer of Bishops.* "They go to the Lord's table because the communion is to follow."

**Cosin's Prayer-Book, 1619.**

[§ 290.] "*The man and the woman kneeling afore the Lord's table, &c.*] If the priest be to stand at the table, and to turn his face towards them that kneel before it, then is he not to stand *at the north side*, (for there he should need no turning,) but just *before it*, between the altar and them that are kneeling at the steps thereof."

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[b] This is but a correction of an error in the Prayer-Books used.

[c] This correction does not occur in Cosin's copy.

[d] The word "yea" has been omitted by the printer in the book Sancroft used, and is inserted. In Cosin's book it is already there.

[Matrimony continued.]

Minister. O God of Abraham . . . eternal life in their mindes *hearts* . . . that they may indeed *in deed* fulfil the same.

[§ 291.] This prayer next following shall be omitted where the woman is past child birth *bearing* . . .

O mercifull Lord & heavenly Father . . . that they may see their children's children unto the third and fourth generation, *christianly and vertuously brought up* unto thy praise . . . &c.

O God which *who* by thy mighty power hast made all things of nought which *who* also . . .

may be loving and amiable, *faithfull and obedient* to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara and in all . . .

[§ 292.] Then shall the Priest say.

[§ 293.] Then shall begin the Communion. *After which*

[§ 294.] And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared according to holy Scripture. Or if there be no Sermon *declaring* *ye duties of man & wife*, the minister shall read this that *as* followeth.

**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

O God of Abraham, &c.

eternall life in their mindes *hearts*

[§ 291.] This Prayer next following . . .

O God which *who* by thy *al-*[e] mightie power hast made all things of nought, *nothing*[f],

loving and amiable [*stet*]

[§ 293.] Then shall begin the Communion (*if any be that day appointed*)

[§ 294.] And after the Gospel *and Creed* shalbe said a sermon wherein ordinarily (so oft as there is any marriage) *it is expedient that* the office of a man and wife shall be declared according to holy Scripture. Or if there be no sermon (*for declaration*) the Minister shall read this that followeth.

**Savoy Conference, 1661.**

[§ 291.] *Exceptions of Ministers.* '*Consecrated the estate of matrimony to such an excellent mystery,*' *&c.*

"Seeing the institution of marriage was before the fall, and so before the promise of Christ, as also for that the said passage in this collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted."

*Answer of Bishops.* "Though the institution of marriage was before the fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and his church (Ep. v. 23). We are sorry that the words of Scripture will not please. The church, in the 25 article, hath taken away the fear of making it a sacrament."

[e] Not in Cosin's copy, only in Sancroft's "fair copy," and appears neither in the Convocation or the Sealed Books.

[f] Not in Cosin's copy, only in Sancroft; nor in the Convocation copy, but *does* appear in the Sealed Books.

[Matrimony continued.]

All ye which be *that are* married, or which *that* intend . . .
heare what *the* holy Scripture . . .
Saint Paul in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men. Ye *H*usbands

[There is here written in a marginal direction to the printer,]

*All these passages of Scripture are to be sett here after ye last Translation.*

[But the passages are corrected throughout according to the printed ed. 1662.]

[§ 295.] *It is convenient that* The new married persons the same day of their marriage must *should* receive the holy Communion, *ut the time of their marriage, or at the first opportunity after their marriage.*

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

All ye which be *that are* married.

[In Sancroft's fair copy.]

All yee which *who* be married.
Saint Paul in his Epistle . . .

[Marginal direction to the printers.]
[In Cosin's copy,]

*In ye new translation.*

[In Sancroft's copy,]

*Print all these texts after the new translation.*

even as the Lord doth the Congregation *Church* . . .
but I speak of Christ and of the Congregation *Church* . . .

[§ 295.] The new married persons the same day of their marriage must receive the holy Communion.

[In Cosin's copy only is added]

*unto which the Minister is now to proceed reading the offertory, &c. according to the forme prescribed.*

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**Savoy Conference, 1661.**

[§ 295.] *Exceptions of Ministers.* "This rubrick doth either enforce all such as are unfit for the sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compels all that marry to come to the Lord's table, though never so unprepared; and therefore we desire it may be omitted, the rather because that marriage festivals are too often accompanied with such divertisements as are unsuitable to those Christian duties, which ought to be before and follow after the receiving of that holy sacrament."

*Answer of Bishops.* "This inforces none to forbear marriage, but presumes (as well it may) that all persons marriageable ought to be also fit to receive the holy sacrament; and marriage being so solemn a covenant of God, they that undertake it in the fear of God will not stick to seal it by receiving the holy communion, and accordingly prepare themselves for it. It were more Christian to desire that those licentious festivities might be suppressed, and the communion more generally used by those that marry."

## THE ORDER FOR THE VISITATION OF THE SICK.

[§ 297.] *When any person is sick notice shall be given thereof to the Minister of y^e Parish who coming* The priest entering into the sick persons house shall say,

Peace be to this house . . .

[§ 298.] When he cometh into the sick man's presence . . .

Remember not Lord . . . be not angry with us for ever.

*Answer. Spare us good Lord.*

[§ 300.] *Then y^e Minister shall say Let us pray.*

Answer But deliver us from evill. Amen.

O Lord look down from heaven, behold . . .

Hear us Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant which *who* is grieved with sicknes[f] *Sanctify wee beseech thee this thy Fatherly correction to him; that the sense of his weaknes may adde strength to his Faith, & seriousness to his Repentance. That if it shall be thy good pleasure to restore him to his former Health, he may lead y^e residue of his life in thy feare, & to thy glory;* Visit him O Lord, as thou diddest visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health if it be thy will or else give him grace . . .

in life everlasting Amen *through Jesus Christ our Lord. Amen.*

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

THE ORDER FOR THE VISITATION OF THE SICKE.

[In Cosin's copy this direction,]

*Set this in a new page.*

[§ 297.] *When any person he is dangerously sick, notice shall be given thereof to the Minister of y^e Parish and* The Priest *with his clarke* entering into the sick persons house shall say.

[§ 298.] When he cometh into . . .

Remember not Lord . . . with us for ever. *Answer. Spare us good Lord.*

*Minister. Let us pray.*

Lord have mercy upon us.

*Answ. Lord, &c.*

Christ have mercy upon us.

*Answ. Christ, &c.*

Lord have mercy upon us.[g]

*Answ.* Lord, &c.

[The above additions of Cosin are erased, and do not appear in the fair copy.]

[Note that in Cosin's copy throughout the service, brackets thus (.) are placed against the words "his and him," to mark the change to "her," when necessary.]

Our Father which art in heaven, &c.

And lead us not into temptation.

*Print it out at large.*

Answer. But deliver us from evill. Amen.

Hear us Almighty & most . . .

in life everlasting Amen *through Jesus Christ o^r Lord Amen.*

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[f] The inserted words are marked erroneously to come before "who is grieved with sicknes."

[g] In Sancroft's fair copy underlined.

[Visitation of the Sick continued.

[§ 301.] Then shall the Minister exhort the sick person . . .

Dearly beloved, know this . . . and ~~over~~ *of* all things . . . of others

[§ 302.] If the person visited be very sick then the Curate may end his exhortation in this place, *or else proceed.*

Take therefore in good ~~worth~~ *part* the chastisement of the Lord for (*as S. Paul saith in ye twelfth chapter to the Hebrews*) whom the Lord loveth he chastise*th eneth*, ~~yea as S. Paul saith he~~ *and* scourgeth every son ~~which~~ *whom* he receiveth, &c.

[In the margin is the direction to the printer,]

*All this after ye last translation.*

These words (good brother) are ~~Gods words and~~ written . . .

an account to be given unto the righteous Judge ~~of~~ *by* whom . . .

and your ~~state~~ *estate* . . . I shall ~~shortly~~ rehearse *to you* . . .

[§ 303.] Here the Minister shall rehearse the Articles of the Faith, saying thus,

Doest thou beleeve in God the Father Almighty, &c.

[§ 304.] ~~As it is in Baptisme~~ *to be inserted at large as in Baptisme.*

[In ed. 1662 it is printed entire.]

[§ 305.] *The sick person shall answer, All this I stedfastly beleeve.*

[§ 306.] Then shall the Minister examine whether he *repent him truly of his sins &* be in charity . . .

and if he ~~have~~ *hath* offended *any* other . . .

And if he ~~have~~ *hath* not *before* disposed *of* his goods, let him then *be admonished to* make his will, and ~~also~~ *to* declare his debts . . .

for *ye better* discharging of his conscience and *the* quietnesse of his Executors. But men ~~must be oft admonished that they set an order for their temporall goods and lands when~~ *should often be put in remembrance to take order for ye setling of their temporall Estates, whilst* they ~~be~~ *are* in health.

[§ 307.] These words before rehearsed may be said . . .

[§ 308.] The Minister ~~may~~ *should* not ~~forget nor~~ omit *earnestly* to move ~~the~~ *such* sick persons *as are of ability* (~~and that most earnestly~~) to *be* liberality ~~toward~~ the poore.

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Cosin's corrected copy, 1640-61.
Sancroft's fair copy, 1661.

[§ 302.] If the person visited.

[Some few corrections are made in Cosin's copy in the verses from Scripture.]

[§ 303.] Here the Minister shall rehearse . . .

Doest thou beleeve in God the Father Almightie, &c.
As it is in Baptisme.

[Marginal direction to printer,]

*Print it out at large.*

[§ 305.] *And the sick person shall answer, All this I stedfastly beleeve.*

[Visitation of the Sick continued.]

[§ 309.] Here shall the sick person *be moved to* make a speciall confession *of his sins* . . .

shall absolve him after this sort (*if he humbly and heartily desire it*) *after this sort.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 307.] These words before rehearsed may be said before the minister shall begin his prayers as he shall see cause [*stet*][g].

[§ 309.] Here shall the sick person make . . .

shall absolve him after this sort (*if he shall humbly and heartily desire it*) *saying,*

**Cosin's Prayer-Book, 1619.**

[§ 309.] "*Here shall the sick person make a special confession.*] The Church of England, howsoever it holdeth not confession and absolution sacramental, that is made unto, and received from a priest, to be so absolutely necessary, as without it there can be no remission of sins; yet by this place it is manifest, what she teacheth concerning the virtue and force of this sacred action. The confession is commanded to be special. The absolution is the same that the ancient Church, and the present Church of Rome useth. What would they more?"

"*Who hath left power to His Church to absolve, &c.*] This is that which the puritans of our days, and their fathers the Novatians, old puritans of the primitive Church, deny."

**Savoy Conference, 1661.**

[§ 309.] *Exceptions of Ministers.* "Forasmuch as the conditions of sick persons be very various and different, the minister may not only in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person, as he shall find most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weakness; and that the absolution may only be recommended to the minister to be used or omitted as he shall see occasion.

"That the form of absolution be declarative and conditional, as, 'I pronounce thee absolved,' instead of, 'I absolve thee,' 'if thou doest truly repent and believe.'"

*Answer of Bishops.* "All which is here desired is already presumed, namely, that the minister shall apply himself to the particular condition of the person; but this must be done according to the rule of prudence and justice, and not according to his pleasure. Therefore, if the sick person shew himself truly penitent, it ought not to be left to the minister's pleasure to deny him absolution, if he desire it. Our church's direction is according to the 13 canon of the venerable council of Nice, both here and in the next that follows."

[g] The "*stet*" as usual is by Sancroft, so that Cosin's erasure was cancelled.

[Visitation of the Sick continued.]

[§ 310.] And then the Priest shall say the collect following

O most merciful God . . . as shall be seene *seeme* to thee most expedient for him . . .

impute not unto him his former sins, but *strengthen him with thy Blessed Spirit; & when thou art pleased to take him hence*, take him unto thy favour through the merits of thy most dearly beloved Son Jesus Christ Amen *our Lord. Amen.*

[§ 311.] Then shall the Minister say this Psalm.

[The five last verses are erased, beginning,]

O what great troubles and adversities hast thou, &c.

Glory be to the Father, and to the Sonne, &c. *and to the Holy Ghost* is now &c. *and ever shall be: world without end. Amen.*

[§ 312.] Adding this.

O Saviour of the world, save us, which *who* by thy crosse . . . *save us and* help us we *humbly* beseech thee O God *Lord.*

[§ 313.] Then shall the Minister say,

The Almighty Lord which *who* is a most strong tower . . . make thee know and feel and [h] *that* there is none other name . . . &c.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 310.] And then the Priest shall say this Collect following.

O most mercifull God . . .

his former sinnes but *strengthen him with thy blessed spirit; and when thou art pleased to take him hence* [i], take him unto thy favour, &c. . . .

[In Cosin's copy only,]

[§ 311.] Then shall the minister say *these words of* this Psalm.

["These words of" being obliterated, written at side by Sancroft,]

*print it all.*

[And against verses 3. 6 9. 16 18. 19. 20. 21. 22. which are marked for omission, he has written *stet.*]

[In the 8th verse,]

. . . in the time of age *my affliction.*

[h] This is simply the correction of a printer's error in the edition of the Prayer-Book used.

**Savoy Conference, 1661.**

*Answer of Bishops.* "The form of absolution in the liturgy is more agreeable to the Scriptures than that which they desire, it being said in St. John xx., 'Whose sins you remit, they are remitted,' not, Whose sins you pronounce remitted; and the condition needs not to be expressed, being always necessarily understood."

**Cosin's MS. Notes.**

[§ 312.] "*Adding this,* 'O *Saviour.*'] 2 Edw. 'this anthem.' Then in the second of King Edward followed Extreme Unction, against which Bucer urged many arguments, and earnestly desired to have omitted, as afterwards it was, 5 Edw."

[i] In Cosin's copy these additional words were written by Cosin, but very hastily, and re-written by Sancroft.

[Visitation of the Sick continued.]

*And after that shall say,*

*Unto God's gracious Mercy & Protection wee comit thee. The Lord blesse thee, & keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee & give thee peace, both now, & evermore. Amen.*

[There is then added, as a marginal direction,]

*Vide Chart: insert*

[And a leaf is inserted, containing on the recto side,]

[§ 315.] *A Prayer for a sick Child.*

*O Almighty God & merciful Father, &c.*

[§ 316.] *A Prayer for a sick person, where there appeareth small Hope of Recovery.*

*O Father of Mercies & God of all Comfort, &c.*

[§ 317.] *A Commendatory Prayer for a Sick person at the point of departure.*

*O Almighty God wth whom do live ye Spirits of, &c.*

[On the verso of the same leaf,]

[§ 318.] *A Prayer for persons troubled in mind or in conscience.*

*O Blessed Lord the Father of Mercies, &c.*

[All the above Prayers are written in in full, as printed in ed. 1662. See Prayer-Book, pp. 363—5.

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[Added at end in Cosin, and copied into Sancroft's fair copy,]

*Unto Gods gracious protection & mercy wee comit thee The Lord blesse thee & keepe thee, The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace both now and for evermore. Amen.*

[In Sancroft's copy added,]

*a compartement.*

[The following rubrick, proposed by Cosin, appears here, but it was subsequently erased.]

~~*If any sick person desireth the prayers of the Church in publick, they are to send their names in writing to the Curate, who immediately before the final Collect of Morning or Evening Service shall declare the same, and use the forme above prescribed, beginning at these words, O Lord save thy servant &c. unto the Exhortation, and ending with these two last prayers, The Almighty Lord &c. Unto Gods gracious protection, &c.*~~

## The Communion of the Sick.

[§ 320.] Forasmuch as all mortal men . . . .
but especially in the plague time *of the pestilence or other infectious sicknesse* exhort their Parishioners to the often receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ *when it shall be publickly administered in the Church :* which if they do *y^t so doing* they shall have no cause in their *may in case of* sudden visitation to be unquiet *have y^e less cause to be disquieted* for lack of the same . . .

. . . then he must give knowledge overnight or else early in the morning *timely notice* to the Curate signifying also how many be appointed *there are* to communicate with him (*w^ch shall be three or two at y^e least*).

[§ 322.] And having a convenient place in the sick man's house, where *with all things necessary so prepared that* the Curate may reverently

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE COMMUNION OF THE SICKE.

[§ 320.] Forasmuch as all mortall men . . .

. . . communicate with him *which shall be three or two at the least.*

[§ 322.] And having a convenient place in the sick man's house where *with all things necessary being soe prepared that* the Curate may reverently minister and a good number to receive the Communion with the sicke person, with all things necessary for the same hee shall there minister *celebrate* the holy Communion *in the form prescribed for the same beginning with the Confession to Almighty God Father of our Lord Jesus Christ, &c.*

[The final corrections (i.e. omitting those in Cosin's additions, which are erased) are transcribed in the fair copy.]

**Savoy Conference, 1661.**

[§ 320.] *Exceptions of Ministers.* "Consider, that many sick persons either by their ignorance or vicious life, without any evident manifestation of repentance, or by the nature of the disease disturbing their intellectuals, be unfit for receiving the sacrament. It is proposed, that the minister be not enjoyned to administer the sacrament to every sick person that shall desire it, but only as he shall judge expedient."

*Answer of Bishops.* "It is not fit the minister should have power to deny this viation, or holy communion, to any that humbly desire it according to the rubric ; which no man disturbed in his wits can do, and whosoever does must in charity be presumed to be penitent, and fit to receive."

[Communion of the Sick continued.]

minister and a good number to receive the Communion with the sick person with all things necessary for the same he shall there minister *celebrate* the holy Communion, *beginning with y^e Collect, Epistle & Gospel here following.*

[§ 324.] The Collect. Almighty everliving God . . . and chastisest . . .

[§ 325.] The Epistle. Heb. 12. 5. My son despise not *thou* the correction *chastening* of the Lord, neither *nor* faint . . . him he correcteth *chasteneth;* yea and he scourgeth every sonne whom he receiveth.

[§ 326.] The Gospel. *S.* John 5. 24. Verily, *verily* I say unto you, He that heareth my word . . . not come *unin*to *con*damnation but passeth *is passed* from death unto life.

[This new rubrick is here inserted.]

[§ 329.] *After which y^e Priest shall proceed according to the Form, before prescribed for y^e holy Comunion; beginning at these words;* [*ye that doe truly, &c. p.* .]

[§ 330.] At the time of the distribution of the holy Sacrament . . . unto them that be *are* appointed to communicate with the sick, *and last of all to the sick person.*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 324.] The Collect.

Almighty everliving God . . . and whensoever [*stet*] *but howsoever whom* his soul shall depart from the body . . .

[Against the Epistle and Gospel is written the following marginal direction to the printer.]

[In Cosin's copy,]

*Ye new translation.*

[In Sancroft's fair copy,]

*Print both after the new translation.*

[§ 330.] At the time of the distribution . . .

with the sicke, & *last to y^e sicke person.*

[§ 333.] When the sick person is visited and receiveth . . . [*stet*]

[In Cosin's copy the above rubrick is erased, but *stet* written against it by Sancroft.]

[At end of the Order,]

*a fleuron*

---

**Cosin's Considerations, c. 1640.**

COMMUNION OF THE SICK.

[§ 322.] "The Collect, Epistle, and Gospel, is here especially ordered, but what part of the public order at the Communion is to be used, and what omitted, (as some part of it seems needful to be,) is not here said."

[Communion of the Sick continued.]

[§ 332.] But if a man either . . . then the Curate shall instruct him . . .

[§ 333.] When the sick person is visited . . .

[§ 337.] In the time of plague . . . like contagious times of sicknesses . . . may onely communicate with him.

**Cosin's corrected copy, 1640-61.**

[§ 337.] *Nevertheless* in the time of *the* Plague, Sweat or such other like contagious times of sicknesses or diseases *and at other times* when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection [*stet*] upon special request of the diseased, *for the better peace and quiet of his mind* the Minister may only *alone* communicate with him.

[No correction in Sancroft's fair copy.]

**Cosin's Considerations, c. 1640.**

[§ 337.] "In the last rubric there, no leave is given to communicate the sick person without other company but in the times of contagious sickness, when none can be procured to communicate with him. If there might be here some indulgence given in case the sick person doth so earnestly desire the Sacrament that he cannot be in a quiet state of mind without it, it may be delivered to him by the minister, though there be no contagion in the sickness, when others cannot be gotten to communicate with him; it would be to the greater satisfaction both of him and the minister, who is here restrained to that case only."

## THE ORDER FOR THE BURIALL OF THE DEAD.

[This new rubrick is inserted.]

[§ 338.] *Here is to be noted that y^e office ensuing is not to be used for any, y^t die unbaptized, or excōmunicate, or have laid violent hands upon themselves.*

[§ 339.] The Priest *and Clerks* meeting the corps at the Church Stile, shall say or else the Priest and Clerks shall sing, and so goe either into the church, or towards the grave. *entrance of y^e Church yard, & going before it, either into y^e Church, or towards y^e grave shall say or sing,*

I am the resurrection and the life . . . yea though he were . . . &c.

I know that my redeemer liveth and that I *he* shall

[Against the two passages is the marginal direction,]

*both after y^e last translation.*

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

THE ORDER FOR THE BURIALL OF THE DEAD.

[§ 338.] *Heere is to be noted that the Office ensuing is not to be used for any y^t dye unbaptized or Excōmunicate or have layd violent hands upon themselves.*

[The above rubrick is written in by Bp. Cosin in a very fine, and probably his early, handwriting.]

[§ 339.] The Priest *and Clerks* meeting the corps at the Church stile *yard gate* shall say or else the Priest and Clerkes shall sing and so goe*ing before it* either into the Church or towards the grave *shall say or sing,*

I am the Resurrection . . .

*If there be any Diuine Seruice to be read, or Sermon to be made at this time, the Corps shalbe conueniently placed in the middle of ye Church till they be ended.*

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**Savoy Conference, 1661.**

[§ 338.] *Exceptions of Ministers.* "We desire it may be expressed in a rubrick, that the prayers and exhortations here used are not for the *benefit of* the dead, but only for the instruction and comfort of the living."

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**Cosin's Prayer-Book, 1619.**

[§ 339.] "*The priest meeting the corpse at the church-stile, shall say, or else the priests and clerks shall sing.*] The puritans, in their profanation, use to tell us that this meeting of the corpse, and going along with it to the grave, or to the church, singing or saying the sentences as we go, is rather a hallowing of the air than any edifying of such as follow the body; seeing the nearest are full of mourning, and so not disposed; and the farthest off out of hearing, and so not able to attend, and the less because they are all in passing, untutored, unchristian men; by the same reason King David was much to blame, to carry up the ark into the tabernacle, some going before and some behind, with hymns and songs of glory, and music of all sorts, and all the people following after. If he had consulted with these kind

[Burial of the Dead continued.]

[§ 340.] *After they are come into the Church, shall be read one or both of these Psalms following,*

*Dixi, Custodiam* ψ 39 } *both after y^e translation in y^e Service Book,*
*Domine, Refugium* ψ 90 }

*w^th Gloria Patri &c. at y^e end of each.*

[§ 343.] *Then shall follow y^e lesson taken out of y^e fifteenth chapter of y^e former Epistle of S. Paul to y^e Corinthians v. 20 &c.*

*after the last Translation vide pag. seq.*

[§ 342.] When they come to the grave while the corpse is made ready. . . . . shall say or the Priests or *and* clerks shall sing,

Man that is born of a woman hath . . . Thou knowest Lord the secrets of our hearts, shut not up thy mercifull eies *eares* to our prayers...

[§ 344.] Then while the earth shall be cast, &c.

Forasmuch as it hath pleased Almighty God . . .

dust to dust, in sure and certain hope of *the* resurrection...

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**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 342.] When they come to the grave [*stet*] *Then all going in a decent manner to the grave,* while the corps is made ready to be layed into the earth the Priest shall say or the Priest and Clerks shall sing,

Man that is born . . .

[§ 344.] Then while the earth . . .

Forasmuch as it hath . . .

dust to dust in sure and certain[k] *a general and joyful* hope of resurrection.

[Against the Lesson is written the marginal direction to the printer in Cosin's copy,]

*Ye new translation.*

[In Sancroft's fair copy,]

*Print it according to the new translation.*

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**Cosin's Prayer-Book, 1619, (*continued*).**

of men, they would have told him though he were never so near to God's own heart, that it was a matter of superstition, and tended to no edification at all."

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**Savoy Conference, 1661.**

[§ 339.] *Exceptions of Ministers.* (*The Priest meeting the corpse.*) "We desire that ministers may be left to use their discretion in these circumstances, and to perform the whole service in the church, if they think fit, for the preventing of these inconveniences which many times both ministers and people are exposed unto by standing in the open air."

*Answer of Bishops.* "It is not fit so much should be left to the discretion of every minister; and the desire that all may be said in the church, being not pretended to be for the ease of tender consciences, but of tender heads, may be helped by a cap better than a rubric."

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[k] In Cosin's copy his proposed amendment had been struck through, but in Sancroft's fair copy a small q in the margin (afterwards erased) shews it was a point for debate in Convocation. The original reading was therefore confirmed.

[Burial of the Dead continued.]

[§ 345.] Then shall be said or sung,

I heard a voyce . . . Even so saith the Spirit; that *for* they rest . . .

[§ 349.] Then shall follow this lesson taken out of the xv chapter to the Corinthians the first epistle

[Erased, and the following marginal note added,]

*This lesson is inserted before in a place more proper*[1].

## Cosin's Prayer-Book, 1619.

[§ 344.] "*The earth shall be cast upon the body by some standing by.*] In King Edward's first Service-book it was here ordered, that the priest should cast earth upon the corpse. And though it be here altered more for respect of the priest's office, which was thought too high a function to take the grave-digger's spade in his hand, yet the custom prevails in most places at this day, and still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it. No great fault, were it but to keep out that unchristian fancy of the puritans, that would have no minister to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without any more ado. And this rubric, appointing the earth to be cast upon the body by some standing by, hath given them occasion to plead for it, that there is no need of any priest at a burial, that he is not a minister ordained for the dead, but for the living; and that he hath work enough to look to them with praying and preaching, and administering the Sacraments, with reading and studying the Scriptures, &c., as if when a man is once dead, he belonged no more to the communion of saints or the mystical Body of Christ. But whatsoever their meaning was that altered this rubric, sure it was not as these new puritans' humours would have it; for the priest is appointed here to do all the solemn offices that belong to burial, and so it was ever the custom of the Church."

## Savoy Conference, 1661.

[§ 344.] *Exceptions of Ministers.* (*In sure and certain hope of resurrection.*) "These words cannot in truth be said of persons living and dying in open and notorious sins."

*Answer of Bishops.* "We see not why these words may not be said of any person whom we dare not say is damned, and it were a breach of charity to say so even of those whose repentance we do not see: for whether they do not inwardly and heartily repent, even at the last act, who knows? and that God will not even then pardon them upon such repentance, who dares say? It is better to be charitable, and hope the best, than rashly to condemn."

[1] See ante § 343, p. ccxciv.

[Burial of the Dead continued.]

[§ 350.] The Lesson ended *Then* the priest shall say.

Answer. But deliver us from evill. Amen.

[§ 351.] The Priest.

Almighty God with whom . . . and in *with* whom the soules of them that be elected *the faithful* . . .

it hath pleased thee to deliver this N our brother . . .

that we with this our brother and all other *those that are* departed in the true faith . . . glory Amen *through Jesus Christ our Lord. Amen.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[§ 350.] The Lesson ended *they shall kneele doune and* the Priest shall say,

Lord have mercy upon us.
*Answer. Lord, &c.*
Christ have mercy upon us[m].
*Answer. Christ, &c.*
Lord have mercy upon us.
*Answer. Lord, &c.*

[The above additions of Cosin's are cancelled.]

Our Father which, &c.

[Marginal direction,] *Print it out at large.*

Answer. But deliver, &c.

[§ 351.] Priest.

Almightie God, &c. . . . and in *with* whom the soules . . . deliver this N *our brother* . . . Amen *through Jesus Christ our Lord. Amen.*

**Cosin's Prayer-Book, 1619.**

[§ 351.] "*That we with this our brother, and all other, &c.*] The puritans think that here is prayer for the dead allowed and practised by the Church of England, *and so think I;* but we are not both of one mind in censuring the Church for so doing. They say it is popish and superstitious; I *for my part* esteem it pious and Christian. The body lies dead in the grave, and but by Christ's power and God's goodness, shall never be raised up again; (and the benefit is so great, that sure it is worth the praying for; because then we may pray for what we ourselves, or our deceased brethren as yet have not,) therefore doth the Church pray for a perfect consummation of bliss both in soul and body, to be given to our brother departed. We believe the resurrection, and yet may pray for it, as we do for God's kingdom to come, &c. Besides, prayer for the dead cannot be denied but to have been universally used of all Christians, in the ancientest and purest times of the Church, and by the Greek fathers that never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding. What though their souls be in bliss already? they may have a greater degree of bliss by our prayers; and when their bodies come to be raised and joined to their souls again, they shall be sure of a better state; our prayers for them then will not be in vain, were it but for that alone."

[m] In the fair copy this is underlined, to shew that it is to be in the type of the responses.

[Burial of the Dead continued.]

### Cosin's Prayer-Book, 1638.

[§ 351.] "*Beseeching Thee, that it may please Thee shortly to accomplish the number of Thine elect.*] Here is a prayer, and a prayer for the elect, that is, for all them who live and die in the true faith and religion of Christ. We pray that God of His goodness would accomplish this number, for those who are elect and dead cannot be made perfect, nor obtain all the gracious promises of God made unto them, without us that be alive, and elected to the same inheritance with them; (Heb. xi. *ult.*) This prayer, therefore, relateth to them that are dead in the faith of Christ, as well as to ourselves that make profession of it here in this life."

[§ 351.] "*And to hasten Thy kingdom.*] Wherein we join our prayers with the souls that St. John saw under the altar in his vision, saying, 'How long, O Lord, holy and true, dost Thou not judge,' &c., and to whom it [was] said, that they should rest yet awhile, until their fellow-servants also should be perfected with them. And this was the reason, that in the ancient Church, prayers relating to the dead saints were made, *pro mora finis, pro requie et tranquillitate animarum eorum qui placide in Christo obdormierunt;* fondly applied by the new Roman Catholics to the fetching out of men's souls from their feigned pains of purgatory; whereof the ancient fathers never said a word."

[§ 351.] "*That we with this our brother, &c.*] A special prayer for the person departed, as well as for ourselves that remain behind, referring to a joyful resurrection, and to a perfect consummation of body and soul together in God's eternal kingdom of glory; which being yet [to] come, we may lawfully pray for it, as we are likewise taught and commanded to do (no less for the kingdom of glory, than for the kingdom of grace,) in the Lord's prayer, *adveniat regnum Tuum.* And this manner of prayer for the dead the Protestant and Reformed Churches have always used and maintained, even in Scotland itself, when they put a dead body there into the grave (of any one whom they believe to have been a faithful professor of the Gospel) though they say nothing else, yet this they say, God send it, or we wish it, a happy resurrection."

"*O merciful God, the Father of our Lord Jesus Christ.*] There was, in the first ordering of this book set forth in the second year of King Edward the Sixth, a celebration of the Communion appointed at the burial of some persons; and this was the collect then used."

### Savoy Conference, 1661.

[§ 351.] *Exceptions of Ministers.* (*We give thee hearty thanks that it hath pleased thee to deliver this our brother.*) "These words may harden the wicked, and are inconsistent with the largest rational charity."

[Burial of the Dead continued.]

[§ 352.] The Collect.

O mercifull God . . . who also *hath* taught us (by his holy Apostle *Saint* Paul)...

[Written in at the end, in full,]

*The grace of our Lord Jesus Christ & ye love of God & ye fellowship of ye Holy Ghost be wth us all evermore. Amen.*

**Cosin's corrected copy, 1640-61. Sancroft's fair copy, 1661.**

[In Cosin's copy is written,]

*The Blessing of God Almighty, the Father, Sonne, and Holy Ghost, be with you all now and ever more. Amen.*

[But it is erased, and this is substituted for it in Sancroft's hand,]

*The grace of our Lord Jesus Christ, &c.*

[Written in full, both in Cosin's and Sancroft's copy,]

*a fleuron.*

**Savoy Conference, 1661.**

[§ 352.] "These words cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed estate." [p]

**Cosin's Prayer-Book, 1619.**

[§ 352.] "*The Collect.*] It would be known why this prayer is named the Collect more than all the rest. The Collect is to go before the Epistle and Gospel, and then the Communion, or the sacrifice of the Church, to follow. Thus it was appointed in King Edward's Service [n], (before Calvin's letter to the sacrilegious duke of Somerset got it yielded [o],) that there should be a celebration of the Sacrament at the burial of the dead. And the name of the Collect standing still with such reference thereunto, I know no reason but that we might take the advantage, and to shew that our Church is not to be ruled by Calvin, use the old custom still, and after the burial of any man, go to the Sacrament. Sure it was the ancient order of all Christians so to do. Whether it were to confirm Christians the better in hope of our certain resurrection after death signified by that Sacrament, or to offer up the sacrifice of the Church unto God, to apply the effect of Christ's sacrifice unto the party deceased for his resurrection again at the last day, and receiving his perfect consummation both of soul and body in the kingdom of heaven, as in the prayer before; which but for the virtue of Christ's death, nor he that is dead, nor he that is alive can have any hope to enjoy."

[n] In Prayer-Book, ed. 1549, [see p. 387,] after "the Order for the Burial of the Dead" came "the Celebration of the Holy Communion, where there is a burial of the Dead," in which this is the Collect; and 1 Thess. iv. 13—18 and John vi. 37—39, (which are alluded to in the Collect,) are the Epistle and Gospel.

[o] Calvin does not speak specially of the burial service, but of the commemoration of the departed at the Communion. J. Calvinus Protectori Angliæ, Oct. 22, 1548, Calvini Epistolæ, p. 42.

[p] The answer to this and to previous exception by the Bishops is included in that given p. ccxcv.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH . . . &c.

[§ 357.] The woman *at the usual time after her delivery* shall come into the church, *decently apparelled*, and there shall kneel down in some convenient place nigh unto the place where the table standeth *as hath been accustomed, or as ye Ordinary shall direct.* And the Priest standing nigh her shall say these words, or such like as the case shall require. *And then ye Priest shall say unto her.*

Forasmuch as it hath . . . ye shall therefore give hearty thanks unto God and pray *say*,

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**Cosin's corrected copy, 1640-61.**

THE THANKSGIVING OF WOMEN

After childbirth, &c.

The woman *a month after her delivery being recovered*, shall *upon some Sunday or other Holyday* come *decently vayl'd* into the *Parish* Church and *at the beginning of the Comunion Service* there shall kneele doune in some convenient place nigh unto the place where the table standeth; and the Priest standing by her, shall say these words or such like, as the case shall require *appointed unto her by ye Minister before the Holy Table: At wch he standing shall thus direct his speech to her.*

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**Sancroft's fair copy, 1661.**

[§ 357.] The woman shall come, &c.

[In Sancroft's fair copy the rubrick is wholly erased; and the above, with final corrections written in entire.]

**Cosin's Considerations, c. 1640.**

CHURCHING OF WOMEN.

[§ 357.] "The title of thanksgiving was here added by the king's authority only at the conference in Hampton-court, and wants a confirmation of a law.

"In the rubric there, the words 'or such like as the case shall require,' seem to give too much liberty to the minister, to alter and add at his pleasure. He were better to be confined, that an uniformity herein might be observed.

"The woman is not appointed in what habit she shall come to church for this purpose, nor in what time after her recovery; which, for the avoiding of questions, and too much liberty herein taken, requires here to be duly ordered."

[Thanksgiving of Women, &c., continued.]

[§ 358.] Then shall the Priest say this psalm [q] ψ 116. *Dilexi quoniam. or* ψ 127. *Nisi Dominus.*

*both after ye translation in ye Service book with Gloria Pri, &c.*

*at ye end of each.*

I have lifted up mine eyes unto the hils : from whence . . . &c.

[The whole of this Psalm (Ps. 121) is erased.]

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[§ 358.] Then shall the Priest say this Psalm.

I have lifted up mine eyes [q].

[§ 359.] *Or this Psalme.*

Ps. 127. *Except the Lord build the house, &c.*

[Marginal direction,]

*Print it out at large.*

*Let us pray.*

Lord have mercy upon us.

*Answer. Lord, &c.*

Christ have mercy upon us.

*Answer. Christ, &c.*

Lord have mercy upon us.

*Answer. Lord, &c.*

[The above additions cancelled.]

Our father which art, &c.

[Marginal direction.]

*Print it out at large.*

Answer. But deliver us, &c.

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**Savoy Conference, 1661.**

[§ 357.] *Exceptions of Ministers.* "In regard that the women's kneeling near the table is in many churches inconvenient, we desire that these words may be left out, and that the minister may perform that service either in the desk or pulpit."

*Answer of Bishops.* "It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be perspicuous to the whole congregation, and near the holy table, in regard of the offering she is there to make. They need not fear popery in this, since in the church of Rome she is to kneel at the church door."

[§ 358.] *Exceptions of Ministers.* "This psalm seems not to be so pertinent as some other, viz. as psalm 113. and psalm 128.

*Answer of Bishops.* "The Psalm 121 is more fit and pertinent than those others named, as 113, 128, and therefore not to be changed."

[§ 357.] *Exceptions of Ministers.* "It may fall out that a woman may come to give thanks for a child born in adultery or fornication, and therefore we desire that something may be required of her by way of profession of her humiliation, as well as of her thanksgiving."

*Answer of Bishops.* "If the woman be such as is here mentioned, she is to do her penance before she is churched."

[q] The Psalm printed in the book was Ps. 121.

[Thanksgiving of Women, &c., continued.]

[§ 360.] *Then ye Priest shall say, Let us Pray.*

Lord have mercy upon us. Christ have mercy upon us[r]. Our father which art in heaven, &c.

Answer. But deliver us from evill Amen. *For thine is ye kingdom, &c.*

Minister. Let us pray.

O Almighty God which hast *wee give thee humble thanks, for that thou hast vouchsafed to* delivered this woman . . .

and walk in her vocation according to thy will . . .

through Jesus *Christ*[s] our Lord.

[§ 362.] The woman that cometh to give her thanks . . .

[No correction.]

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Cosin's corrected copy, 1640-61.
Sancroft's fair copy, 1661.

[§ 361.] Minister.

Let us pray.

O Almighty God . . .

may both faithfully [*stet*] *religiously* live and *duly* walk in her *Christian* vocation according to thy will.

[In Cosin's copy only,]

[§ 362.] The woman that cometh to give her thanks [*stet*] *offering. Priest here goeth on to the Communion Service, And if there be a Communion* it is convenient that she [*stet*] *the woman doe* receive the Holy Communion *it. She shall also offer the offerings accustomed at such times to be given in that Church.*

[In Sancroft's copy,]

[§ 362.] The woman . . . must offer *the* accustomed, &c.

*a fleuron.*

Savoy Conference, 1661.

[§ 362.] *Exceptions of Ministers.* "This may seem too like a Jewish purification, rather than a Christian thanksgiving."

*Answer of Bishops.* "Offerings are required as well under the gospel as the law; and amongst other times most fit it is, that oblations should be when we come to give thanks for some special blessing. Psal. lxxvi. 10, 11. Such is the deliverance in childbearing."

[§ 362.] *Exceptions of Ministers.* "We desire this may be interpreted of the duly qualified; for a scandalous sinner may come to make this thanksgiving."

*Answer of Bishops.* "This is needless, since the rub[rick] and common sense require that no notorious person be admitted."

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[r] In the Sealed Books, this is in the italic type, that is to say, an answer made by the congregation.

[s] This omission is simply an error in the printed copy.

A COMMINATION *or Denouncing of God's Anger & Judgements* against sinners with certain prayers to be used divers times in the yeere *on the first day of Lent, and at other times, as the ordinary shall appoint.*

[§ 363.] After morning prayer the people being called together by the ringing of a bell, and assembled in the Church the English Letany shall be said after the accustomed manner, *y^e Letanie ended, according to y^e accustomed manner,* Which ended, the priest shall go into the pulpit, and say thus *y^e Priest shall in y^e reading Pew, or Pulpit say,*

Brethren in the primitive Church . . . such persons as were notorious sinners *stood convicted of notorious sin* were put . . .

In the stead whereof untill the said discipline may be restored again (which thing is much to be wished) it is thought good that at this time (in your *the* presence *of you all*) . . . that you being admonished of the great indignation of God against sinners *y^e* may the rather be called *moved* to earnest and true repentance . . . for the which y^e affirm with your own mouths . . . &c.

Cursed is the man that maketh any carved or molten image an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

Cursed is he that removeth away the mark of his neighbours land*mark.*

Cursed is he that letteth in *perverteth y^e* judgement the right of the stranger, of them that be fatherlesse, and of widowe.

Cursed are the unmercifull, the fornicatours, and adulterers, and the covetous persons, the worshippers of images *Idolaters* Slanderers drunkards and extortioners.

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**Cosin's corrected copy, 1640-61.**
**Sancroft's fair copy, 1661.**

A COMMINATION *or Denouncing of Gods anger and judgements* against sinners with certain Prayers to be used divers *on the first day of* times in the yeere *Lent & other times of publick, & solemne fasting.*

. . . . as were notorious sinners *stood convicted of notorious sinnes* . . . . In the stead whereof . . . . (which thing is much to be wished) in your *the* presence *of you all*) . . .

**Cosin's Prayer-Book, 1638.**

ON THE COMMINATION SERVICE.

"*The priest shall go into the pulpit.*] This pulpit was wont of old time to be so placed and joined to the front of the chancel, (next to the body of the church,) that the priest might ascend up into it from his own stall below, where he read the morning and evening service. It *is now got into the middle* of the church, and in some places the priest that is to preach or do any other office in it, hath much ado to get thither through the crowd of the people. And the reformers of our Church in England were not the first that placed it there; for their unreformed predecessors had carried it thither before them, as in most places abroad the new Roman Catholics do now."

[Commination Service continued.]

[Several corrections are made throughout the sentences of Scripture following.]

Now seeing that all they be *are* accursed . . . and being alwayes at hand *ready to fall upon us* . . .

[And several other corrections bring it into accordance with the last translation, as in printed ed., 1662.]

[§ 365.] Then shall they all kneel upon their knees and the Priest & Clerks kneeling (*in the place* where they are accustomed to say the Letany) shall say this Psalm, Miserere mei, Deus.

Turne thy face *away* from my sins . . .

Thou shalt open my lips (O Lord) *ana* my mouth . . .

*Answer.* As it was in the beginning . . . Answer. But deliver us from evill Amen.

O most mighty God . . . which *who* hast compassion of *on* all men . . . turn from *his* sin . . . which be *who are* grieved . . . Thy property is *alwaies* to have . . . but so turn thine ire *anger* which *who* meekly *ac*knowledge . . . of our faults *and* so make haste, &c.

[§ 366.] Then shall the people say this that followeth after the Minister.

Turn thou us O good Lord . . . after the multitude of thy mercies look upon us, *through y^e^ merits & mediation of thy blessed Son Jesus Christ our Lord. Amen.*

[The following Blessing is added,]

[§ 367.] *Then the Minister alone shall say,*

*The Lord blesse us & keep us; y^e^ Lord lift up y^e^ light of his countenance upon us & give us peace, now & for evermore. Amen.*

*FINIS.*

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

alwayes at hand *ready to fall upon us*) . . .

*Let us pray.* Lord have mercy upon us. Christ have . . .[t]

Our Father which art, &c.

[Marginal direction to printer,]

*Print it out at large.*

Answer. But deliver us from evill, &c.

O most mightie God . . . Thy propertie is *allwaies* to have mercy

Turne thou us, . . . look upon us, *through the merits and mediation of thy blessed Sonne Jesus Christ o^r^ Lord Amen.*

*Minister.*

*The L^d^ blesse us and keepe us.*

*The Lord lift up the light of his countenance upon us, and give us peace now & for evermore. Amen.*

[In Cosin's copy only,]

*Then shall follow y^e^ Communion Service.*

FINIS.

---

**Cosin's Considerations, c. 1641.**

[§ 363.] "This is appointed to be used at divers times in the year, but those times are not specified; for want whereof few know when to read it, and some read it not at all."

[t] Underlined in Sancroft's fair copy.

[In this copy of the Prayer-Book used for corrections here follows,]

THE

PSALTER, OR PSALMS

OF DAVID,

after the Translation of the

Great Bible.

Pointed as it shall be sung or

said in Churches.

Imprinted at London by Robert Barker *y^e* Printer*s* to the Kings most excellent Majestie and by the Assignes of John Bill 1639 Cum privelegio.

[There appears to be no correction made throughout the Psalms, only the verses 56 and 57 of Psalm xiv. are underlined.]

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**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[In this copy here follow the Psalms, with the Title,]

THE PSALTER or PSALMES OF DAVID after the Translation of the Great Bible, pointed as it shall be sung or said in Churches.

Imprinted at London by Robert Barker *the* Printer*s* to the Kings most excellent Maiestie, and by the Assignees of John Bill.

1634

Cum privelegio.

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[At the back of the title is written,]

*a compartement.*

*A Table for the Order of the Psalmes to be sung or said at Morning & Evening Prayer.*

[The table is thus written in in three columns. 1. Daies of the Month. 2. Psalmes for Morning Prayer. 3. Psalmes for Evening Prayer, similar to the page erased at the beginning of the Book. At the foot of the page is this note,]

*Note that upon the* 19*th day the* 95 *Psalme heere appointed in order, is not to be repeated, being the same w^th Venite Exultemus.*

[At the end of the first Psalm,]

*Glory be to the Father, &c.*

*As it was in y^e beginning, &c.*

[Marginal direction to printer,]

*And so print it at the end of every Psalme, and every portion of the cxix. Psalme.*

[Both copies have the above, and there appear to be no corrections whatever in either Cosin's or Sancroft's copy throughout the Psalms. At the end, after the word FINIS, there is marked in both as usual,]

*a faire fleuron.*

[Then follow four leaves containing,]

CERTAIN GODLY PRAYERS

to be used for sundry purposes.

[Each of the 8 pages is struck through to mark it is to be omitted. In the margin, on the first leaf, are the following directions to the printers,]

*All these Prayers to y^e^ beginning of y^e^ + Ordination Book[t] are to be left out.*

*+ Sea Service.*

[There is no colophon in this copy at the end of "Godly Prayers."]

---

[Next, two leaves are inserted, on which are written, but very closely, and in the same handwriting as the corrections (Sancroft's) the whole of]

*FORMS OF PRAYER, TO BE USED AT SEA.*

*The Morning & Evening Service to be used daily at Sea, &c.*

[following throughout the printed ed. 1662.]

[Next follows as a separate book,]

THE FORM AND MANNER OF MAKING *Ordeining*, &c.

[See next page.]

---

**Cosin's corrected copy, 1640-61.**

**Sancroft's fair copy, 1661.**

[Then follow the four leaves of]

CERTAIN GODLY PRAYERS TO BE USED FOR SUNDRY PURPOSES.

[Against the commencement of these is written as a marginal direction to the printer,]

*Omitt all that followes to the end, being not authorized part of the Comon prayer booke.*

[The colophon is thus altered, as if intended to be retained at the end of the Psalms, and so to keep them distinct from the Prayer-Book itself.]

Imprinted at London by Robert Barker *the* Printers to the Kings most excellent maiestie; and by the Assignes of John Bill 1634 Cum Privilegio Regiæ Maiestatis.

[At the end of Sancroft's fair copy next follows,]

THE FORM AND MANNER OF MAKING, &c.

[It is wanting in Cosin's copy, and is supposed to have been written in a separate book, which unfortunately is not forthcoming.]

---

[t] As the leaves containing the "Forms of Prayer to be Used at Sea," are inserted before the Ordinal, Sancroft has struck through the words "Ordination Book," and intends the words "Sea Service" to be put in their stead.

[The Book bound up with the Convocation copy has the following title.]

THE FORM AND MANNER
OF MAKING *Ordeining* AND CONSECRATING *of*
BISHOPS, PRIESTS, & DEACONS.
*According to the Order of y^e Church of England.*

Imprinted at London by
Robert Barker; *y^e* Printers to the King's most excellent Maiestie.
and by the Assignes of John Bill.
Anno 1639.

[After the title, follows]

THE PREFACE.

It is evident unto all men . . . there hath *have* been these orders . . . that no man by his own private authoritie might presume to execute . . . to have such qualities as were *are* requisite for the same . . . . . with imposition of hands *were* approved and admitted thereunto *by lawfull authoritie.* And therefore to the intent *that* these orders should *may* be continued and reverently used and esteemed in this *the* Church of England it is requisite that *No* man *shall be accounted or taken to be a lawfull* not being at this present Bishop Priest nor Deacon *in y^e Church of England* shall *or suffered to* execute any of them *said Functions* except he be called, tried, examined and admitted *thereunto* according to the form hereafter following *or hath had formerly Episcopal Consecration or Ordination.*

And none shall be admitted a Deacon except he be twenty one *three* yeers of age at the least *unlesse he have a Faculty.* And every man which is to be admitted a Priest shall be full twenty four *four and twenty* years old. And every man which is to be *ordeined or* consecrated a Bishop shall be fully thirty yeers of age.

And the Bishop . . . may *at y^e times appointed in y^e Canon, or else upon urgent occasion,* upon a *some other* Sunday or Holiday admit him a Deacon...

---

**Sancroft's fair copy, 1661.**

[Next follows as a separate book,]

THE FORME AND MANNER OF MAKING *Ordeyning* and Consecrating Bishops Priestes and Deacons.

Imprinted at London by Robert Barker *the* Printers to the Kings most excellent maiesty; and by the Assignes of John Bill Anno 1634.

THE PREFACE.

It is evident . . . hath *have* been presume to execute any of them except hee were *But every one was* first called . . .

and *was* also by publique prayer execute any of them except *untill* . . . twenty one years of age at the least.

[Written in the margin,]

*q three.*
*and hath been confirmed.*

THE FORM AND MANNER OF ORDERING *making* OF DEACONS.

[§ 390.] First When the day appointed by the Bishop is come *after Morning Prayer is ended* there shall be *a sermon or* an exhortation declaring the dutie and office of such as come to be admitted Ministers, *Deacons*, how necessary such *that* orders are *is* in the Church of Christ, and also how the people ought to esteem them in their vocation *office.*

[§ 391.] After the exhortation ended, the Archdeacon, &c.

[This rubrick erased, in its stead,]

*First the Arch-Deacon or his Deputy shall present unto y^e Bishop (sitting in his Chaire near to y^e Holy Table) such as desire to be ordeined Deacons (each of them being decently habited) saying these words.*

[§ 393.] And *Then* the Bishop shall say unto the people,

Brethren . . . ought not to be admitted to the same *that office* . . .

[§ 394.] And if any great crime . . . as the party accused shall try himself *be found* cleare of that crime.

[§ 395.] Then the Bishop commending such . . . *shall* with the clerkᵍy and people presents[u] shall say or sing *or say* the Letany as followeth with the prayers, *as followeth.*

THE LETANY AND SUFFRAGES.

. . . From all sedition and privie conspiracie &ᶜ *Rebellion,* from all false doctrine and[w] heresie &ᶜ *schisme* from hardness . . .

. . . that he may always, *evermore* have affiance

and That it may please thee to blesse and preserve our gracious Queen Mary, Prince Charles and the rest of the Royall progenie.

. . . all Bishops pastors & ministers of the Church *Priests and Deacons.*

---

**Sancroft's fair copy, 1661.**

THE FORM AND MANNER OF ORDERING OF DEACONS.

[§ 390.] First, when the day

[§ 391.] After the exhortation ended . . . shall present such as come to the Bishop *sitting in his chair neare y^e Lords Table, all such as are* to be admitted *Deacons,* saying . . .

[§ 393.] And then the Bishop . . . admitted to the same *that office.*

[§ 394.] And if any great crime . . . the party accused shall trie *cleare* himself cleare of that crime.

[§ 395.] Then the Bishop . . .

THE LITANY.

From all *open Rebellion and* sedition, and privy *from all* conspiracy, &ᶜ *treason* from all false doctrine and heresie &ᶜ *schisme* universallʸ

That it may please thee to blesse and preserve our gracious Queen Mary, &c.

[Against this is written, as a marginal direction to the printer,]

*See y^e note here made in y^e Letanie after Morn^g Pray^r.*

---

[u] Sic.

[w] The "and" not obliterated, neither is the "y" in universally later on; on the other hand, in the Sealed Book, "heresies & schisme," has been altered with a pen to "schisme and heresie."

[The Making of Deacons continued.]

*That it may please thee to blesse these thy servants, now to be admitted to y^e^ Order of Deacons [or Priests] &^c^ to poure thy grace upon them ; that they may duly execute their office, to y^e^ edifying of thy Church, &^c^ y^e^ glory of thy Holy Name ;*

*Wee beseech thee to heare us good Lord*[x].

[There are several variations here which appear in the Sealed Book, but the corrections have by some accident not been made in the Convocation copy.]

[§ 397.] Let us pray : O God merciful Father. . . &c.

*Answer.* As it was in the beginning is now, &c.

Almighty God which hast given us grace at this time, &c.

[§ 399.] Then shall be said or sung this that followeth[y].

[Rubrick erased, and in its stead]

*Then shall be sung or said y^e^ service for y^e^ Comunion with y^e^ Collect Epistle and Gospel as followeth.*

*The Collect.* Almighty God which *who* by thy divine providence . . . chuse *unto* this *y^e^* order of Deacons . . . and *adorn them with* innocency of life . . .

to the glory of thy Name and prophet of the Congregation *y^e^ edification of thy Church* . . .

**Sancroft's fair copy, 1661.**

[After the next Suffrage is inserted,]

*That it may please thee to bless these thy servants to be admitted to y^e^ Order of Deacons [or Priests] and to pour thy grace upon y^m^ y^t^ they may duly execute y^r^ office to y^e^ edifying of thy Church &^c^ y^e^ glory of thy name.*

*We beseech thee, &c.*

[Continued the same as above[z], and as printed ed. 1662.]

and keepe the *all the subordinate* magistrates.

[§ 396.] Our Father which art, &c.

[Marginal direction,]

*Print it out at large.*

The Versicle. O Lord deale not with us, &c.

The Answer. Neither reward us, &c.

[Beneath the latter, in order to shew it is to be a response, a line is drawn, and against it is written,]

*In y^e^ Rom. lettere.*

As it was in the[a] . . .

The Versicle. O Lord let thy . . .

The Answer. As we do put our trust, &c.[a]

[§ 398.] Let us pray.

We humbly beseech thee . . .

Almighty God which hast . . .

[x] In the ed. of 1550, there was a Suffrage, which was printed as follows : "That it may please thee to bless these men, and send thy grace upon them, that they may duly execute the office now to be committed unto them, to the edifying of thy Church, and to thy honour, praise and glory. For some reason, or else (which is quite probable) by an error of the printer, this was left out of most of the books of 1552 and afterwards, and so does not appear in the ed. 1634, which was used both by Sancroft and by the Convocation.

[y] This is printed, "Then shall be said also this that followeth," in the ed. of 1634 used by Sancroft.

[z] Except the word "now" is left out before "to be admitted."

[a] Underlined. None of these corrections are made in the Convocation copy, but they do appear in the Sealed Book.

[The Making of Deacons continued.]

[§ 400.] Then shall be sung or said the Communion of the day, &c.

[This rubrick is entirely erased, and the following title and marginal note is added.]

*The Epistle.*

1. *Tim.* 3. 8. *After ye last translation and so likewise all ye other Epistles and Gospels in ye Ordination book.*

[Note also, that the eight last lines of the Epistle, beginning "These things write I," are erased,]

[§ 401.] Or else this out of the sixth of the Acts *of ye Apies.*

[and in the margin,]

*Acts* 6. 2.

[§ 402.] And before the Gospel the Bishop sitting in a *his* chair . . . &c.

[§ 404.] Then shall the Bishop examine every one . . . &c.

It appertaineth to the office of a Deacon in the church where he shall be appointed, *to serve* to assist the priest . . .

and Homilies in the Congregation *Church;* and to instruct the youth in the Catechisme, to baptize *in ye absence of ye Priest to baptize infants,* and to preach . . . they may be relieved by the parish or other convenient almes, *with ye Almes of ye parishioners or others* . . .

Will you . . . the lives of your family*ies*

Will you . . . to whom the government and charge is committed over you, *ye charge & ye governement over you is comitted* . . .

I will endevour my self . . .

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**Sancroft's fair copy, 1661.**

[§ 399.] Then shall be said also this that followeth.

Almighty God which by thy . . .

. . . and profit of the congregation *ye benefit of thy Church* . . .

[§ 400.] Then shall be sung or said the *Service for the* Communion of the day saving *that* the Epistle, shall be read out of Timothy as followeth.

[Added in margin,]

1 *Tim: iii.* 8, *in ye new Translation.*

[Against the next passage,]

*Acts vi.* 2, *the new translation.*

[§ 402.] Sitting in a *his* chaire

*serve &c* to assist the Priest

may be relieved by *wth the alms of* the Parish or other convenient almes *good people.*

Will you reverently . . . them to whom the government and charge is committed over you *is committed ye governement & charge over you.*

[The Making of Deacons continued.]

[§ 405.] Then the Bishop, laying his hands severally upon the head of every *one* of them ~~shall say~~ *humbly kneeling before him, shall say*
Take thou . . . in the name of the Father, *and of* the Son and *of* the holy Ghost Amen.

[§ 406.] Then shall the Bishop deliver to every one of them . . .
Take thou . . . if thou be thereto ~~ordinarily commanded~~ *licensed by y^e Bishop himself.*

[§ 407.] Then one of them appointed by the Bishop shall read ~~the Gospel of that day~~.

*The Gospel. S. Luke* 12. 35.

*Let your loines be girded about and y^r lights burning . . . &c.*

[Written in entire, according to printed ed., 1662.]

[§ 408.] Then shall the Bishop proceed to *in* the Communion . . . &c.

[§ 409.] The Communion ended . . . shall be said ~~this~~ *these* Collects following.
Almighty God, giver . . . unto the offices of Deacons in thy Church . . . may so well ~~use~~ *behave* themselves . . . world without end. Amen.
*Prevent us O Lord in all our doings, with thy . . . &c.*
The Peace of God, which passeth . . . &c.

[Written in full, as printed in ed. 1662.]

[§ 410.] And here it must be ~~shewed~~ *declared* . . . the space of a whole yeer ~~at the least~~ (except for reasonable causes it be *shall* otherwise ~~seem to his Ordinary~~ *seem good unto the Bishop*) . . . may be admitted by his diocesan to the order of Priesthood, *at the times appointed in y^e Canon; or else on urgent occasion upon some other Sunday or Holyday in y^e face of y^e Church in such manner & forme as hereafter followeth.*

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**Sancroft's fair copy, 1661.**

[§ 405.] Then the Bishop laying his hands severally upon the head of every *one* of them *humbly kneeling before him* shall say,
*and of* the Sonne and *of* the

[§ 406.] Then shall the Bishop . . .
*un*to ordinarily ~~commanded~~ *appointed by lawful authority.*

[§ 407.] Then one of them appointed by the Bishop . . .

[§ 408.] Then shall the Bishop proceed to *in* . . .

[§ 409.] The Communion ended, after the last collect . . .
Almighty God, giver of all . . .
so well ~~use~~ *behave* themselves.

[§ 410.] And here it must bee ~~shewed~~ *declared* . . . for reasonable causes it be otherwise ~~seene to~~ *appointed by* his Ordinary.

THE FORM *and Manner* OF ORDERING OF PRIESTS.

[§ 420.] *When the day appointed by y^e Bishop is come after Morning prayer is ended, there shall be a Sermon or exhortation declaring the duty & office of such as come to be admitted Priests, how necessary that order is in the Church of Christ; and also how y^e people ought to esteem them in their office.*

*vide pag abhinc 4 ad not φ.* [b]

[§ 411.] When the exhortation is ended then shall follow the Communion.

[§ 412.] And for the Epistle ... From Mileto Paul sent messengers to Ephesus.

[The rest of this page, and the whole of the two next, and part of the next, are erased, i.e. containing the tenth chapter of the Acts (serving as the first Epistle), the third chapter of the Epistle to Timothy (serving for the alternate Epistle), and the Gospel from S. Matthew.]

[§ 417.] Or else this that followeth out of the tenth chapter of S. John.

Verily verily I say unto you He that . . .

[No corrections made in the Gospel, but this marginal note added,]

*This Gospel being amended after y^e last translation comes in afterwards in its proper place.*

[§ 418.] Or else this, of the xx chapter of S. John.

[This Gospel is erased.]

[§ 419.] When the Gospel is ended then shall be sung or said,

[This rubrick is erased, and the following marginal direction added,]

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**Sancroft's fair copy, 1661.**

THE FORM OF ORDERING OF PRIESTS.

[Marginal direction to printer,]

*Vide infr ad ✠ When, &c.* [c]

[§ 411.] When the exhortation is ended, &c.

[This rubrick erased, but marked A.]

[§ 412.] And for the Epistle . . .
From Mileto Paul sent

[In margin,]

*Acts.* 20. 17.]

the Elders of the Congregation *Church.*

[Rubrick added, and marked B.]

*Or this, when on the same day some are to be ordeined Deacons & some Priests.*

[§ 415.] Or else this third Chapter, of the first Epistle to Timothie.

[The marginal printed note to this effect is erased.]

[This next rubrick is marked C.]

[§ 416.] After this shall be read for the Gospel a piece *part* of the last Chapter of *of S.* Matthew as followeth,

[And in margin,]

*Matth.* 28. 18.

[Also to next passages,]

[§§ 417, 418.] *Joh.* 10. 2.—*Joh.* 20. 19.

[At end of last passage,]

*Or else Luke* 12. 35 *to v.* 48.
*Lett your loines be girded, &c.*

[In margin, letters DD and]

*print it out at large.*

[§ 419.] When the Gospel is ended shall be sayd or sung,

[Marginal direction to printer,]

*as trs corrected pag E.*

[At end of the Hymn a line is drawn, and there is added,]

---

[b] The reference is to [§ 421]. See p. 312. *First y^e Archdeacon, &c. exhortation, &c.*

[c] The reference is to [§ 421]. See p. 312. *When the exhortation, &c.*

[The Ordering of Priests continued.]

*This Veni Creator, &c. thus corrected & smoothed is after inserted in due place.*

Come, Holy Ghost, eternal God, proceeding from above, &c.

[The variations of the two versions will be seen by reference to the Prayer-Book, page 440, and page 451.]

[§ 421.] And then the Archdeacon shall present unto the Bishop, &c.

[This rubrick erased, and in its stead]

℔ *First y^e Archdeacon or in his absence, one appointed in his stead, shall present unto the Bishop sitting in his chair, near to the Holy Table all them that shall receive y^e order of Priesthood y^t day (each of them being decently habited) and say,*

Reverend Father in God, &c.

Cum interrogatione et responsione, ut in Ordine Diaconatus.

*The Bishop.*

[§ 422.] *Take heed that the persons whom ye present . . .*

[Written in as below, and in printed ed. 1662.]

[§ 423.] And Then the Bishop shall say *unto* the people,

Good people these be *are* they whom . . . or notable crime of *in* any of them . . . into this holy ministerie, now, *let him come forth* in the name of God declare the same *& shew what y^e crime or impediment is.*

[§ 424.] And if any great crime or impediment be objected ut supra in Ordine Diaconatus usque ad finem Letanie cum hac Collecta, *y^e Bishop shall surcease from ordering of that person; untill such time as y^e party accused shall be found clear of that crime.*

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**Sancroft's fair copy, 1661.**

[In margin,]

△ *Begin heere.*

[§ 421.] *When the exhortation Confession is ended* And then the Archdeacon *or in his absence one appointed in his stead* shall present, &c.

Cum interrogatione, responsione ut in ordine diaconatus.

*Bishop.*

[§ 422.] *Take heed that the persons whom ye present unto us be apt and meet for their learning and godly conversation to exercise their Ministrie duly to the honour of God & y^e edifying of his Church.*

*The Archdeacon shall answer*

*I have enquired of them and also examined them and think them so to be.*

[§ 423.] Then the Bishop shall . . .

[§ 424.] And if any great crime or impediment be objected, ut supra in Ordine Diaconatus, usque ad finem Letanie, cum hac Collecta, *the Bishop shall surcease from Ordering that person untill such time, as the party accused shall cleare himselfe of that Crime.*

[The Ordering of Priests continued.]

[§ 425.] *Then y^e Bishop (cōmending such as shall be found meet to be ordered to y^e prayers of y^e congregation) shall with y^e clergy & y^e people present, sing or say y^e Litanie with y^e Prayers, as is before appointed in y^e Forme of ordering Deacons; save only y^t in y^e proper suffrage there added y^e word [Deacons] shall be omitted and y^e word [Priests] inserted in y^e stead of it.*

[§ 426.] *Then shall be sung or said y^e Service for y^e Cōmunion: w^th y^e Collect Epistle & y^e Gospel as followeth,*

*The Collect.*

Almighty God giver of all good things . . . and *adorn them with* innocency of life to the glory of thy Name and profit of thy congregation *edification of thy Church* . . .

*The Epistle.*

*Eph.* 4. 7. *Unto every one of us is given grace* . . .

[This is written in entire, as in printed ed. 1662.]

[§ 427.] *After this shall be read for y^e Gospel, &^c.*

*S. Matt.* 9. 36. *When Jesus saw the multitudes...*

[Written in in full, as printed in ed. 1662.]

[§ 428.] *Or else this y^t followeth out of y^e tenth Chapter of S. John. Verily, verily, I say unto you, He y^t entereth not in by y^e doore, &^c.*

*ut supr: pag. abhinc* 3. [d]

---

**Sancroft's fair copy, 1661.**

[§ 425.] *Then the Bishop (cōmending such as shall be found meet to be Ordered, to y^e prayers of the Congregation) with y^e Clerks & y^e people present shall sing or say the Litanie w^th the praiers as followeth.*

*O G. the Father of heaven*

*as before to*

*life everlasting. Amen.*

[§ 426.] *Then shall be said this that followeth,*

Almighty God giver of . . .

glory of thy name and profit of thy congregation *the benefitt of thy Church,* through, &c.

[§ 426.] *Then shall be sung or said the Service for the Cōmunion of the day & for the Epistle shalbe read out of &^c. as before ad not A.*

*Or else, when on y^e same day, &^c. ad not B.*

*After this shall be read for the Gosp: &^c. as before ad not C usque ad DD. print them all heere at large* [e].

---

[d] The reference is to one of the passages of St. John [? 417]. See p. cccxi.

[e] See for these references p. cccxi.

[The Ordering of Priests continued.]

[§ 429.] Then the Bishop *sitting in his chaire* shall minister unto every one of them the Oath concerning the Kings Supremacie as it is *before* set forth in the *Forme for y^e* Order*ing* of Deacons [§ 430.] And that done, hee shall say unto them which are appointed to receive the said office, as hereafter followeth.

You have heard, brethren . . . as in the exhortation *w^ch was now made to you* . . . And now *again* wee exhort you in the name of our Lord Jesus Christ, to *that you* have in remembrance into how high a dignity and to how chargeable *weighty* an office *and charge* y^e be *are* called; that is to say *to be* the messengers, the watchmen, the pastours and the stewards of the Lord; to teach *and* to premonish . . .
for his children which be *who are* in the middest of this naughty world to *y^t they may* bee saved through Christ for ever . . .

And if it shall chance *happen* the same church . . .

unto that agreement in *the* faith and knowledge of God . . .

either of *for* errour in religion or for viciousnesse in life.

Then Forasmuch *then* as your office is both of so great excellencie . . . as well that you may shew yourselves kind to *dutifull and thankfull unto* that Lord . . .

neither *nor* be occasion that others offend . . . . . have a mind and a will thereto of yourselves for that power *wil* and ability is given of God alone.

Therefore ye see how ye ought to *and* have need earnestly to pray . . .
Ye perceive *Consider* how studious ye ought to be in reading and in learning the Scriptures . . .

ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

---

**Sancroft's fair copy, 1661.**

[§ 429.] Then the Bishop shall minister . . . set forth in the Order*ing* of Deacons.

You have heard . . . as in the exhortation *w^ch was now made to you* . . . and now *againe* we exhort . . . and to how chargeable an office *weighty an office and charge* yee be *are* called; that is to say *to be* the messengers . . .
for his children which *that* bee in the middest of this naughty world to *that they may* bee saved . . .
as well that you may shew yourselves kind *dutifull & thankfull* to that Lord . . .
neither *nor* be *an* occasion . . .
that others offend.

[The Ordering of Priests continued.]

We have a good hope . . . to give yourselves wholly to this vocation *office* whereunto...

you *will* apply yourselves wholly to this one thing and draw all your cares and studies this way and to this end and that you will continually pray for the heavenly assistance of the holy Ghost from *to* God the Father by the mediation of our only Mediatour and Saviour Jesus Christ *for y^e heavenly assistance of y^e Holy Ghost.* that by daily . . .

ye may so wax riper & stronger in your ministerie . . .

And that ye may be wholesome and godly examples and paternes for the rest of the congregation *people* to follow...

And *now* that this present Congregation of Christ here assembled . . .

that this your promise shall *may y^e* more move you...

in the name of the Congregation *God & of his Church*...

to the *Order and* ministery of Priesthood.

Bee *Are* you persuaded . . .

determined with *out of* the said Scriptures . . . but that *w^ch* you shall be perswaded...

Will you then give your faithful diligence . . . and as this *Church &* Realme hath received the same...

. . . and occasion *shall* be given.

Will you be diligent . . . wholsome examples and spectacles *patterns* to the flock of Christ.

I will apply my selfe *thereto* the Lord being, &c.

Will you reverently obey your Ordinarie . . . unto whom *is committed* the government and charge *and government* is committed over you.

---

**Sancroft's fair copy, 1661.**

you *will* apply yourselves wholly . . . And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our onely mediatour and Saviour Jesus Christ *to God the Father by the Mediation of our only Saviour Jesus Christ for y^e heavenly assistance of his Holy Spirit* that by daily . . .

ye may so waxe riper . . .

. . . to sanctifie the lives of you and yours *your own lives, and the lives of those y^t belong to you* . . .

And that y^e may be wholesome . . . for the rest of the congregation *people* to follow *And* that this present

shall *may y^e* more move

. . . in the name of the Congregation *God & of his Church, &c.*

. . . as this *Church and* Realme

and spectacles *patterns* to the

I will apply my self *thereto*

Will you reverently obey . . . unto whom the government and charge is committed over you *is comitted the Governement & charge over you.*

[The Ordering of Priests continued.]

[§ 431.] Then shall the Bishop say *standing up say,*
Almighty God who hath . . . he hath begun in you untill the time hee shall come at the latter day, to judge the quicke and the dead *through Jesus Christ our Lord. Amen.*

[§ 432.] After this the Congregation . . . make *their* humble supplications to God for the foresaid *all these* things for the which prayers there shall be a certain *silence kept for a* space kept in silence.

[§ 433.] *After which shall be sung or said by y^e^ Bishop* (*y^e^ persons to be ordeined Priests, all kneeling*) *Veni Creator Spiritus ; y^e^ Bishop begining and y^e^ Priests and others, y^t^ are present answering by Verses as followeth, Come Holy Ghost our souls inspire, And lighten . . . &^c^.*

[The whole is here written in as printed in ed. 1662.]

[§ 434.] *Or this.*
*Come Holy Ghost Eternal God, &^c^., &^c^.*
*as above in this office.*

[§ 435.] That done the Bishop shall pray in this wise *&^c^ say,*
Let us pray. Almightie God & heavenly Father . . . deare*ly* beloved Son . . . and *y^e^* Author . . . ministerie of *appointed for y^e^* salvation of mankind . . . we *praise and* worship and praise thee and we humbly beseech thee by the same thy *blessed* Sonne to grant unto us all . . . call upon thy *holy* name, that wee may *continue to* shew ourselves thankful to *unto* thee as by them to *over* whom they shall be appointed *thy* ministers thy holy name may be alwaies *for ever* glorified and thy blessed kingdom enlarged through the same thy Sonne our Lord Jesus Christ *our Lord*, &c.

[§ 436.] When this prayer is done . . . every one that receiveth *y^e^* Orders of *Priesthood*, &c.

Receive the holy Ghost, *for y^e^ office, and work of a Priest in y^e^ Church of God, now committed unto thee, by y^e^ Imposition of our hands:* whose sins . . . &c.
of God, now committed unto thee, by y^e^ Imposition of our hands.

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**Sancroft's fair copy, 1661.**

[§ 431.] Then shall the Bishop say,
until the time *which* he . . .

[§ 432.] After this the Congregation . . . make *their* humble supplication to God for the foresaid *all these* things; for the which prayers there shall be a certaine space kept in silence *kept for a certaine space.*

[§ 433.] *After which shall be sung or said, Come Holy Ghost, &^c^.*
*as before.*
*print it at large heere.*

[§ 435.] That done, the Bishop . . .
Let us Pray. Almighty God . . .
ministerie of *for the* salvation
by the same thy Sonne *the merits of the same Jesus Christ thy blessed Sonne.*

[§ 436.] When this prayer . . .

[The Ordering of Priests continued.]

[§ 437.] *Then* The Bishop shall deliver to every one of them *kneeling*, the Bible ~~in~~ *into* his hand, saying,

. . . sacraments in ~~this~~ *y^e* Congregation where thou shalt be ~~so appointed~~ *lawfully appointed thereunto.*

[§ 438.] When this is done ~~the Congregation shall~~ sing the *Nicene* Creed ~~and also they shall goe to~~ *shall be sung, or said; & y^e Bishop shall after y^t goe on in y^e Service of* the Communion . . . where ~~the~~ hands were layd upon them, &c.

[§ 439.] The Communion being done . . . shall be said ~~this~~ *these* Collects.

Most merciful Father we beseech thee ~~so~~ to send . . . that ~~they~~ may be ~~clad about with all justice~~ *cloathed w^th righteousnesse* . . .

and receive ~~the same as~~ *what they shall deliver out of* thy most holy word, *or agreeable to y^e same, as* ~~and~~ the meanes of our salvation, &c.

*Prevent us O Lord,* & *The Peace of God, &c.* } *As before in y^e end of y^e Form for ordering of Deacons.*

[§ 440.] ~~And if the Order of Deacons & Priesthood be given, &c.~~

[This rubrick erased, and in its stead,]

[§ 440.] *And if on the same day y^e order of Deacons be given to some, &c.*

[Continued as in printed ed. 1662.]

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**Sancroft's fair copy, 1661.**

[§ 437.] The Bishop shall deliver . . . ~~in~~ *into* his hand saying,

Take thou authority in ~~this~~ *the* congregation where thou shalt be ~~so appointed~~ *thereunto appointed.*

[§ 438.] When this is done . . . ~~and also they~~ *the Bishop* shall goe ~~to~~ *on in* the *Service of the* Communion . . .

where ~~the~~ hands were layd.

Most mercifull Father . . .

may be ~~clad about~~ *cloathed* with all justice *righteousnesse* . . .

[§ 440.] ~~And if the Order of Deacons~~

[Rubrick erased; instead,]

*And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then y^e Priests in y^e forme before sette doune; and it shall suffice that the Litanie be once said for both. Then begins the Comunion Service; in w^ch the Epistle shall be the whole* 3 *cap of* 1 *Tim: Imediately after w^ch, they y^t are to be made Deacons shall take the Oath of Supremacy, be interrogated, & then ordained, as is above prescribed. Then one of them having read the Gospel (w^ch shall be one of those fower appointed before in this office) they y^t are to be made priests shall likewise every one take the Oath of Supremacy, & then be interrogated, & ordeyned, as is before directed*[f].

[f] It will be seen that this is shorter, and varies somewhat from the Convocation copy, and printed ed. 1662.

THE FORME OF *Ordeining or* CONSECRATING OF AN ARCHBISHOP OR BISHOP *which is alwaies to be performed upon some Sunday or Holy day.*

[§ 441.] At the Communion.

[A new rubrick written in,]

*When all things are duly prepared in the Church & set in order; &c.*
*The Collect. Almighty God who by thy Son.*

[The above written in in full, as in printed ed. 1662.]

[§ 442.] *And another Bishop shall read* The Epistle. 1 *Tim.* 3. 1.

[Marginal direction to printer,]

*After y^e^ last translation & so all y^e^ rest.*

This is a true saying, If a man, &c.

*Or this for y^e^ Epistle. Acts.* 20. 17 *v.*
*as before in y^e^ ordering of Priests.*

*From Miletus Paul sent to Ephesus, &c.*

[§ 444.] *Then another Bishop shall read* The Gospel. *S. John* 21. 15. Jesus said to Simon Peter, Simon Johanna, &c.

*Or this.*

*Matt.* 28. 18. *Jesus came and spake unto them, saying, &c.*

*Or else this.*

*Joh.* 20. 19. *The same day at even, &c.*

[Both the above written in in full, as in printed ed. 1662.]

[§ 445.] Or else out of the tenth chapter of John, as before in the order of Priests.

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**Sancroft's fair copy, 1661.**

THE FORME OF *Ordeyning and* CONSECRATING OF AN ARCHBISHOP OR BISHOP.

At the Communion *Service.*

This is a true saying, &c.

[Marginal note,]

1 *Tim.* 3. 1.

*y^e^ new translation & soe in y^e^ Gospel.*

Jesus said to Simon Peter, Simon Johanna *sonne of Jonas* ε, &c.

[In margin,]

*Joh.* 21. 15.

[§ 445.] or else out of the, &c.

[erased, and in its stead,]

*Or else this.*

*John* 10. 2. *Verily, verily, I say unto you, &c.*
*as before in the Ordering of priests.*

*print it at large.*

ε The same correction repeated twice in the Gospel.

[The Consecration of Bishops continued.]

[§ 447.] After the Gospel and *the Nicene* Creed *&ᵒ yᵉ Sermon are* ended; first the elected Bishop *vested wᵗʰ his Rotchet* shall bee presented . . . appointed by his *lawfull* commission) *yᵉ Arch-B. sitting in his chaire, near the holy Table; &ᵒ* the Bishops that present him saying,

Most reverend Father in God . . . to be *ordeined &ᵒ* consecrated Bishop.

[§ 448.] Then shall the Archbishop . . .

touching the *ac*knowledge*ment* of the Kings Supremacie . . .

as it is set out *down before* in the order *form for yᵉ Ordering* of Deacons.

And then shall *also* bee ministered *unto them* the Oath of due obedience unto the Archbishop as followeth.

[§ 450.] This oath shall not be made . . .

[§ 451.] Then the Archbishop shall move the Congregation . . .

Brethren it is written . . . or ever that *before* he did chuse . . .

or ever *before* they laid hands upon or sent forth *on* Paul and Barnabas *&ᵒ sent them forth* . . . or that *before* we admit & send forth . . .

[§ 452.] Then shall be said the Letanie as *afore* in the *Form of* order*ing* of Deacons; *Save only yᵉ* And after this place, "That it may please thee to illuminate all Bishops, &c." he shall say *yᵉ proper suffrage there following shall be omitted and this inserted instead of it.*

That it may please thee to bless this our brother . . .

[§ 453.] Concluding the Letanie in the end with this prayer. *Then shall be said this Prayer following.*

Almighty God, giver of . . . doctrine and *adorne him with* innocencie . . .

to the glory of thy name and profit of thy congregation *yᵉ edifying and well-governing of thy Church,* through the . . .

---

**Sancroft's fair copy, 1661.**

[§ 447.] After the Gospel and *Nicene* Creed *are* ended . . . to be *ordeined*[h] consecrated *a* Bishop

[§ 448.] . . . touching the knowledge *acknowledgement* of the King's Supremacie . . . as it is set out *doune* in the Order of Deacons. And then shall *also* bee ministred *to them* the Oath, &c.

[§ 451.] Brethren, it is written . . . in prayer or ever that *before* he did . . . or ever *before* they laid hands upon or sent forth Paul and Barnabas *and sent them forth* . . .

[§ 452.] And then shall be said the Letanie as afore *before* in the Order . . . and after this place *suffrage* That it may please thee to illuminate all . . .

[§ 453.] Concluding the Letanie in the end with this prayer.

Almighty God, giver of . . .

[h] *Sic.*

[The Consecration of Bishops continued.]

[§ 454.] Then the Archbishop sitting in a *his* chaire, &c.

Brother for as much . . . and the old *ancient* Canons commandeth that we should not be hasty in laying on hands. and admitting of any person to the government of *in* the Congregation *Church* of Christ . . .

*a*before I admit you to this administration whereunto you are called . . .

to the end *that* the Congregation . . .

Are you perswaded . . . through the faith in Jesus Christ . . .

and are you determined with *out of* the same holy Scriptures . . .

but that *which* you shall be perswaded . . .

Will you then faithfully exercise your selfe in the said same . . .

Will you deny all ungodlenesse . . . and godly in this *present* world . . .

having nothing to lay *say* against you?

*The Archbishop.*

*Will you be faithful in ordeining, sending, or laying hands upon others?*

*Answer. I will so be, by the help of God.*

[§ 455.] *Then* The Archbishop, *standing up, shall say,*

Almighty God our heavenly Father, who hath given . . .

[§ 456.] Then shall be sung or said, 'Come Holy Ghost,' &c. As it is set out in the order of Priests.

[erased, and this rubrick instead,]

*Then shall ye Bishop elect put on ye rest of ye Episcopall habit; and kneeling down* [*Veni Creator Spiritus*] *shall be sung or said over him; ye Arch-B. beginning, and ye Bishops wth others yt are present, answering by verses, as followeth,*

*Come Holy Ghost or Souls inspire, &c.*

[§ 457.] *Or this. Come, Holy Ghost Eternall God, &c.*

*as before in ye Form of Ordering Priests.*

---

**Sancroft's fair copy, 1661.**

Then the Archbishop . . . sitting in a *his* chaire, &c.

. . . and the old Canons commandeth . . . and admitting of any person to the government of the Congregation *in the Church of Christ.*

. . . afore *before* I admit you . . .

to the end *that* the Congregation . . .

. . . determined through the faith in Jesus Christ . . .

with *out of* the same . . .

. . . but that *which* you shall be.

Be *Are* you ready.

. . . in this *present* world . . . nothing to lay *say* against you?

Will you maintaine . . . ordinance of this *Church and* realme?

Then shall be sung or sayd,

Come holy Ghost, &c.

[In margin,]

*As in ye ordo of Priests.*

*Print it out at large.*

[The Consecration of Bishops continued.]

[§ 458.] That ended the Archbishop shall say,

Almighty God and most mercifull Father . . . hast given thy onely and most dearely beloved Son to be our Redeemer and *the* Author of everlasting life . . . to the edifying and making perfect his Congregation *Church* . . .

to spread abroad thy Gospel and *y^e* glad tidings of reconcilement*iation* to God *with thee* and to use the authority given unto him not to destroy *destruction* but to save *salvation*; not to hurt but to help; so that he as a wise and faithfull servant giving to thy family meat *y^r portion* in due season *he* may at the last be received into *everlasting* joy through Jesus Christ . . .

[§ 459.] Then the Archbishop & Bishops present shall lay their hands upon the head of the elected Bishop, the Archbishop saying *kneeling before them upon his knees; the Arch-Bishop saying,*

Take the holy Ghost *Receive the Holy Ghost, for y^e Office and Work of a Bishop in y^e Church of God, now comitted unto thee by y^e Imposition of our hands; In y^e Name of y^e Father, and of y^e Son, & of y^e holy Ghost. Amen.* and remember that thou sturre up the grace of God which is in *given* thee by *this* imposition of *our* hands: for God hath not given us the spirit of feare, but of power, and love & sobernesse.

[§ 460.] Then the Archbishop shall deliver him the Bible saying,

Give heed unto reading . . . Think upon these things contained . . .

Take heed unto thy selfe and unto teaching *to Doctrine:* for by *so* doing this thou shalt *both* save thy selfe . . . heall the sick, binde together *up* the broken . . .

that when the chiefe Shepherd shall come *appeare* y^e may receive the immarcessible *never-fading* crowne of glory through Jesus Christ our Lord Amen.

---

**Sancroft's fair copy, 1661.**

AlmightyGod...dear*ely*beloved...

and *the* Author of everlasting life.

his Congregation *Church* . . .

thy Gospel and glad tidings of reconcilement to God *the glad tidings of reconciliation with thee* . . . be received into *everlasting* joy through Jesus Christ, &c.

[§ 459.] Then the Archbishop & Bishops . . . of the elected Bishop *humbly kneeling before the Lord's Table;* the Archbishop saying,

Take the Holy Ghost, *by whom the Office and Authority of a Bishop is now committed unto thee,* and remember that thou . . . and love, and sobernesse *of a sound mind.*

[§ 460.] Then the Archbishop . . .

Give heed unto reading . . .

that the increase *of Piety* comming thereby . . .

the immarcessible *never fading* croune of glory.

[The Consecration of Bishops continued.]

[§ 462.] Then the Archbishop shall proceed to *in* the Communion *Service* with whom the new consecrated Bishop, with others shall also communicate.

[§ 463.] And for the last Collect . . . shall be said this *these* prayers.
Most mercifull Father, we beseech thee to send, &c.

*Prevent us O Lord, &c.*
&
*The Peace of God, &c.*
} *as before at y^e end of y^e form for ordering of Deacons.*

---

[Written on the edge of the leaf,]

*The Formes of Prayer for y^e V of November, y^e 30^th of January, & for the 29^th of May are to be printed at y^e end of this Booke.*

---

[The Imprint is as follows,]

IMPRINTED AT LONDON by
Robert Barker *the* Printers to the Kings most excellent Maiesty,
and by the Assignes of John Bill.
Anno 1636.

---

[On the two last leaves inserted is written in, in Sancroft's handwriting,]

*THE MINISTRATION OF BAPTISM to such as are of riper years & able to answer for themselves.*

[§ 231.] *When any such persons, as are of riper years, are to be baptized, &c.*

[Continued as in printed ed., 1662.]

---

Sancroft's fair copy, 1661.

[§ 462.] Then the Archbishop . . . to *in* the Communion *Service* . . . . . (with others) shall also, &c.

[§ 463.] And for the last Collect . . . Most merciful Father . . .

[The Imprint of the book is as follows,]

Imprinted at London by
Robert Barker *the* Printers to the Kings Most Excellent Maiestie:
and by the Assignes of John Bill.
Anno 1634.

## HISTORICAL SURVEY

### Of Cosin's Corrections.

Having put before the reader the corrections of the Revised Book, with the corresponding corrections and notes in Bishop Cosin's Books, shewn beneath on the same page, it is proposed now to take a *historical survey* of the whole, and shew the close connection between the several books, and their bearing on the final corrections.

It will be seen that by far the larger part of the corrections finally adopted (indeed, it may be said, nearly all), were those which had been proposed by Cosin himself, or, at least, were copied into his book, as will be readily seen by examining a few pages.

As has already been said, these corrections appear to have been made by Cosin at different times, and mostly in his own handwriting: those which are not, are in the handwriting of his chaplain and secretary, William Sancroft. But when we attempt to determine the date at which the former were made, we find that we have very little direct evidence; and all that can be done is to take into account the surrounding circumstances, either belonging to the history of the times, or to the story of his life, and to suggest the probable epoch at which most of the corrections were written. The latter were, no doubt, added in 1661, when the book was brought before the Committee of Bishops appointed by Convocation.

The date of Cosin's Corrected copy is 1619, so that no corrections can have been made, or at least written in, earlier than that year. On the other hand, it is very possible that some of the corrections belong to this early date. Cosin would now be twenty-four years of age, and we find besides this book, the other bearing the same date, and filled with annotations, chiefly upon the origin and meaning of the several rubricks, and upon the changes which they had already undergone. This latter book was *interleaved*, as the notes were often of considerable length: the former was not so, as it was only intended for writing in a series of corrections; as, however, will be presently shewn, there is a close connection between the notes in the *interleaved* volume and the corrections in the *Corrected copy*. It would be more reasonable to sup-

pose that the two books were bought at the same time, than that by chance at different dates two copies should be acquired, each bearing the same date of issue.

Though only twenty-four years of age, there is nothing unreasonable in supposing that he should begin such a task. At fourteen years of age[a] he had entered at Caius College, Cambridge, and it is evident that his aptitude for theological study had attracted attention, for we find both the learned Andrewes (then Bishop of Ely), and the equally learned Overall (then Bishop of Lichfield, and soon after of Norwich) seeking him for their librarian. It would be difficult to name two more learned divines living at this time, and that they should each fix upon the same student at college for the post of their librarian, speaks very highly for his talents and application.

By the persuasion of his tutor he was led to accept service with Bishop Overall, who gave him not only the keeping of his library, but made him his secretary, and committed to him the care of his episcopal seal. This was about 1616[b]. In May, 1618, Overall was elected to the see of Norwich[c], and the following year he died. It may well be that it was at the advice of Bishop Overall, he copied into a volume the notes[d] which he had collected while in the Bishop's employ,

[a] John Cosin was born at Norwich, Nov. 30, 1595. *E. Schedis MSS. Cosini* in Bodleian., printed in Gutch Coll. Cur. II. p. 19.

[b] The earliest letter preserved, addressed to Cosin, is dated March 13, 1617. It is from Oliver Naylor; and he desires Cosin "to remember my service to your Lord, unto whom I shall always acknowledge myself in all humble duty bound." The address of the letter is, "To my very loving frend, Mr. Coosen, at the Bishop of Lichfield's in St. Austyn's fryers neere the Exchange."

[c] A letter from the same Oliver Naylor, beginning, "I am wonderfully glad at your worthy Lorde's good success," and dated May 15, 1618, the day probably he heard of Overall's translation to his new see, is addressed, "To my very loving frend, Mr. John Coosen, at St. Aug. Fryars, at the Rev. Father in God the Bpp of Norwich house."

[d] These notes are described by Nichols as "Notes written in an interleaved Common Prayer-Book in the Bishop of Durham's Library, printed in the year 1619, supposed to be made *from the collection* of Bishop Overall by a *chaplain* or friend of his, a copy of which MS. is in the hands of the Rev. Dr. Hickes." It would not be inconsistent with the view, that, though written by Cosin, he had collected the material while working with and for Bishop Overall. It must be admitted, however, that there is a good deal of difficulty in the matter. The book used by Nichols, according to his own statement, was the Durham copy of 1619; but the book used by Hickes, which Nichols says contained nine parts out of ten the same with the Durham copy, is said by Hickes to be a folio of 1617. He also gives one or two notes for identification, and amongst them one which speaks of Bishop Overall, *then* Bishop of Norwich. This gives the date of the notes in his copy between 1618 and May 12, 1619, consequently the balance of evidence is that there were two books, (a.) the original made under the direction of Bishop Overall, and used by Hickes; (b.) the copy made by Cosin, and now in Cosin's Library at Durham, and used by Nichols. As the former is not to be found, it is impossible to say whether the notes were or were not in Cosin's writing, much less whether they were his own or not. As the larger libraries are now better catalogued, and more attention is paid to these subjects, it may be hoped that some MS.

as librarian. Whatever the source, the writing is undoubtedly that of Bishop Cosin; and it is entered in the Official Catalogue (drawn up by Cosin's secretary under his own eyes, after mentioning the copy of 1638, as "for my own notes, &c."),

The same book *again* with paper and notes *so* inserted, set forth A° 1619.

Few of the notes seem to be original, while several (and these are marked with a W?) are from Bishop Andrewes[e]; and it is only reasonable to suppose that the Bishop lent his MS. to him for the purpose. And if we believe that the *annotations* were collected under the direction of Bishop Overall, we may well believe that he (and perhaps Bishop Andrewes also) suggested some of the *corrections* in Cosin's corrected Prayer-Book.

In other words, it is very probable that the series of notes upon the Prayer-Book which Cosin made, was the result of combining collections made by divines of the period, rather than an original series compiled by himself[f]; and also that

copy or another, or document of some sort, will be found which will throw light upon the matter.

[e] The following note is written in the Prayer-Book of 1619, against an extract relating to "Ceremonies." "All the notes which have this mark? W? are taken out of my Lord of Winchester's, Bp. Andrewes' Service-book, written with his own hand." It is a misfortune that the original copy written by Bp. Andrewes is not known to exist, nor that used by Nichols in his Prayer-Book. One, however, is preserved at Lambeth, MSS. No. 943, and another in the British Museum, at the end of the Harleian MS., No. 7311. These have been collated and printed amongst Andrewes' Minor Works, in the Anglo-Catholic Library, p. 143.

[f] As an illustration of the uncertain history attached to the actual sources of the notes, it may be mentioned that there is a small quarto volume in the Bodleian Library, in the Sancroft Collection, consisting of a series of Notes upon the Prayer-Book, entirely in MS., and in Sancroft's handwriting. A glance over the pages shews that a large number of the extracts are identical with those given in Cosin's Book. Several have the letter W? attached, and the same note occurs in Cosin's Book. It does not appear that by any means all the notes have been copied, or that those which are, have been copied entire. On the top of the first page is this explanatory note, still in Bishop Sancroft's writing: "Many of these discourses and some of y^e^ marginal notes in my great Service Book I transcribed out of Mr. Hayward's Book of Coton, which were partly his own Collections and partly taken out of Bishop Andrewes his own Service Booke written in y^e^ margin with his own hand to which is prefixed Wint. or 'W.' for Winchester of which he was Bishop. As to all these and y^e^ rest I ow to Mr. J. Hayward is added this note J. H."

It should be noted that a small leaf in Cosin's hand is pasted into the book beginning, "Proœmium. Has notas quæ Liturgiæ Eccl: Angl: meo labore," &c., and it is signed Jos. Cosin.

The first point that suggests itself is, that Sancroft's note is a copy of another note interleaved by Cosin; and that "my great service book" refers to Cosin's book of 1619.

The next that, possibly, "Mr. Hayward's Book, of Coton," is the very book to which Hickes refers, namely the 1617 book, and in that case the "Chaplain or friend of Bp. Overall," may have been his nephew, Hayward.

A letter from Hayward to Cosin, which is preserved, and dated Aug. 31, 1634, shews the friendly terms they were on. *Surtees*, vol: i. p. 217.

And in his will, Cosin desires that Hayward's children should be "sought out and that twenty pounds be given to every one of them within two years after my death, which I leave them as a testimony

some of the MS. corrections in his Corrected copy of 1619 may have been suggested by others[g]. Still, the larger number of the latter must have been his own: and in all probability what he received from others he arranged, or extended, in such a way that he made them so to all intents and purposes.

It will not, therefore, be out of place to examine some of the circumstances of his life which may have suggested them, although to discover their exact chronology is perhaps hopeless.

It is impossible to say whether the earliest corrections were actually written in before Overall's death, or immediately after, or whether they were from documents left to him by his 'friend and master,' or if so, whether in Overall's own words. The Prayer-Books could scarcely have been purchasable before April[h], and in May the Bishop died. So that, even if the groundwork was due to Bishop Overall, the additions to, and completion of, his two books must have been entirely due to Cosin himself.

When we next hear of Cosin, we find him chaplain to Neile, Bishop over the very see which Cosin was himself destined afterwards to fill. The exact date of his appointment to the Chaplaincy does not appear, and there may well have been an interval during which leisure the task of transcribing may have been accomplished, before he entered upon his new duties. .

His acceptance of the post of Chaplain, however, to the Bishop of a diocese so far north as that of Durham, by no means cut him off from intercourse with what may be called the centre of the Church Party. Durham house, in London, was the resort of several well-known and learned men, not only as casual visitors, but often as residents within the building; and here Cosin had apartments in his official capacity[i].

of my gratitude to their deceased father who in my younger age first placed me *with his uncle* Bishopp Overall a prelate of ever honoured worth and memory." *Surtees*, vol. ii. p. 299.

What has been said is probably sufficient to shew the intricacy of the history of the early notes. It would take more time, as well as space, than can now be spared to give all the considerations which are required to come to any satisfactory conclusion on the subject.

[g] As incidental evidence, may be noted many rubricks in the Scotch Prayer-Book by Laud and Wren, of 1637 (referred to later on), which seem to be derived from a common source with many of the rubricks in Cosin's Prayer-Book, but neither copied directly from the other.

[h] There is no colophon determining the month when the Prayer-Book of 1619, which Cosin obtained, was printed. The omission of the Queen in the Prayer for the royal family, shews it was printed at least *after* March 1, which was the date of her death. Bishop Overall died May 12, 1619.

[i] The first letter written to Cosin at his new abode, which we have remaining with the date, is of March 19, 1624, and addressed, "To my verie worthie frend, Mr. John Cosin at Duresme house in the Strand." But he may have been here some years. The letters preserved in the

Laud, first when Dean of Gloucester, and afterwards when Bishop of S. David's, was frequently there; Buckeridge, Bishop of Rochester; White, afterwards Bishop of Carlisle, and Richard Mountague, with whom, as appears by the letters preserved, Cosin was a frequent correspondent[j], were often there also. Cosin probably during this period added considerably to the "notes" in the interleaved book, and possibly now and then during discussions in Durham house, he may have added to the "corrections:" up to the year 1624, his position afforded every opportunity for consultation with the leading men of his party, and the results of such would naturally find their way into his books.

In 1624 the epoch of Cosin's public life may be said to begin. He was this year appointed Master of Greatham Hospital and Rector of Elwick, and collated to a prebendal stall at Durham. In September, 1625, he was collated to the Archdeaconry of the East-Riding of Yorkshire; and he appears to have entered upon his Archidiaconal duties with a great amount of zeal, as his Articles of Visitation (from which one or two extracts have already been given) issued the next year bear testimony. In 1625 also we read of his being present at the Coronation of Charles I. Prynne, in his charge against Laud[k] respecting what was done at the Coronation Service (1625) at Westminster Abbey, says:—

"4thly. Popish Master John Cosens, (as appeares by the marginall notes) when the Prayers appointed for the Coronation were there read, Kneeled behind the Bishops giving direction to the Quire when to Answer, acting the office of the Master of Ecclesiastical Ceremonies, whose office you may read at large described in Ceremoniale Episcoporum, Lib. 1. c. 5. p. 19."

In 1626 he was appointed Rector of Brancepeth: and in that year also he married.

## 1628.

The assumption of the Puritan party, to represent the Church of England, had been somewhat checked by the exertions and the sound learning of Andrewes and Overall; but its adherents were again becoming active, and Cosin was

collections published by the Surtees Society are, for some time after this date, nearly all addressed to Durham House.

[j] For a brief account of Cosin's Correspondence with Mountague, and other details concerning Durham House, see the Preface to the Durham Correspondence, by Mr. Ornsby, printed by the Surtees Society, to which the writer is indebted for much of the information here given respecting Cosin's career.

[k] Prynne's Canterbury's Doom, p. 70.

chosen as an object of attack. And these attacks could not have been wholly without influence upon his notes, as some of the charges brought against him were on account of his special observance of certain rubricks, which those notes explain and enforce, and which he was afterwards called upon to revise.

The first direct attack was the scandalous sermon of a certain Peter Smart, preached in Durham Cathedral, July 27, 1628. Dr. Smart[l] was a Prebendary of Durham as well as Cosin.

The sermon was afterwards printed, with the title,—

The Vanitie and downe-fall of Superstitious Popish Ceremonies: or a Sermon preached in the Cathedrall Church of Durham, by one Peter Smart a Præbend there, July 27, 1628. Contayning not onely an historicall relation of all those popish ceremonies and practises which Mr. Iohn Cosens hath lately brought into the said Cathedrall Church, but likewise a punctuall confutation of them; especially of erecting altars and cringing to them (a practise much in use of late) and of praying towards the East.—Psal. 4. 2. Phil. 3. 18. 19.—Printed at Edenborough in Scotland 1628 By the Heyres of Robert Charteris.

In the course of the sermon, too, he referred directly to Cosin as follows:—

Our young Apollo, repaireth the quire and sets it out gayly with strange Babylonish Ornaments. *Sermon*, p. 24.

Legal proceedings were at once taken in the Court of High Commission at Durham against Smart for this sermon and he was eventually condemned to heavy fines, and degradation, which, it was contended, carried deprivation with it[m].

In this sermon were several passages which practically contain the charges ultimately brought against Cosin; and which also go very far to shew how several of the rubricks were interpreted at this time at Durham, and what were the points at issue then between the two schools of thought, of

[l] Peter Smart was the son of a clergyman in Warwickshire. He was a batler in Broadgates Hall, in Oxford, and afterwards elected Student of Christ Church. There he became acquainted with Dr. W. James, Dean of Christ Church, afterwards (1596) Dean of Durham, and eventually (1606) Bishop of Durham. Smart was presented by him to the sixth Prebend in 1609, and to the fourth in 1614. In 1617, his patron, Bishop James, died. *Abstract* from Illustration of Neal's "History of the Puritans," by Dr. Hunter. Durham, 1736.

[m] The proceedings were commenced that very afternoon, Sunday, July 27. For a brief Summary of the Proceedings, see Abstract from Hunter's "Illustrations of Neale's History," in "The Acts of the High Commission at Durham," (Surtees), Appendix, p. 198. They dragged on through the year, and were afterwards removed to the High Commission Court at York, where they terminated, Nov. 18, 1630. He was fined £400, committed to prison, and degraded, ab omni gradu, et dignitate clericali.

which Cosin and Smart may be taken as the representatives. Such are the following.

Smart thus determines the *position of the Holy Table*:—

"The law is this:—The communion table (not altar) shall stand in the body of the church or chancel, where morning and evening prayer be appointed to be said, and the minister shall stand at the north side of the table. Therefore our communion table *must* stand, as it had wont to do, in the midst of the quire, not at the east end, as far as is possible from the people, where no part at all of evening prayer is ever said, and but a piece of the morning, and that never till of late.

"Neither must the table be placed along from north to south, as the altar is set, but from east to west, as the custom is of all reformed churches, otherwise the minister *cannot stand at the north side, there being neither side toward the north*: and I trow there are but two sides of a long table, and two ends. Make it square, and then it will have four sides, and no end, or four ends, and no side at which any minister can stand to celebrate. I confess it is not material which way a man turn his face, when he ministers and prayeth, if it be left as a thing indifferent, without superstition."—*Sermon*, p. 33.

"Our good princes and learned bishops appointed the table to be placed in the midst of the church, to be moveable, fastened neither to wall nor floor, the ends standing from east to west, as I said before.—Which make me to wonder at the presumptuous boldness of him or them, which immediately after the death of our last learned Bishop, [before we had another,] about 11 years ago, took upon him (I know not by what authority) to alter the situation of the communion table from the old manner of standing which it kept in all bishops' time, from the beginning of Queen Elizabeth's reign, save only when the rebels possessed this church, and sang mass therein."—*Ibid.*, p. 34.

Of *Bowing to the Altar* Smart speaks very strongly; but one passage in his sermon has words which are somewhat singular as regards their doctrinal significance, apart from this question. They are as follows:—

"I have seen, I have seen, I say, the priest (so he will needs be called) take up the Body and Blood after consecration, and holding them in his hands, make a low leg to the altar, and, before he setteth them down again, bows himself devoutly, and worships the altar. What is it to preferre a stone or a piece of wood, *before the body of Christ*, if this be not? to bow to *his altar* and not to *his body*, to make many leggs to the King's chaire, and none to the King *himself*.

"He yielded no reverence at all *to Christ's Body*, neither when *he held it in his own, nor when he delivered it* into the receiver's hand. The altar

is every day worshipped with ducking to it, though there be no communion, nor any man there. *Christ's Body is not worshipped* in ducking, no, not at the communion. Is it not worse than popery?"—*Smart's Sermon*, p. 14.

"Duck no more to our altar when you come in and goe out. I assure [you] it is an Idol, a damnable Idol as it is used."—*Ibid.*, p. 11.

As to the use of *Copes*, Smart thus argues in the sermon:—

"A decent cope is commanded by our Canons to be used sometimes, only at the Communion[n]. Whether a stately cope, a sumptuous cope, a cope imbroidered with idols of silver, gold and pearl; a mock cope, a scornful cope, *used a long time at Mass* and May-games, *as some of ours were:* whether, I say, such a cope be a decent cope, fit for y^e^ Lord's Table, judge ye beloved."—*Sermon*, p. 25.

But immediately after his Sermon was condemned by the Prebendaries, Smart retaliated, and the Assizes being near at hand, he commenced proceedings against Cosin (under the provisions of the Act of Uniformity). The indictments brought against him are best told in Cosin's own words, in a letter to Laud, then Bishop of London, preserved among the State Papers[o]:—

"Right Reverend & my verie honorable good Lord. Since the copie of Mr. Smart's Sermon was sent unto your Lordship, he hath beyond all example or expectation preferred four indictments against us, at these last assizes here in Durham.

"1. That we place our Communion-Table the wrong way[p].

"2. That we stand up and sing the Creed after the Gospel[q].

"3. That we use wax lights & tapers.

"4. That Mr. Burgoyne hath set up an altar in his church at Warmouth.

"All which were *by him suppos'd and urg'd* to be superstitious or unlawfull ceremonies, and contrary to the Act of Uniformitie &c.

"A great noise here was about it and tongues began to talk at large, but they had done o' the suddaine; for the Grand jurie *found nothing* and the judge, Sir James Whitlock with whom they consulted (as the use is) *rejected the* indictments in open court, letting the country know that he

[n] Mr. Longstaffe, who edited the "Proceedings of the Court of High Commission at Durham," adds a note on the authority of Ornsby's "Durham," that Copes were used at Durham up to the latter half of the last century.

[o] State Papers. Domestic, Charles I., cxiii. 19; and printed in Cosin's Correspondence, Surtees, p. 144. The italics, as in the previous and in all the following extracts, are used to denote the salient points, and are not represented in the original.

[p] This is another piece of evidence shewing that it was thought then to be the *law* that the Holy Table should stand table-wise, and not altar-wise. See Introduction, pp. clxxxv—vi. and rubrick § 75.

[q] See Prayer-Book, rubrick § 84, and Introduction, p. xcii.

knew *no law* whereupon they should be grounded, and adding that the man deserved no small punishment, who in this unwonted sort, hath gone about to disgrace the Church and to dishonour the solemnity of God's service there, where himself hath been both an eare and an eye witnesse that all things were done in decencie and in order . . . &c.

"*Branspeth.* Aug. 19. 1628."

The letter is addressed as follows:—

"To y^e^ Rt. R^d^ Father in God, my very hon^ble^ good Lord, y^e^ Lord Bishop. of London. one of y^e^ L^ds^ of his Ma^ties^ most hon^ble^ privie Councell. These."

A Letter[r], preserved (also amongst the State Papers), from the Prebendaries of Durham to the Lord Bishop of Winchester, exhibits the animus displayed by Smart. It runs:—

". . . And since that tyme, the more to prosecute his malice against us, at these our last assizes, he preferred several indictments concerning the Ornaments[s] of our Communion Table, standing at the Nicene Creed, and other ceremonies of our Church, against Mr. Burgoine and Mr. Cosins in particular, and the rest of the Church in generall. All which by the commandment of our worthy judge, Sir James Whitlocke, after *he had himself been in the Church and viewed the* particulars, were rejected and thrown out of the Court.

"Yet notwithstanding, as wee are informed, hee intends not so to let it rest, but as wee suppose, he is minded to prefer a Bill against us the next Sessions of Parliament. Wherefore we do againe earnestly implore your Lordships assistance and Patronage, together with the aid of our Reverend Lords the Bishops of London and Oxon, against such his furious and causelesse proceedings, to the great scandall of the Church and contempt of God's Service.

"And so leaving your Lordship to the grace of Jesus Christ, we humbly take our leave; and rest,

"Your Lordship's in all duty and service.

| | |
|---|---|
| Ric. Hunt, | Jo. Cosin, |
| Augustine Lindsell, | Ferdinand Morecroft, |
| Gabriel Clarke, | William James. |
| Mar. Blakeston, | |

"*Durham.* Aug. 23. 1628.

"To y^e^ R^t^. R^d^. Father in God and our hon^ble^. good Lord, y^e^ L^d^. Bp. of Winton, one of y^e^ Lords of his Ma^ties^ most ho^ble^ privy Councell, These."

[r] State Papers. Domestic Series, Charles I. cxiii. 65.

[s] It would be of great interest to find copies of the original indictments, but probably they do not exist. It will be seen that the Prebendaries' account of the indictments does not agree exactly with that of Cosin's. In the one it was the "Position of the Table," in the other "the Ornaments thereof." Most probably both were included.

## 1629.

The next step, however, which Smart took against Cosin, was to renew the same charge again at Durham; and at the Assizes in July, 1629, similar charges were preferred again. This time, Sir Henry Yelverton, Lord Chief Justice of the Common Pleas, was to preside, and his strong Puritan bias was well known.

It appears, by a paper preserved in the same series[t], that Judge Yelverton had an interview with the Prebendaries the day before the Assizes were opened, and a note of "some part of the discourse" was preserved. As the issue involved in this trial is so closely connected with Cosin's observance of the rubricks, an extract may be given from the account of this interview, as well as of the second interview.

"They told him 'that those indictments that had beene preferr'd the last yeare were (and so they conceived these would be to the same effect) about the practice of certaine ceremonies in the church, which they conceived were *not against law*. Which, notwithstanding, Mr. Smart had publickly opposed in a Sermon he had preached not long since in the Cathedrall Church ther. Which also he had lately printed and so dispersed. Many coppies whereof being lately found at York were, by the appointment of the Lord Archbishop of York, ther burned.' Judge Yelverton replied, 'that he was very sory for it, for he had reade that sermon, and he thought it to be a very good and *an honest* sermon.'

"One of the Prebendaries said, 'that he wondred his Lordship should say so; for that sermon contein'd very scandalous matter, many falsities and absurdities,' &c. To which the Judge answered, 'that he was not of that opinion, but that he would be glad to learne of him.'

"Another of the Prebendaries told him, 'that in that Sermon *singeing of service* was condemned for a superstitious ceremonie, and an idle vanitie; but he hoped his Lordship did not think soe.'

"To this he answered, 'that he thought so too, and that truely for his parte he never liked of our singeing of the service; and he gave this reason for his dislike, because he could never understand a word of it when the organs plaied, and this he repeated often.' Hereunto was replied, 'that noe more could an ordinary psalme be understood when it was sunge in the Church, except a man had a psalme book to look on it.' . . . Heer one of the company told him, 'that they were bound by the statutes of that Church, to perform ther service in the Choir in this manner, *cum cantu scilicet, et jubilatione.*'

[t] State Papers. Domestic Series, Charles I. cxlvii. 15.

"'*Cum jubilatione*,' said Judge Yelverton, 'that is, with whistling. And for my part,' saith he, 'I never liked of your whistling of service.' One of the Prebendaries hereupon desired him, saying, 'Good, my Lord, doe not call it whistling, for it is a word of disgrace.'

"The Judge replied upon him short againe, and said, 'I, Sir, I know what I say. I call it whistling.' . . . He said, moreover, that he had been alwaise accounted a Puritane, and he thanked God for it; and that soe he would die.

"One of the company told him 'that he imagined one of Mr. Smart's indictments would be for the standing up at the Nicene Creed, *which notwithstanding the Bishop*, as ordinarius loci, *had appointed to be done*.' To this he said, 'That the Bishop could not do it, *and that they must stand only* at the Apostles Creede [u].'"

From the same document we learn that, in charging the jury on the day of trial (July 20, 1629), Judge Yelverton laid it down :—

"That as it was against the law to doe less than was commanded (as not to wear the surplisse, &c.) so it was against it also to do anything more than is thereby expressly appointed to be done. And that such that did more then was therein specified might be indicted at the Assize, as well as they that did lesse."

Although, in accordance with this doctrine, the jury found the indictments, the Judge seems to have proceeded no further. It would perhaps be too much to say that, on further consideration, he thought he had allowed his prejudices to carry him too far in the matter; but another paper, occurring in the same series, gives an account of a further interview with the Prebendaries, in which he evidently attempts to effect a reconciliation between Smart and his fellow-prebendaries, and so to be rid of the matter, as if he was not at all satisfied with the rule he had laid down.

The paper [x] gives the following, amongst other points, upon which Judge Yelverton is said to lay stress :—

"That his [Peter Smart's] courses against Mr. Cosen & the Church, were truly unchristian.

"That through Mr. Cosin's sides he strooke deepe into all the Cathedrall Churches in England.

[u] The paper is endorsed, "Judge Yelverton's discourse with the Prebends of Durham about Church Service &c. in Smart's case. July y^e^ 19. 1629."

[x] State Papers, Domestic Series, Charles I. cxlvii. 35.

"That he found Mr. Cosin of a better temper and disposition than Mr. Smart by farr.

"That he *wondered at his refusal* to stand at the Nicen Creed, *the Bishop having counselled it*, whose counsells were commandes to him[y]...."

Possibly terms of peace might have been arranged, but the prosecution of Smart had been removed from the control of the Prebendaries at Durham, to the court at York, so that they could not interfere. The conclusion, however, of the paper in question tends to illustrate the difficulty of bringing the general directions of the Prayer-Book within the technicalities of the law, and is therefore here given.

"The Judge's conclusion was what he would doe with the Indictments, carry them away with him, acquaint the Bishops with them, by name the Bishops of Durham, London, and Winchester, and the King also.

"Mr. Cosins and Mr. Burgoine desire was to have these Indictments traversed, that they might not be at this passe every assisses; for that the yeare before they had been rejected (as now) by Judge Whitlocke: and that the next year another Judge might come the Circuit, and by that time Mr. Smart might be of another mynde. 'Nay,' quoth the Judge, 'I'le take an order for that, whether I come or no. I trowe the Kinge hath power to stay the Prosecution of any such Indictments. And I must tell you, Mr. Smart, I see no such direct law whereon to grownd them, now I have considered of it,' &c. or to this effect[z]."

A letter written by Cosin on the Saturday following (July 26), from which the address has been torn, but which the internal evidence shews to have been written to the Bishop of London, after recounting the circumstances, how "Judge Whitlock, the yeere before, had rejected and cast the indictments out of Court, as knowing no law on which they should be grounded," goes on:—

"But it shold seem the law is falne out to be otherwise *this yeere* then it was the last, and it is false doctrine to say now as Judge Whitlock did: for we are taught, and the Jury stood by, That as some men have bin punished and deprived for refusing to use some ceremonies commanded in the Church by law, so other some are as punishable, if they shall dare to use any other rite, ceremonie, or order whatsoever, which is not expressly appointed in

[y] This change of opinion respecting the Bishop's authority over the rubrick—see argument used in former interview—is very important, as illustrating the uncertainty of the law in such matters in 1629.

[z] The Paper is endorsed in the Bishop of London's hand (Laud). "July 23, 1629. Judge Yelverton's milder speeches to y^e Prebends of Durham after y^e Assizes thear."

the book of Common Prayer, and if any such were indicted, that they should then be punished at the Assizes. Whereupon we are like (they say) to be indicted the next time for *our organs and our cornets*, together with the Candlesticks and tapers upon the Communion Table, there being no such things expressed in the book. . . ."

Cosin, however, adds in his letter :—

"In the meanwhile, however, the Judge hath stayed the indictments from any further publick view or prosecution, untill he hath consulted with your Lordship, my Lords of Durham, and Winchester, for reasons best known to himself[a]."

In after years, when Cosin was impeached (1641), in the course of one of his answers he refers to this trial thus :—

"The Indictments which Mr. Smart (after he was called into question for his Sermon) preferred against defendant at the general assizes held in Durham about 11 years since, were these :

"One concerning the title of Supreme head.

"Another For standing up at the Creed after the Gospel.

"A third For standing or kneeling *before* the Communion Table.

"And a fourth for *using* the wax lights in the Church.

"All which indictments[b] being brought before Judge Yelverton (then sitting in open court upon the bench at the Assizes at Durham) he forbid the clerk of the crown to put them upon the file, or to deliver out any copies of them, and after the court was risen, he called Mr. Smart, and caused him to take defendant by the hand, and promise peace and unity with him."

Before quitting the subject of these indictments against Cosin, it may be worth while to refer to a document which tells us how the question of singing the Nicene Creed was eventually settled. The plea had been put in that this was ordered by the Bishop, and although it is not directly stated, no doubt Bishop Neale was meant, who had presided over the see till he was translated to Winchester, Oct. 10, 1627. George Monteigne had been elected to Durham March 3, 1627, but he was translated to York Jan. 16, 1628. John Howson was elected to Durham Sept. 28, 1628, and in a letter which is preserved, dated Jan. 16, 1631, it is said that the new Bishop

[a] The whole letter is worth reading, as shewing the uncertain state of the law on such questions. The letter is dated from Brancepeth, July 26, 1629. It will be found printed with the two or three previous documents amongst the "Cosin Correspondence," Surtees, vol. i. p. 159.

[b] It will be observed, this appears to differ in one or two particulars from the previous account of the indictments.

had been three Sundays at the cathedral, and on the fourth had ordered the Nicene Creed after the Gospel to be *said* and *not sung*. There seems to have been some objections made to this by the Canons, and eventually we find—

"5. Afterwards with much adoe, it was condescended unto, that the Creed should be *sung* upon Sundayes, but a charge was given withall, that *all the week long* besides, it should be *read* only by him that executed alone at the Altar. And so it was, and so it continued ever since, and so it is at this day [c]."

And thus we find the Puritan Bishop Howson directing (no doubt at the instigation of Laud, then Bishop of London, and in high favour with the King) a modification of the rubrick.

It may be said that the saying or singing of the Nicene Creed could have been of little moment, and involved no doctrinal significance. Still it was evidently thought to be so at the time, and was made as much a test of rubrical obedience as matters of far greater importance. But the value of the circumstances attending it consists in the remarkable illustration which they give of the latitude allowed in the interpretation of the rubricks. It has been seen that the Judge in the end practically gave up his point, that the doing anything more than was *expressly* appointed to be done was against the law; and now the Bishop, by giving directions above and beyond the rubrick, practically yielded the same.

It would appear that the proceedings against Smart were taken up at London, and afterwards the indictments returned to York. We have chiefly Smart's own account to rely upon for the order of the proceedings [d], but we gather from other

[c] State Papers, Domestic, Charles I., clxxxii. 61. It may be added also, that in the same collection, clxxxvi. 97, is a letter from Bishop Howson, presumably addressed to Bp. Laud, in which he begins, "I have according to my promise given order for the singinge of the Nicene Creed," &c. This is dated Mar. 15, 1631.

[d] The following is the *Order of Dates* gleaned from the copies of the proceedings given in Hunter's work, entitled, "An Illustration of Daniel Neal's History of the Puritans," Durham, 1736; also from Smart's Charge against the Prebendaries at Durham, as recorded in the Journals of the House of Lords, when Cosin's trial came on in 1641, and from letters and other sources:—

1628.

July 27. Sunday. The Sermon preached.

Same day. The office of the said Commission against Mr. Peter Smart for preaching the same day a seditious invective sermon against the decent and allowed Ceremonies within the Church of England.

A letter missive, in the nature of an attachment, awarded the same day. Mr. Smart did personally appear, and delivered the said Sermon to be copied, affirming he would justify every particular thereof, and after the same should be copied, would declare upon his oath the same to be a copy verbatim as the same that was uttered in the pulpit. Acknowledged a recognizance of £100 to appear at a day's warning.

Aug. 7. Acknowledged. Recognizance £200, and two others in £100.

Aug. 21. Suspended *ab ingressu ecclesiæ*.

sources that the proceedings moved but slowly, and sentence was not passed upon him before November, 1629.

Meanwhile, Cosin had been charged with denying at a Court dinner the Royal Supremacy. The chief affidavit ran, that—

"About May day [Ap. 28], 1628, Mr. John Cosin, Clerke, Batchelor of Dyvinity and Prebendary of the ninth prebend of the Cathedrall Church of Durham, in the house of one Anne Tyler, widow, at a great Court-dinner there, in presence of divers witnesses of good creditt, spoke these words following, viz. King Charles is not supreme head of the Church of England next under Christ, nor haith he anie more poore of excommunication than my man that rubs my horse heeles[e]."

The above affidavit, dated Oct. 27, was met by counter affidavits, dated Nov. 23, and made by those present, that Mr. Cosin made no such speech; and Cosin writes to Neile, now Bishop of Winchester, under date Nov. 22, denying it also; but the charge once made, is several times raked up against Cosin. Indeed, we see symptoms of the turning of the tide already in the House of Commons, for in 1629, we find from an account of the Proceedings, Jan. 27:—

"Cossens, the 7 Sacramentary man, is accused of no lesse than high treason, lying hidde a whole yeare (by connivance of some greate men)

Sept. 20. Profits of his prebend sequestrated.

Oct. 2. Recognizance of himself in £100, and two others in £50.

Oct. 23. Monished to appear Nov. 13.

Nov. 13. Articles admitted. Decreed next day to take the Answers.

Nov. 14. Answers taken, and leave given to make more full answers.

Nov. 27. "Appeared not, notwithstanding which the Commissioners, in favour of his person and place, decreed to expect him till the next court."

Dec. 11. Appeared, and desired to have a Proctor, who was appointed.

1629.

Jan. 29. Which day the Commissioners were pleased to decree a supersedend in the said cause for his further appearance, in regard that the Lordes and Bishops of th' other Province had taken notice of the Cause, and so it was transmitted unto them.

Feb. 12. Mr. Smart appeared before Laud, Bishop of London, and others the Commissioners, at London. Sworn to answer Articles, before departing from London. "Attended several times on the register of the High Commission to answer, but could never get any Articles."

April 23. Transmitted unto the High Commission at York. His Articles against the Dean and Prebendaries of Durham not admitted.

June 20. Warrant under the High Commission Seal for the Province of York for his appearance. Sworn to answer Articles. £500 forfeited on intimation, and certified into the Exchequer.

Nov. . . . Committed to prison till he should make a fuller answer, and enter bond to appear, and abide censure of the Court.

Dec. . . . Sworn to answer additional Articles.

1630.

Aug. 3. Sentence. He shall make a recantation in 3 places in York and Durham. Suspended totally *ab officio*. Fined £400. Pay costs of suit, and committed to prison.

Sept. 2. Excommunicated for not performing his submission.

Nov. 10. All his ecclesiastical livings sequestered.

Nov. 18. Degraded *ab omni gradu et dignitate clericali*, because he did not recant, and pay costs.

N.B. The latter part of this summary is based entirely upon Smart's own statement of the prosecution.

[e] Affidavit of Thomas King, sworn to Oct. 27, 1628. State Papers, Domestic Series, Charles I. cxix. 42.

unpunished: the substance of his accusation is for denyinge the Kinges supremacy of our Churche, and in takinge from him all power of excommunicatinge, averring further that his power therein, and the righte he had was noe greater, nor noe more than John his horseman; and yet hee hath procured a certificate to the parliament of his honestie. Yt is thought that Neale, Bishop of Wynchester, will hardly save his creddite for settinge a glosse and cloakinge so foule an offence. . . . Cossens is sent for, and durste not yet appeare, notwithstanding hee is a convocation man. The advantage the house hath against those above named, is because there pardens are not inrolled in the Chancery[f]. . . ."

We find also that the Puritan party were putting forth their strength in the house, by making an order, dated the next day, *January* 28, 1629, as follows:—

"Wee the Commons now assembled in Parliament do claime, professe and avow for Truth, the sence of the Articles of Religion which were established in Parliament the thirteenth yeare of Queene Elizabeth which by the Publike Acts of the Church of England and the generall and currant exposition of the writers of our Church have been delivered unto Us; and we reject the sense of the Jesuits, Arminians, and all others wherein they do Differ from us[g]."

The phraseology is very vague, but the sense obviously is, that they mean that only their own interpretation of the articles (and incidentally the rubricks) shall be permitted, and that they will punish any who venture to interpret them otherwise.

About this time also, (as it is dated 1629,) Smart issued his "Treatise on Altars," which expands the charges brought against Cosin in the sermon, while it adds others, and more freely uses his name: and these evidently formed the groundwork of the future accusations against Cosin. But the chief reason for inserting a few extracts from them here is that they throw considerable light, even more than the sermon, upon the practices which were followed at Durham and elsewhere, and shew distinctly the manner in which Cosin interpreted the rubricks of the Prayer-Book: they must therefore be taken into account in attempting to give an idea of the principles which guided him in his revision of the same.

[f] Minutes of Proceedings in Mr. Walter Young's handwriting, and with his signature 1628, found by Fortescue in his house, April, 1644, and quoted in "Court of Durham Commission." Surtees, p. 200.

[g] Prynne's Canterburies' Doom, 4to., p. 165. The word "Arminian" is constantly used as a term of reproach for the High Church party at this time.

The full title (or rather the introductory note which serves as a title) runs as follows :—

"A short Treatise of Altars, Altar furniture, Altar-cringing, and Musick of all the Choir, Singing men, and Choristers, when the holy Communion was administered in the Cathedral Church of Durham, by Prebendaries and Petty-Canons in glorious Copes embroidered with images. 1629.

"Written at the same time by Peter Smart, Senior Prebendarie of the said Church, a little before he was expeld, deprived, degraded, and imprisoned for the space of twelve yeares, till the second yeare of the present Parliament, by the Bishops and Commissioners of Durham, London, and York, for preaching against superstitious vanities, and opposing them, and alwayes before their unlawfull innovation, brought into Durham Cathedral by B. Neal and his Chaplains, after the death of B. James, who died in May, 1617[h]."

At the commencement of this treatise we find a statement respecting *the growth of the principles* to which Cosin was attached, and the change of feeling which had taken place from the Puritanism which had held such sway up to the early part of the reign of King James. Of course, it may be said that Smart would probably exaggerate the extent to which the doctrines which he condemned had advanced, in order to obtain more consideration for his charges; but still, making allowance for this, it shews that Cosin was far from being alone in holding the principles which Smart so vehemently condemned, and which we find so clearly enunciated in the numerous notes in his Prayer-Book.

"Thus, and then, and there, began the setting up of Altars and Images with a multitude of supertitious ceremonies, changing of Services and corruptions of Sacraments which, beginning in Durham, have *since that time* spread themselves over *all the* Cathedrall, Collegiate Churches, and Colledges *in this realme;* yea and *many Parish Churches* have set up Altars, Images and Organs[i] where they were never known before since the reigne of K. Philip and Q. Mary; *of all such* alterations and Popish Innovations in our Church, Bishop Neale *laid the foundation*[k]."

We also learn, by the following description of the Altar at Durham, exactly what Cosin found when he came there, and

[h] A copy may be seen in the British Museum, 4103 d, also in the Bodleian, but they are somewhat rare.

[i] It is not without interest to observe the character of the Puritan sentiment, looking upon Images and Organs equally as Popish Innovations.

[k] Neale was appointed to Durham in 1617, that is, eight years before the close of James' reign; and he had previously been Bishop both of Rochester and Lichfield. After Durham, he was in 1628 promoted to Winchester, and became in 1632 Archbishop of York. He died Oct. 31, 1640.

the retaining of which was therefore brought as a charge against him.

"Therefore the Table (not Altar) must not *be removed to the East end* of the Quire or Chancell, as farre as can be from the congregation; it must not have a costly velvet cloth with gold fringe and imbroydered with images: much less may it have *B. Neale's precious golden pall* to cover the altar, having upon it the false story of the Assumption of our Lady, than which a more abominable Idoll all Popery cannot shew.

"Neither must it be a sumptuous Altar of Stone gilded, painted, and polished bravely, fastened to the grouud, having *crosses, crucifixes, corporasses, basons, tapers or candlesticks, set upon it*, which by name are forbidden in the 23 Injunction. And never can I find them allowed in any well-reformed Church; sure I am *they were never* in Durham Church *till* Bishop Neale came to that Bishoprick, 1617."—*Treatise*, p. 1.

In this treatise on Altars, Smart again refers to this practice of *Standing at the Nicene Creed*, which it will be remembered was the charge first made against Cosin at the Assizes in 1628, and seems throughout to have been made a crucial point.

"So that he [the most famous Christian Emperor, Constantine] used not the gesture of standing superstitiously, as a ceremony more holy than sitting or kneeling, as our upstart Reformers *do in this Church of Durham*, compelling all the people *to stand* looking about them like fooles and noddies all the time that the *Nicene Creed is sung* with the organ, &c., which Creed they can neither say by heart, nor understand one word when it is sung. But onely that religious Prince stood upon his feet, that he might the more attentively heare the *Word of God preached*[1]."—*Short Treatise*, p. 6.

In this treatise also, he gives, amongst others, certain practices ordinarily followed with regard to *Reverence due to the Altar*.

"To teach the Coristers going up to the Altar to make legs to God, *when they light the Tapers*, and when they have done them to go backwards with their faces to the East, and looking on the Altar, make legs again to God. At every approaching neare it, and every departing from it, at the taking up or setting doune of any thing upon the Altar, ever and

[1] An illustration of the Puritan regard for Preaching over Prayers may be taken from Smart's Sermon. He says, "This makes me call to remembrance a strange speech, *little better than Blasphemy*, uttered lately by a young man, in the presence of his Lord and many learned men, 'I had rather goe forty miles to a good service than two miles to a sermon.' Os durum."—*Sermon*, p. 22.

anon to make a low curtsie; to make a profound leg to God, especially going out of the Church, as it were taking his leave and departing from God; which is a phrase of speech as absurd as the Action itselfe is vain, superstitious, and Idolatrous."—*Treatise*, p. 14.

And elsewhere in the same treatise, on *the Reverence* shewn *to the Altar* at Durham, he thus writes :—

"Who [i.e. Cosin] going up to the Altar in a cope, will say in his pride and contempt of poor people, Stand out of my way . . . . and immediately make a low leg doune to the ground before *his Idol*, the Altar, honouring it, being a stock or a stone, having unchristianly and universally disgraced and abused his Christian brethren and sisters at the same time. But the holy Altar say they is not a stock or stone, neither may it be called an Idoll: Not an Idoll? I do not think that any Idoll in the world *was ever so worshipped* as our Durham Altar hath beene."—*Treatise*, p. 14.

Respecting *Copes*, as in the sermon so here, he makes his objections lie against the *embroidered* Copes, and not against the vestment itself.

"We may not be so absurd as (understanding literally this mysticall song of the Prophet) to bring into the quire, even to the Communion Table, or Altar as they called it, our Sanctuary, or Sanctum Sanctorum as they make it, minstrells and dancers, boyes and girls playing on timbrels and tabrets; if we doe, then may we also admit to the holy Communion *instead of decent Copes*, ridiculous piebald vestments, used a long time by the youths of this toun in their sports and May-games."—*Treatise*, p. 8.

Again, in his account of the visit of King James to Durham, and his receiving the Communion, he mentions the *Copes* being used :—

"The Consideration of which impediments of devotion [Crosses, Crucifixes, &c.] moved our most learned and religious King James, when he received the holy Communion in the Cathedral Church upon Easter day, 1617, to give charge, or at least in his name to give (upon my knowlidge I speake it, and in my hearing in mine own house), that the Communion should be administered in plain manner. . . . Two copes indeed were worn, both decent as the Canons prescribed, not party coloured nor pibald *like ours at Durham*, but plain without any picture, or other embroidery of Crosses or Images."—*Treatise*, p. 19.

Smart never loses an opportunity of shewing his abhorrence of *Church Music;* so in his treatise he writes:—

"Neither rest they contented with the *horrible prophanation* of the Lord's Supper, with immoderate chaunting and organ-playing, and with other superstitious vanities; but the Sacrament of Baptism[m] also, they will not suffer to be administered without *an hideous noise* of musick."—*Treatise*, p. 9.

## INFLUENCE OF THE TRIALS ON COSIN'S CORRECTIONS.

It would appear that at the trials in 1628-29 the question of the Ornaments of the Altar was included[n], as well as the position of the same; and amongst Smart's charges against Cosin, both in his Sermon and in his Treatise, we find mention of there being crosses, candlesticks, &c., upon the Altar, which it was concluded were illegal.

Cosin, in the Notes in his Prayer-Book of 1619, has not referred so much to the Ornaments *of the Church* as to the Ornaments *of the Ministers*. But in his Prayer-Book of 1638 he lays special stress upon the former; and he points out, in a long note[o] in this book, that amongst other Ornaments in use in the second year of Edw. VI. were the two lights upon the "Communion Table, or Altar;" and later on in the same note, he refers to the question of "our present ornaments in the Church" generally, and adds that he held a discourse with Judge Yelverton on the subject, in his circuit at Durham, not long before his death[p]; that Judge Yelverton acknowledged and confessed that they were appointed *by the law* itself, although he was of another mind before. Cosin then proceeds to give the grounds on which he had convinced the Judge. He lays special stress, as will be seen, upon the words, "according to the Act of Parliament" set forth in the beginning of this book, and then explains its full import, and finally adds, that the order referred to, viz.

"until other order shall be therein taken by authority of the Queen's Majesty with the advice," &c.

was never made, as "qualified."

[m] When a child, born in the College, was baptized at Evening Prayer on a particular occasion, Sept. 7, 1628. It does not appear that choral baptism was a custom.

[n] See ante, p. cccxxxi.

[o] See pp. cxxxii. and cxxxiii.

[p] This must have been at the time of the Assizes already referred to. Sir Henry Yelverton (born June 29, 1566) died in the sixty-fourth year of his age, Jan. 24, i.e. 1630, and was buried at Easton Maudit in Northamptonshire.

The attention, and one may say deference, to Acts of Parliament shewn by Cosin throughout his Notes is remarkable. Especially this is the case in his Considerations, e.g. as regards the Proclamation [q]:—

"*Cosin's Considerations*, c. 1640. The Proclamation . . . . . is no legal part thereof, and were better omitted, for the Act of Parliament prefixed to the Book forbids any addition thereto."

So, again, as regards the Lessons:—

"And is against the uniformity intended in it by the Act of Parliament [r]."

And the same regarding certain Prayers [s]:—

"The Prayer . . . is not authorised by Act of Parliament, but first added by the order and commandment of King James . . . . Which, to free it from any exception, it were not amiss to be here noted by a special rubrick in the margin."

Other similar passages may be found, e.g.—

"But it is no legal addition, for the Act of Parliament forbids it [t]."

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In his Notes [w] upon the rubrick in question, his *frequent* references to Canons, Acts of Parliament, and Advertisements, are sufficient to shew the very careful consideration which he gave to all questions relating to authority. On this the whole question hinges.

We find, then, that Cosin in his Corrected copy marked through the rubrick, and wrote in its stead *the words of a clause of an Act of Parliament.*

On referring to a previous page of this work [x], it will be seen that the Act of Parliament of Elizabeth enacts that the Prayer-Book of 1552 shall be used—

"with an alteration or addition of certain Lessons . . . and the form of the Litany to be altered and corrected, and two sentences only added in the delivery of the Sacrament . . . *none other or otherwise.*"

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[u] See p. clxxxvii. [v] See p. clviii. [w] See pp. cxxx.—cxxxvi. [x] See Introduction, p. xli.

Smart never loses an opportunity of shewing his abhorrence of *Church Music;* so in his treatise he writes:—

"Neither rest they contented with the *horrible prophanation* of the Lord's Supper, with immoderate chaunting and organ-playing, and with other superstitious vanities; but the Sacrament of Baptism[m] also, they will not suffer to be administered without *an hideous noise* of musick."—*Treatise*, p. 9.

## INFLUENCE OF THE TRIALS ON COSIN'S CORRECTIONS.

It would appear that at the trials in 1628-29 the question of the Ornaments of the Altar was included[n], as well as the position of the same; and amongst Smart's charges against Cosin, both in his Sermon and in his Treatise, we find mention of there being crosses, candlesticks, &c., upon the Altar, which it was concluded were illegal.

Cosin, in the Notes in his Prayer-Book of 1619, has not referred so much to the Ornaments *of the Church* as to the Ornaments *of the Ministers*. But in his Prayer-Book of 1638 he lays special stress upon the former; and he points out, in a long note[o] in this book, that amongst other Ornaments in use in the second year of Edw. VI. were the two lights upon the "Communion Table, or Altar;" and later on in the same note, he refers to the question of "our present ornaments in the Church" generally, and adds that he held a discourse with Judge Yelverton on the subject, in his circuit at Durham, not long before his death[p]; that Judge Yelverton acknowledged and confessed that they were appointed *by the law* itself, although he was of another mind before. Cosin then proceeds to give the grounds on which he had convinced the Judge. He lays special stress, as will be seen, upon the words, "according to the Act of Parliament" set forth in the beginning of this book, and then explains its full import, and finally adds, that the order referred to, viz.

"until other order shall be therein taken by authority of the Queen's Majesty with the advice," &c.

was never made, as "qualified."

[m] When a child, born in the College, was baptized at Evening Prayer on a particular occasion, Sept. 7, 1628. It does not appear that choral baptism was a custom.

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Prayer-Book, although it was ordered that no alteration was to be made at all. Yet as the 25th clause[y] of the Act was contradictory to the old rubrick, the revisers would have been justified in omitting it, or perhaps no objection could well have been raised if only they had followed the words of the clause of the Act: but they practically inserted a new rubrick, which, although in *the spirit* of the Act, was not according to *the letter* of it. Hence Cosin's objection to it.

Incidentally it may be asked, How came it that the Rubrick of Elizabeth's Prayer-Book differed from the Act of Parliament? From the absence of documents relating to the details of the 1559 revision, it is perhaps hopeless to discover a definite clue. As regards the first few words, the change, as already observed, is but natural, as a "clause in an act," and a "Rubrick," are of necessity differently framed. But it seems highly probable that the words, which Parker and Guest, or one of the other Revisers, wrote in the copy which was prepared for the Printers, (it is much to be regretted this does not exist,) were copied from the rough *draft* of the clause before it was *engrossed* in the Act; and this was afterwards slightly varied. It may be added also (although it relates only very indirectly to the question at issue) that the last ten or twelve words of the Elizabethan rubrick, seem to be somewhat redundant *as printed*, viz.

"as were in use by authority of Parliament, in the Second year of the reign of King Edward the Sixth,

"*According to the Act of Parliament, set in the beginning of this book.*"

Practically *the substance* of what is given at the beginning of the book is here given also, so that the reference is not at all needed. In the 1661 Revision, we frequently find Notices to the printers very similar to the words printed above in italic type, e.g.—

"*As in y^e^ next leaf.*" "*Follow throughout y^e^ new translation.*" "*Print it out at large.*" "*Here only such are to be named as the King shall appoint,*" *&c.*[z]

It is just possible, that such was the purpose of the words in question, and that the printers have *printed* the direction instead of *following* it; and if so, the Revisers intended that the words of the Act should be strictly copied

[y] See p. xlii.

[z] See Introduction, pp. cx. to cccxxii. *passim.*

by the printers. If not, the words must have been added simply as an explanation of, or justification for, the insertion of the new rubrick; otherwise they were needless.

The 25th clause of the Act of Uniformity of Elizabeth was introduced by a few preliminary words, which, as said already, were too abrupt for a "rubrick:"—

"Provided always and be it enacted, that] such ornaments of the Church and of the ministers thereof shall be retained . . ."

In the Rubrick of Elizabeth's Book (which had been retained up to 1661) the introductory words had stood:—

"And here is to be noted that] the Minister [at the time of the Communion, and at all other times in his Ministration] shall use . . ."

Cosin wrote in his Prayer-Book (and the Committee, and eventually Convocation, adopted) the following, which partakes somewhat of both the clause and the rubrick:—

"And here is to be noted that] such ornaments of the Church, and of the Ministers thereof, [at all times of their ministration] shall be retained . . ."

Except these preliminary words, it will be seen the words of the new paragraph are *identical* throughout with the clause of the Act.

It is almost beyond doubt that it was in consequence of the illegal character of the rubrick, which gave the Puritans the advantage in disregarding it, that in his Corrected Book Cosin wrote the words of the Act of Parliament, as follow, instead of the unlawful rubrick which stood there before:—

"And here is to be noted that] *such ornaments of the Church and of the Ministers thereof at all times of their ministration shalbe retained & be in use as were in this Church of England, by the Authority of Parliament, in the second year of the raigne of K. Edw. VI. . . .*"

It was not till afterwards, probably in 1661, at one of the meetings of the Committee of Bishops, when the revision of the Prayer-Book was in progress, that the following words were written beneath Cosin's corrected rubrick,

"*These are the words of the Act itself.*"

But they are obviously words of explanation of what Cosin had done previously, being in Sancroft's handwriting, and so similar to many other general notes and memoranda through-

out the book, which are sometimes expansions of, and sometimes amendments to, Cosin's suggestions. The original correction may well have been made at or about the time when Cosin was discussing the very subject with Judge Yelverton, and that the alterations were suggested by the questions brought forward at the trial of 1629, when, as we have seen, Judge Yelverton presided, and, as we learn from the note in the Prayer-Book of 1638, held a conference with Cosin on the subject. But whether this be so or no, Cosin's notes and the circumstances explain the intention and meaning of alteration.

When, however, the paragraph was transferred from "the Act" at the beginning of the Prayer-Book "to the place of the rubrick," the words—

"Until other order shall be therein taken by authority of the Queen's Majesty, with the advice of her Commissioners, appointed and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm,"

were omitted. It was an open question whether such order had ever been taken. Cosin held it had not (as seen in his note in the book of 1638). But whether he was right or wrong, he now omitted the words, and also omitted to substitute in their stead anything which the words might have been thought to imply; and this total omission, as will be seen hereafter, was agreed to by the Committee of Bishops, and eventually by Convocation.

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Another rubrick was probably affected by the trial of 1628. In the First Prayer-Book of Edward VI. the rubrick respecting the Nicene Creed stood thus:—

[§ 84.] "The Priest or Deacon then shall read the Gospel. After the Gospel ended the Priest shall begin, *I believe in one God.* The Clerks shall sing the rest."

In the Second Prayer-Book of Edward VI. this direction (involving the presence of Clerks) was omitted, and the rubrick stood,

[§ 84.] "And the Epistle & Gospel being ended, shall be said the Creed."

Cosin was charged, as will have been observed[a], with *singing* the Nicene Creed.

[a] See p. cccxxx.

Also, it will have been seen that in the early part of the Holy Communion, in Edward the Sixth's First Book, there are no directions for the standing or kneeling of the people, the posture appropriate for this part of the service being determined either by custom or the direction of the Priest. No posture was named in the Second Book, but the Ten Commandments had been interpolated with a rubrick before them, in which kneeling was ordered. As no *further* direction was given, it was argued that the people should continue kneeling throughout the Epistle and Gospel *and the Creed*, and consequently that standing at the Creed *was forbidden* on the ground that it *was not ordered*. The Judge's interview before the trial of 1629 with the Prebendaries, the charge to the jury, and his own subsequent interview with the Prebendaries, bring out the point at issue very clearly. But Judge Yelverton seems to have felt that so close and literal obedience to the mere words of the rubricks was not to be sustained, and so forbore to let the law which he had laid down, and on which the jury had found their indictment, to take its course, recommending at the same time that the matter should be determined by the Bishop.

But the result, as regards the rubrick in the Prayer-Book, (for it can scarcely be supposed that the circumstances of the trial had no influence,) was that Cosin wrote (*a*) the direction to say *or sing*, and (*b*) that the people should *stand*, so that the plea of the omission of the manner or of the posture could not be any more raised. It will be seen he wrote,—

[§ 84.] ". . . *Then* shall be said *or sung this* Creede, all *still reverently standing up.*"

As it was accepted and finally adopted by Convocation, (and as we have it now,) it ran,—

[§ 84.] "*And y^e^ Gospel ended shall be sung or said y^e^ Creed following, the people still standing as before.*"

In his "Considerations" of 1640 it will be seen [b] he likewise refers to no posture being appointed, *by reason of which omission* people refuse to stand; but he had possibly already made the alteration in his Corrected copy.

[b] See p. cxcii.

In connection with Rubricks § 75, § 76, and § 107, the *Placing of the Holy Table Altarwise* (and incidentally calling it an Altar) was one of the direct charges against Cosin at both the trials, as well as one of the frequently-reiterated complaints by Smart in his Sermon and in his Treatise.

To understand the nature of this charge it will be necessary to go back somewhat.

In the first Prayer-Book of Edward the Sixth (1549) there was no rubrick respecting the position of the altar. It was therefore to stand in the old *accustomed place*. In the second Prayer-Book (1552) a rubrick was inserted respecting the position of the Holy Table:—

[§ 75.] "The Table havyng at the Communion tyme a fayre white lynnen clothe upon it, shall stande in the body of the Churche, or in the Chauncell, where Morninge prayer, and Eveninge prayer be appoynted to bee sayde."

There are one or two points in this rubrick which are somewhat indefinite. The first is, whether the words "at the Communion time" apply to the whole rubrick, or only to the "having the fair white linen cloth upon it." In the former case, the *accustomed place* of the Table (when the Holy Communion was not being administered) is left untouched, and this seems to have been the view taken in Elizabeth's reign, as will be seen. The next point of doubt is to what the words, "*where Morning and Evening Prayer be appointed to be said*," apply. Strictly construed, they may be said to apply *only* to "*the chancel*." But it is no great stretch of construction to say that they apply to either *church* or *chancel*, and that the meaning would be "*either* in the body of the church *or* in the chancel, *according to* where Morning and Evening Prayer be said." That is, in those places where Morning and Evening Prayer are said in the church, then the Table shall stand in the church at the Communion time; while in those where they are said in the chancel, then the Table shall stand in the chancel at the Communion time. But a third interpretation may be put upon the passage, namely, that the words in question are to be construed *neither with church nor chancel*, but with the words "shall stand," and this it will have been observed was a point insisted on by Smart [c]:—

"in the *midst* of the Quire *not* at the east end . . . where no part at all of Evening prayer is ever said, and but a piece of the Morning."

[c] See p. cccxxix.

With respect to the first doubt, it may be said that the rubrick, which was newly-inserted at the same time and in the same book (though in another place)—

[§ 1.] ". . . and the chancels shall remain, as they have done in times past,"

favours the view that the *ordinary* place of the Altar was not to be changed. Whatever was the usual interpretation during the fifteen months which remained of Edward's reign, it was evidently a question of doubt on the restoration of the Prayer-Book under Elizabeth, for the Injunctions issued within the first year of her reign are very explanatory upon this very point. In these Injunctions[d] we find it laid down that—

"saving for uniformity there seemeth *no matter of great moment*, so that the Sacrament be duly and reverently ministered; yet for observation of an uniformity through the whole realm, and for the better instruction of the law in that behalf, it is ordered . . . that the Holy Table in every Church be decently made and *set in the place where the Altar stood*, and there commonly covered as thereto belongeth, and as shall be appointed by the visitors, and *so to stand saving when* the Communion of the Sacrament is to be distributed; *at which time* the same shall be so placed in good sort within the chancel as whereby the minister may be *more conveniently heard* of the communicants in his prayer and ministration, and the communicants also *more conveniently* and *in more number* communicate with the said minister, and after the Communion done, from time to time the same holy Table to be placed *where it stood before*."

It will be observed the chief purport of the order was the *convenience* of the communicants, in hearing the priest and in communicating with him. It might be said that if the place of the Altar was thought to be the most convenient position, then there could be no need of moving the Table, and if there was a difference of opinion in the matter, the matter could be referred to the Ordinary, so that the Injunction was practically permissive rather than mandatory. So far as Elizabeth's reign extended, these Injunctions were no doubt binding.

In the first year of James's reign a series of Canons was issued by Convocation, to take the place of the Injunctions of Elizabeth. Canon No. 82, which answers to the Injunction already referred to, passes over the reasons for "*uniformity*," and also the words "*the place where the Altar stood*," and instead prefaces the order with the following:—

[d] See p. clxxxiii.

"Whereas we have no doubt, but that in all Churches within the realm of England convenient and decent Tables are provided and placed for the celebration of the holy Communion, we appoint that the same Tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of Divine Service with a carpet of silk or other decent stuff thought meet by the ordinary of the place, if any question be made of it, and with a fair linen cloth *at the time of the ministration.*"

The Canon then proceeds with the same words used in the Injunction, though all reference to "the place where the Altar stood" had been struck through :—

"*and so stand, saving when* the said holy Communion is to be administered : *at which time* the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be *more conveniently heard* of the Communicants in his Prayer and Ministration, and the Communicants also *more conveniently* and *in more number* may communicate with the said Minister."

The Canon omits also the paragraph relating to the *replacing* of the table, and proceeds to the Ordering of the *Ten Commandments* to be set upon the East end of every church, *chosen sentences* to be written on the walls, and a convenient *seat* for the Minister, all to be done at the charges of the Parish.

The variations between the two, though strictly of no great moment, may perhaps be interpreted in the sense of allowing greater liberty. The *definite* position of the Holy Table named at the beginning, and the *definite* direction to *replace* the table at the end, were both omitted in the Canon, nor is it difficult to surmise why. The *Moving* no doubt entailed a considerable amount of trouble upon the clerk or sexton, or rather *both*, because if a large Table, it would require *at least* two men, often four, to move it, and the Minister might not always be able to find them at the right moment. If not done by proper officers of the church, but by the congregation, it would be liable to entail considerable confusion—often, no doubt, irreverence ; and thirdly, if a large table, it would be liable to considerable damage by the frequent movement. Consequently, although the general sense is retained by repeating the words, "save at the holy Communion," the moving is no longer *definitely* ordered ; it leaves the place practically to the discretion of the minister, subject, of course, to the *main provision* that during the administration it be *convenient* for *hearing* and *communicating*. It might on the one hand be argued that the original position of the Altar being no longer insisted

on, the Table might stand out in the choir, or in the body of the church, *when there was no* administration. It might, on the other hand, be argued that if the place against or near to the east wall was found convenient for the communicants, so it might stand *when there was* an administration of the Holy Sacrament.

But it will have been observed that there was no change in the rubrick. As regards one doubtful point, the Injunction of Elizabeth interpreted it definitely, the Canon interpreted it less definitely. As regards the other doubtful points they received no interpretation from either, except so far that convenience was to be an important consideration, and that the place therefore was not to be *definitely* fixed.

The arguments adduced by Smart in his Sermon and Treatise may, perhaps, be taken as representative of the Puritan party generally. Cosin's Notes in his Prayer-Books of 1619, 1638, and his MS. Notes[e], may be taken as representing the views of the Church party. We do not know what were the formal pleas put before Judge Yelverton[f], but probably the chief points in the indictment were a repetition of Smart's observations in his Sermon, which he afterwards copied or expanded in his Treatise.

Perhaps one of Smart's strongest arguments was derived from the latter part of the same rubrick, namely, that the Priest was to stand "at the north side of the Table." He argues in his Sermon[g] that unless the Table be placed from east to west, i.e. *table-wise*, the Priest *cannot* stand at the north *side*. And again in the abstract for the indictments which he drew up in 1630[h], he complains of the altar at Durham being—

"placed at the end of the quire along by the wall with *neither side* toward the north, all which is contrary to the Book of Common Prayer."

Enough however has been shewn to explain Cosin's correction in the first part of the rubrick.

He proposed[i] instead of—

"The Table having at the Communion time a fair white linnen cloth upon it, shall stand in the body of the church, or in the chancel where Morning Prayer, & Evening Prayer be appointed to be said;"

to substitute the following:—

[e] See pp. clxxxiii.—clxxxvi. [f] See p. cccxxxiii. [g] See p. cccxxix.
[h] See p. ccclx. [i] See p. clxxxii.

"*The Table alwaies standing in the midst at the upper end*[k] *of the chancel or of the church where a chancell is wanting, and being at all times covered with a carpet of silke, shall also have at the Communion time a fair white linen cloth upon it, &c.*"

and by this means not only directly sanction in the rubrick itself (as well as in the Canon) the Altar remaining ordinarily in its place, but prevent the Puritan practice, which had been authorized by Elizabeth's Injunctions, of moving the table out from the wall into the chancel or the church. Moreover his corrections seem to have been approved by the Committee of Bishops, as they are copied off into Sancroft's fair copy.

In Convocation, however, there seems to have been some hesitation in accepting words so definite as those proposed by Cosin. They proposed to leave the words of the old rubrick standing so far as—

"The Table *at the Communion time* having a fair white linnen cloth upon it shall stand in the—"

and then to substitute for the words "body of the Church or in the Chancell," &c.—

"*most convenient place* in the upper end of the chancell, or of the body of the church where there is no chancel;"

thus introducing the word *convenient*, as used in the Injunctions and Canons, and also getting rid of the ambiguity already referred to, of the expression, "where Morning and Evening Prayer be appointed to be said[l]."

But last of all the whole was erased (by what authority will be discussed later on in this work), and this last amendment, it must be *presumed*, was eventually sanctioned by Convocation, and so thus it is that the rubrick stands in our Prayer-Book still as it was altered in 1552.

Before however passing on to the next question, it should be pointed out that while Cosin was anxious to get the interpretation of the rubrick determined one way, the Puritan party were no less active in trying to obtain an interpretation the other. We see this more clearly later on in the course of events, but it will be best referred to here. In 1641, Mar. 1, the House of Lords passed an order[m]—

[k] Cosin had written "part," but altered ithimself to "end."

[l] It may be argued from this alteration, that they understood the meaning of the old rubrick.

[m] See p. clxxxvi.

"That every Lord Bishop . . . shall give directions . . . that the Communion Table . . . doth stand decently in the ancient place where it ought to do *by the law*, and as it hath done for *the greater part* of these three score years last past."

This would appear to have been an attempt to have the rubrick interpreted in the Puritan sense, by a declaration of "*the law*" in an order of the House of Lords; but it is important, firstly, as shewing the doubt as to the law; and, secondly, as admitting as an historical fact, that it had stood so only for *the greater part* of sixty years. If we accept the date as accurate, it would imply that the placing the Table *table-wise* only came into common practice *after* 1580.

The Lords' Committee[n], in their report the same year (March, 1641), included amongst their so-called innovations (against which no doubt the previous order was directed)—

"The turning of the Holy Table *Altarwise.*"

Meanwhile, too, the Lords, after a two days' debate, had voted (Dec. 16, 1640) the Canons which had been passed by Convocation, and which had been duly ratified by the King, to be illegal. One of the most important of these Canons[o] was that on the position of the Holy Table not only as the ordinary place, but also during the time of Administration. It ran—

"That the standing of the Communion-Table[p] sideway under the east window . . . is in its own nature indifferent. . . . And albeit at the time of reforming this Church from that gross superstition of popery . . . yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen Elizabeth that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal chapels . . . and in most Cathedral, and some Parish Churches. . . . And therefore we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the Cathedral and Mother Churches, saving always the general liberty *left to the Bishop by law during the time of the Administration of the Holy Communion.*"

The object of this Canon would appear to render certain the liberty which was somewhat doubtful before, and to prevent the continuance of such actions as were brought at Durham, which were the forerunners of many similar indict-

[n] See p. clxxxvi.
[o] See p. clxxxv.
[p] This expression is rarely used. It occurs in none of the Prayer-Books, but Cosin in his Notes uses it sometimes.

ments preferred in the interests of the Puritan party. Whether then Cosin had made his correction or not previous to this time, there can be little doubt that the Considerations which dictated this Canon in 1640 influenced the Committee of Bishops, as well as Convocation, in adopting Cosin's Corrections in 1661.

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The position of the Holy Table, against which so much complaint was made by Smart in his Sermon of 1628, and Treatise of 1629, and in the several charges which, as will have been seen, were brought against Cosin and the other Prebendaries, involved also the position of the Priest standing at the Holy Table.

In the first trial, i.e. 1628[q], it does not appear that Cosin was definitely charged with the practice of standing *before* the Table, but the documentary evidence is very imperfect. It seems from his own statement that this was one of the charges in 1629[r]. Certainly it was so in 1641.

Cosin's own practice, in regard to this matter, as he tells us, when answering to his impeachment of 1641[s], was to stand at the north *end*, since the Table was placed North and South; but at the Consecration of the Elements he may have at times stood at the middle of the Table, with his face to the East.

Whether or not it may be argued from this plea of Cosin's that it was the custom with all who ministered in churches, where the Holy Table stood *Altar-wise*, to stand at the North end, may be an open question. Undoubtedly, so far as that special rubrick was concerned, Cosin judged it advisable that the words "North side" should be changed to "North end." It seems unreasonable to suppose that Smart's Arguments and his own trial had no influence with him, and it is only to be surmised that he attached more importance to the ancient position of the Holy Table itself, than to the ancient position of the Priest, at the commencement, at least, of the Holy Communion.

The latter part of the rubrick stood thus:—

[§ 76.] "And the Priest standing at the north side of the Table, shal" &c.

Cosin altered it first of all into—

[§ 76.] "And the Priest standing at the north *end* of the Table,"

[q] See p. cccxxx. [r] See p. cccxxxv. [s] See later on, p. cccxci.

This, however, was afterwards altered, the word "*end*" being marked through, and "*side or end*" written above it. It is not clear when or why this change was made. It was probably by the advice of the Committee of Bishops, for this reason: Sancroft had prepared his fair copy, leaving space for one word, whichever should be determined on, but the decision come to, of inserting both the words, left him scarcely sufficient space to write both words in, for the letters are evidently crowded[t]; hence it would appear that the last correction was not made till Sancroft had commenced writing the "fair copy." The rubrick, then, as it left the Committee, stood thus:—

[§ 76.] "And the Priest standing at the North *side or end* of the Table."

And thus it went before the Convocation; they substituted the word "*part*" for the words "*side or end*," probably intending thereby not to differ from the principle laid down by Cosin, but only to adopt one word which should be inclusive of both, and at the same time get rid of words which recalled controversy. The fate of their final alteration, however, followed that of the first part of the rubrick.

But from this it appears, that so far as reading the first Prayers of the Communion, the understanding of Cosin, as well as of the Committee and of Convocation, was that the Priest should stand at or near the North *end* of the Table. The Epistle he considered was to be read *in the Place assigned for it*[u], for he inserted these words in his Corrected copy; and although these words (it may be added by the way) were approved by the Committee of Bishops, they appear, as far as the evidence goes, to have been rejected by Convocation.

Cosin's practice of standing at the North *end* after the Revision of 1662, may perhaps also receive some illustration from the Inventory[x], where we find amongst the Ornaments considered by him necessary to the Altar were:—

"Duo hypogonatica . . . pro boreali et australi partibus Altaris."

By which must be understood the two kneeling-stools, one at either end of the Altar. We see exactly the same to be marked in the Plan of Bishop Andrewes' chapel[y], where a stool

[t] See note, p. clxxxii.

[u] According to the rubrick, § 81, in the First Prayer-Book of Edward VI. See First Prayer-Book, &c., p. 219.

[x] See p. clxxxviii.

[y] See Andrewes' Minor Works, Anglo-Catholic Library Edition, Plan of Chapel; also Prynne's "Canterburie's Doom," 4to. London, 1646, p. 121. The original plan was found by Prynne amongst Laud's papers, and was used as evidence against him at his trial. It is preserved in the British Museum, MS. Harl. 3793.

or cushion is placed at either end of the Altar; and there are so many points of similarity[z] between the arrangement of the two chapels as to other matters, that we cannot doubt that these stools are what is intended by the entry in the inventory[a].

It is true that their presence does not necessarily affect the position of the Priest on going to the Holy Table, as there are no directions for the Priest to kneel until the Confession [§ 112]. But no doubt it was then a common custom, as it is now, for the Priest to kneel at once on going up to the Table; and the place of kneeling would probably affect the place of standing when he began the Service. There is a note, however, which Cosin had copied from Bishop Andrewes' notes (occurring at the end of Morning and Evening Prayer[b]), by which it appears, taking various matters into consideration, that it was intended that at the beginning of the Service the Priests (if there were two) should stand at either end, i.e. close to the kneeling-stools provided for them.

"*The grace of our Lord Jesus Christ.* Here the Minister riseth, and if there be a Sermon, an introit is sung. And after Sermon they ascend with three adorations towards the Altar. If both [Ministers or] Priests, the one at one end, the other at the other, representing the two cherubims at the mercy-seat. If one be but a Deacon he kneels at the door."

In the plan of Bp. Andrewes' chapel the kneeling-stools are clearly drawn, and the reference to them is—

"3. 3 The Kneeling stools covered and stuffed."

Lastly, his practice after the Revision receives some further illustration[c] from the rubrical directions which are given in the Service for the Consecration of a Church, which Bishop Cosin drew up for his Diocese[d]. The rubricks requiring notice are as follows:—

[z] For instance, in Bp. Andrewes' Chapel we find named as the daily furniture for the Altar,

α. A Cushion.
ββ. Two Candlesticks, with tapers.
γ. The Basin for oblations.
δ. A Cushion for the Service-Book.

Confer Inventory, p. clxxxvii.

[a] There are cushions besides (*pulvinaria*), some used for leaning upon (*cubitalia*) in different places, and one (*subter ponendum*) for putting the Prayer-Book upon, which stood upon the Altar.

[b] See p. cli.; see also Andrewes' Minor Works, A.-C.L., p. 150.

[c] The Editor is indebted to the Preface by Mr. Ornsby to the Durham Correspondence (Surtees) for the reference to this.

[d] It will be seen that on March 22, 1662, in the Upper House of Convocation, there was a debate respecting a special Form for Consecration of Parish Churches and certain Chapels, and the preparation was entrusted to the Bishop of Durham. This was probably the form drawn up for that

"Then going up to the chancell and the Table of the Lord, and reverently placing thereupon the plate prepared for the Holy Communion, then presented to him by the Founder, or donor, he shall kneele doune *before* the Table and say [e]."

After returning to his chair in the midst of the church, and the Act of Dedication published and read, and the Sentences, Lessons, special Collect, and the Litany said or sung respectively as ordered—

"Then shall the Bishop ascend towards the Table of the Lord, and then kneele doune at his *faldstoole before it*, his chaplains following him and placing themselves *at each end* of the Table, where he that is *at the North* shall begin the Communion Service, which shall be the same that is used upon Holy dayes, except when it is hereafter otherwise appointed.

"Then shall *the Bishop* reverently offer upon the Lord's Table, first the Act of Consecrating the Church or Chappell under his seale before published, then Bread and Wine for the Communion, and then *his own* Almes and Oblations.

"Then *one of the Priests* shall receive the Almes and Oblations.

"Then the *Chief Minister* shall say.

"Then shall they goe on in the Service of the Communion . . . &c.

"Then the Bishop rising up, *and turning himself toward the people*, shall give the Benediction . . . [f]."

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But there was still another rubrick, namely § 107, affected by the question, for Cosin was more distinctly charged some time afterward, as will be seen [g], with—

"officiating at the West side of the Altar, and turning his back to the people."

And to this charge, he so far made admission without incriminating himself more than need be, that he did at times, for the sake of conveniently reaching the Elements, stand *in the middle:* he did not add any other reason, and it was not advisable that he should do so. It will have been seen how every detail in his practice had been described in such a way

purpose, but whether it was ever sanctioned or rejected by Convocation, there is no evidence to shew. The form in question was, no doubt, official, as a MS. copy, made by one of the Bishop's Chaplains, is endorsed by Dr. Basire as "having been used on July 5, 1668, at the consecration of "Christ's Church, neere Tinmouth."

[e] Cosin's Correspondence, vol ii. p. 182.

[f] Ibid., vol. ii. p. 190.

[g] Art. 2 in Rushworth's Collection, No. 1641. See further on, p. cccxci.

as to give it the colour of superstition: and it would only have helped his accusers to refer to the first book of Edward VI., which undoubtedly was looked upon as distinctly superstitious by the Puritan party. In a word, there was a Committee, as he well knew, ready to take every advantage, fair or unfair, and to the uttermost, of the slightest admission that he infringed a single rubrick; so that it would be dangerous to argue definitely from his plea of convenience (which he may well have adopted to shield himself against this ungenerous and unfair dealing) that it was his *sole* reason: on the other hand, it is impossible to read his notes, e.g. in his 1619 Prayer-Book [h], without thinking that another reason which weighed with him was because he regarded the Altar to be the same under the Second Prayer-Book of Edward VI. as it had been under the First. It strikes the key-note to his practice, and whether the notes in his Book of 1619 are his own writing, or the words of his "lord and master, Bishop Overall," he certainly acted up to them, as his master had done, and Bishop Andrewes also, and this was the reason of his persecution by the Puritan faction.

The rubrick that affects the Consecration of the Elements stood,—

[§ 107.] "Then the Priest standing up shall say as followeth."

He wrote,—

"*Here followeth the Prayer of Consecration.*

[§ 106.] "*When the Priest standing before ye Table hath so ordered the bread & wine placed upon the Table.*"

It will be observed, he uses here the words "*before* ye Table." In Edward the Sixth's First Book the words "*before*[i] *ye midst* of the Altar," occur at the commencement of the Administration of the Holy Communion, but the illustrations above given seem to imply that Cosin would himself only enjoin this position at the consecration of the Elements [k]. Still, taking the whole of the circumstances together,—the attacks upon him by Smart in his Sermon and Treatise, the charges brought against him at Durham and in the House of Commons,—it is only reasonable to suppose that by introducing the word "*before*," he at least meant that the new rubrick should dis-

[h] See p. clxxxiii.

[i] Or rather, "afore;" but in all cases the "afore" of the earlier books were by Cosin altered into "before."

[k] It will be seen that by Cosin's arrangement the Prayer of Oblation followed on immediately after the Prayer of Consecration. See p. ccxxvi.

tinctly make it lawful to stand at the Consecration of the Elements, as he had stood when he was accused of acting unlawfully, or else it is difficult to discover a reason for his addition of the word[1].

Both the Committee and Convocation approved the alteration.

## 1630.

Smart was not content with arraigning Cosin two successive years before the Durham Court of Assize, and publishing his "Treatise on Altars." While his own trial was going forward, he put many of the charges referred to in his books in the form of Indictments against Cosin. At least, so it would appear from a paper preserved amongst the Rawlinson MSS. in the Bodleian, and entitled[m],—

"Articles or instructions for Articles to be exhibited by his Majesties High Commissioners, against Mr. John Cosin, Mr. Francis Burgoigne, Mr. Marmaduke Blaxton, Doctor Hunt, Dr. Lindsell, Mr. William James, all Learned Clerks of the Cathedral Church of Durham."

The Indictments, however, appear not to be drawn up in a legal form, and much irrelevant matter is introduced; probably they were intended as an outline either for some member to make use of in laying the charges before the Parliament, or for his Counsel to reduce into shape before bringing it into court.

Practically, nearly all the charges are mere repetitions of what had appeared in the "Sermon" or the "Treatise," with additions of complaint of the treatment of "your elder brother Peter Smart."

In the second charge, we have, perhaps, something new, and as it is illustrative of the kind of arguments which passed muster, and is not altogether irrelevant to the history of the Prayer-Book, it may be given:—

"2. Item we article and object unto you John Cosin, Augustine Lindsell, Francis Burgoine, etc. that you know and beleeve that the Book of Common-Prayer tearmeth and styleth full ministers by the name and title of Ministers, and the word *Minister* is oftener[n] used than the word Priest.

[1] For the answer in full, see p. cccIxxxiii.

[m] Rawlinson MSS., A. 441, f. 28. In the Table of Contents of the MS. volume, they are called, "Articles against Durham Innovators, delivered to Bishop Harsnett before the censure, Aug. 3, 1630." They are printed by the Surtees Society, Cosin's Correspondence, vol. i. p. 161.

[n] It is, perhaps, scarcely worth mention, but as a matter of fact, by a reference to the "Concordance," it will be seen that in the Prayer-Book of 1604, in the *rubricks proper* the word *Minister* occurs forty-six times, while *Priest* occurs fifty-eight times. As there are some repetitions of the word "Minister," e.g. in the re-

. . . And therefore you Arminians are much to blame, for endevoring to *corrupt* the Common Book as *some did the book* appointed *for the fast*, in which the word Minister is found but one and the word Priest 45 times.

Several charges are included under the next Article :—

"3. Item we object that there are often ceremonyes . . . namely,

"Standing up at the Nicene Creed—Gloria Patri.

"Wearing of Copes at the 2nd Service—having a second Service so called.

"Placing the Communion Table, and the Font in the rooms wherein they now are.

"Setting tapers, burning and not burning, on the Communion Table."

In reference to the Altar in Durham Cathedral, there is a passage which is valuable for the accurate description it gives of that structure. In the Indictment Cosin is rightly excluded, and we know from other testimony of Smart, that the Altar was erected before Cosin became a prebend [o].

"Again you, Richart Hunt, Deane, with your Associats, holding a conventicle in the Castle of Durham, among other decrees that you made without the King's authority (and consequently by the 12th Canon [p] you are all *excommunicated ipso facto*) you ordayned that the *Old* Communion-table of wood, which had been used and approved by all Deanes and Bishoppes about 50 yeares, should be cast out of the Church, which was done, and in place thereof you have set up a double table, very sumpteous of stone, which *you always call* the Altar. This Altar stands upon 6 stone pillars, curiously polished, and fastened to the ground, having upon every black pillar 3 cherubim-faces as white as snow, and it is placed at the end of the quire along by the wall, *with neither side toward the north*, al which is contrary to the Booke of Common-Prayer and Injunctions, which command it

sponses after each of the Ten Commandments and elsewhere, and in one or two exhortations, &c., and as the 1604 book omits the Ordering of *Priests*, it is possible that the word "Minister" occurs printed *as many* times as "Priest" in the Prayer-Book, if not more. But as the proper way would be to take the regular rubricks only for a fair criterion, it will be seen that Smart's statement is in fact untrue.

[o] The date of 1617 is fixed by Smart's Sermon, see p. cccxxix, and by his Treatise, see p. cccxl, while Cosin did not become a Prebendary till 1624.

"Singularly enough [the Altar] is the only article of Church furniture which escaped destruction during the time of the Great Rebellion, and it still remains in its original position. It consists of a slab of pink marble, supported by six square shafts of the same material, inlaid with black marble. . . . The cherubim-faces are gone, but there are marks which indicate their fastenings, clearly shewing that it is the identical Altar against the erection of which [Smart] made so strong a protest." Rev. G. Ornsby in "Introduction" to Durham Sermons. Oxford and London, James Parker and Co. 1877, p. 50.

[p] As the twelfth Canon is directed against "Maintainers of Conventicles" and "wicked and Anabaptistical errors," it is not easy to say how the Dean and Canons, restoring their Altar, come within the reach of the penalty there named.

to be a portable table, and to stand when the Communion is administred, in the middest of the Church or Chancell, where Morning and Evening Prayers are appointed to be sayd; which evening prayer is never said where the table standeth now: and that the Minister should stand at the north syde of the table, *which cannot be done* when neither syde of the Table standeth northward."

It is possible these had been prepared by Smart for an action which he brought before the King's Bench, in the Easter Term, 1630, against the York Commission in the matter of their condemnation of himself: it does not, however, appear that the case was then argued.

## 1631.

Cosin was not left without molestation in Smart's absence. It appears that the new Bishop of Durham, Bp. Howson, was a friend of Smart's, and of his way of thinking[q]. Cosin therefore wrote to Laud for protection (Sept. 24, 1631), telling him that the Bishop had come to the chapter-house, and threatened him and his friends. It appears Cosin's letter was effectual, for Laud must have laid it before the King, who sends a missive to Bishop Howson, in which, amongst other matters, he writes,—

"and because wee are informed of some proceedings against Augustine Lindsell, and John Cosins, Doctors in Divinity, and Prebends of our Cathedrall Church of Duresme, upon pretences about ordering the publicke prayers in our said Church, which may give further occasion of trouble and offence; for prevention thereof, wee doe will and require you to desist from meddling with the said Augustine Lindsell and John Cosens, or any other of the prebends of that Church, till we shall appoint some other to be joined with you."

The result was that Howson writes, Nov. 28, 1631, saying that "his Majestie hath been misinformed," and implies that he intended "no proceeding against the man," (though his actions certainly implied otherwise).

[q] "He tooke my part, and justified all my doings and sayings to be agreable to the Church of England, and afterwards both privately and publickly in his Visitation he censured mine adversaries . . . protesting that he would restore me again to my place in Durham Church, but that he would expell their captain and the ringleader of all Disorder Mr. John Cosin." Smart's Papers, Rawl. MSS. Miscell.

## 1632.

In August, 1632, we find Smart's case again before the Assizes; he, through his attorney, raising questions as to the sentence of his degradation which had been pronounced, and contending by various legal subtleties that it did not carry deprivation with it. There appears on the part of the Judge, Sir Humphrey Davenport, to have been no sympathy with Smart [r], and we find from Mrs. Smart's letter [s] to her husband that it was very difficult to find any one to take up his case.

It has been thought necessary to refer to these proceedings, in order to retain the sequence of events, though they have little or nothing to do with the Prayer-Book.

## 1633.

An interesting circumstance respecting Church arrangement occurs at this time, which should not be passed over. Charles I., during his progress to Scotland, visited Durham. The account of his reception, drawn up in Latin by Cosin, to whom was entrusted the general arrangement of the proceedings, is enrolled in the Register Book of the Dean and Chapter [t]. On the day of his departure, King Charles sends a mandate to the Dean and Chapter to order the removal of certain tenements built against the exterior of the Church, and the mandate proceeds—

"Wee likewise found when wee came up into the quire, that there had binne a removing of divers seates, which wee after understood had been placed there for the use of the Mayor and his brethren, and for the Wives of the Deane and Prebends, and other women of quality; all of which cannot but be a trouble to the service in the Church, and a great blemish

[r] It would appear that Articles were preferred against Sir Humphrey Davenport on account of this very trial, when he was arraigned before the House of Commons. It was alleged that Sir Humphrey, on being informed as to the time up to which the emoluments would be due to his executors, "answered that though Mr. Smart was not dead, yet if he had had his desert, he had been dead long ago, for he deserved to be hanged for the sermon, and that he was as wicked a man as any that lived in the world." Rushworth, vol. iv. 336.

[s] This letter of Mrs. Smart, dated April 6, 1632, is preserved amongst Hunter's collections of Documents in Illustration of Daniel Neal's "History of the Puritans." It is characteristic, beginning,—

"Most loving and dearly beloved husband . . . I do not doubte, deare husband, but that both you and I as we be written in the booke of life so we shall together enjoy the same everlastingly, through the saving grace and mercy of God our deare Father, in his Soonne our Christ. . . . (p. 61) . . . For Mr. Pleasinger is for our enemies, and Mr. Heath, and Mr. Heath of Raunds all against us, for there is not one man that will show him selfe in all this country for you but Mr. Wright, for I hard say that he told Mr. Deane and Doc. Lindlay that he would take your part." (Hunter, p. 64.)

[t] Printed by Mr. Ornsby amongst the Cosin Correspondence (Surtees Society), vol. i. p. 212.

to so goodly a quire, as we found that to bee, and doo utterly dislike that such seates as they should any waye be continued there. . . .

"And our further expresse will and commaund is, that all the seates which were now taken downe against our comminge be never set up againe, that soe the Quire may ever remaine in its auntient beawtie; And yet that the Mayor and his brethren may be conveniently accommodated in this Church after the same sort that they are at Yorke, and in other Cathedralls, wee will that they have places on the East end of the Stalles, sixe on one side and sixe on the other: And further, that weomen of quality may have fayre and free accesse thither to performe their service to God, our expresse will and pleasure is that the fayre seate which stands betweene the pillars uppon the northside of the Quire bee left for the wives of the Lord Bishopp, the Deane, and Prebends (in case they be married), and none other, and likewise that there be moveable benches or chayers for other weomen of quallity when they come to church, which may be put into the vestrie, or some other convenient place at all such tymes as they are not used: Always provided that noe weomen of what condicion soever be suffered to sit in any of the stalls of the Quire, or seates before them.

"Given at our Court in Durham, June 2d., and in the ninth yeare of our reigne, 1633."

## 1635.

On Feb. 8, Cosin was elected Master of Peter House, Cambridge, succeeding Dr. Matthew Wren, who had been made Bishop of Hereford, owing no doubt to Laud's influence; and here he arranged the Chapel somewhat after the model of Durham, as appears from the testimony of Prynne, who in his famed work, "Canterbury's Doom[u]," (which was published 1646) writes,—

"In Peter-house Chappel there was a glorious new Altar set up and mounted on steps, to which the Master, Fellows, and Schollers bowed, and were enjoyned to bow by Doctor Cosins, the Master, who set it up; that there were basons, candlesticks, tapers standing on it, and a great crucifix hanging over it. . . . there was likewise a carved cross at the end of every seat, and on the Altar a pot, which they usually call the *incense* pot[v]."

[u] Canterburie's Doom, p. 73.

[v] Mr. Ornsby prints the Bill for the plate furnished (Cosin's Correspondence, p. 223), amongst which is the item, "For the Sencor 36 oz. 4 wts. at 8*s.* the ounce = £14 9*s.* 6*d.* For altering & mending the cases & making a newe case to the Sencor and portredge to and from Cambr. 16*s.*".

## 1637.

This year, as has been shewn[w], the Prayer-Book for the Church of Scotland was issued under the direction (as is recorded) of Abp. Laud and Bp. Wren. It does not appear that Cosin had any hand in the work, but so little is known respecting the details of the Revision or Compilation, that it would be rash to say that he was in no wise consulted. It does appear, however, that the revision (and it is generally attributed to Laud and Wren) was based upon notes which must have been seen by Cosin when he was making the Corrections in his own Prayer-Book. Indeed, the remarkable *general resemblance* which many of the alterations of the rubricks in the one bear to those in the other, without shewing any evidence of direct copying, may be accepted as an argument for the existence of a common source whence both derived the substance, and sometimes the very words of the Corrections. It has already been pointed out[x] in the brief account of the Scotch Liturgy, that many of the alterations (and some amongst the most important) appearing first in that Liturgy, were afterwards adopted by Convocation in the revised book of 1662, and these through the medium of Cosin's Corrections.

But beyond the corrections which are common to the two books, there are some few others which, although not adopted by Convocation, are yet found in Cosin's book, and have their counterpart in the Scotch Liturgy. Such, for instance, as Rubrick § 98. In Cosin's book it was written :—

*And if there be a Communion the Priest shall then offer up and place the bread and wine &c.*

And we find in the Scotch Liturgy,—

*And the Presbyter shall then offer up and place the bread and wine.*

The words "offer up and," do not appear in the 1604 book, nor do they in the Convocation copy, yet both in Cosin's book and the Scotch book.

In rubrick § 82, Cosin had written anew, but this was rejected by Convocation :—

*And the people all standing up, shall say: Glory be to thee O Lord. And at the end of the Gospel He that readeth it shall say "Here endeth the Holy Gospell," and the people shall answer Thanks be to thee O Lord.*

[w] See Introduction, p. lxii.

[x] See p. lxv.

The Scotch Liturgy has the following:—

And then the People all standing up shall say "Glory be to thee O Lord." At the end of the Gospel the Presbyter shall say "So endeth the Holy Gospel." And the people shall answer "Thanks be to thee O Lord."

So again, in the very important rubrick § 75, respecting the position of the Holy Table and of the Celebrant, there are points of resemblance between the rubrick found in Bishop Cosin's book, sufficient to shew that they must have had a common origin, since the identity of words used could scarcely be accidental. In Cosin's copy the rubrick was at an early date written thus:—

*The TABLE alwaies standing in the midst at the upper part of the chancel [or Church where a chancell is wanting] and being at all times decently covered with a carpet of silke shall also have at the Communion time a faire white linnen cloth spread over it with other decent furniture meet for the high mysteries then to be celebrated.*

*And the PRIEST standing at the north side or end shall say the Lord's prayer with the collect following.*

In the Scotch Liturgy, it will be observed that several of the chief points of difference are followed:—

[§ 75.] The holy Table having at the Communion-time a carpet and a fair white linen cloth upon it, with other decent furniture, meet for the high Mysteries there to be celebrated, shall stand at the uppermost part of the chancel or Church.—Where the Presbyter standing at the north side or end thereof, shall say the Lord's prayer with this collect following for due preparation.

Many other instances will be found in surveying the several alterations made by Cosin, and although no direct evidence appears, still the surrounding circumstances can, as a whole, best be explained on the supposition, that before the year 1638 very many of the Corrections, as we now see them in Cosin's Corrected copy of 1619, had already been written in; some original, suggested by the events of the time, others copied from some hitherto undiscovered source, and that this had also been known to Laud and Wren, and used by them in compiling the Scotch Liturgy of 1637.

## INFLUENCE OF THE NOTES IN THE INTERLEAVED PRAYER-BOOK OF 1619-38.

The Notes in the interleaved Prayer-Book of 1619, it is presumed, were begun at that date, and continued till at least the year 1638, when Cosin commenced another similar book. The Notes in this book perhaps, on the whole, have the most direct bearing of any upon the alterations Cosin made in the rubricks, though it frequently happens that suggestions made there are, more or less, repeated in other books and in other quarters.

We find at the very commencement of the Corrected Book one of the paragraphs struck through at the end of the Preface [y] :—

"Furthermore by this order the Curate shall need," &c. ;

and in his Interleaved Prayer-Book of 1619 he had written,—

"I cannot see what kind of commendation this can be."

The article [z] relating to "CEREMONIES" is retained intact, not only from the previous Book, but from the First Prayer-Book of Edward VI. ; and Cosin's note in the Prayer-Book of 1619 specially refers to this, and indirectly gives the reason for retaining it, pointing out the general bearing it has upon the other rubricks.

In the revision of the List of the Holy days [a], and the omission of the Declaration of Terms, it is evident that the remarks in the Prayer-Book of 1619 have had their influence. The note upon the Ornaments-rubrick [b] in that book, has special reference to those of the Minister. The result, however, is the same as has already been referred to in speaking of the Ornaments of the Church, namely, that the words of the Act of Parliament were substituted for those of the rubrick in Elizabeth's book, and the note in this Prayer-Book of 1619 practically provides the arguments for the alteration which Cosin made.

In order that Evening Prayer should begin with the Sentences, Exhortation, and Confession [c], Cosin inserted a rubrick, but the substance and the reason of it is already given in the Prayer-Book of 1619. In order, too, that the Litany should be said in its proper place, he inserted the words in the first

[y] See p. cxi. [z] See p. cxiii. [a] See p. cxxv.
[b] See p. cxxx. [c] See p. cxlviii.

rubrick, "*in the midst of the Quire*[d]," although curiously enough in the 1619 Prayer-Book he points out that, in accordance with the Injunctions of Elizabeth, it should be in the midst of the *Church*.

To the note in the 1619 Prayer-Book, respecting the position of the Holy Table, reference has already been made, as well as the bearing of it upon his alteration of the rubrick.

Cosin inserted in the rubrick [§ 82][e] which prescribes the form for announcing the Gospel, the additional words, "Glory be to Thee, O Lord," &c. They were not passed by Convocation, and the only reason which can be surmised is, that the saying of these words by the congregation was so universally the custom that it was not thought to be necessary even to order them; a custom so universal, indeed, that it is universal *now* in the Church of England. It was, of course, not surmised that their omission could be ever construed into their being forbidden. The reason given by Cosin in his 1619 Prayer-Book for these being omitted in a previous book is, that "he thinks it was by the *Printer's negligence*."

The insertion of the direction to place the offerings upon the Holy Table[f] [§ 95] seems to owe its origin to the note upon the subject in the Prayer-Book of 1619.

In that book, too, as well as in the book of 1638, we find the suggestion for restoring[g] the Prayer of Oblation [§ 108] to its old place, and Cosin mentions in the note that "he had observed his Lord and Master, Dr. Overall, always to say it at that place." It will be seen that a re-arrangement of the Communion was proposed in the Corrected copy, and this very alteration of the place of the Prayer of Oblation was marked. But Sancroft's note[h], written in the same copy, tells us—

"*My Lords the Bishops at Ely House ordered all in the old method thus . . .*

"*Then* (*the memorial or prayer of oblation omitted and y^e^ Lord's Prayer*) *follow the Rubrics & Forms of Participation, &c.*"

In the Prayer-Book of 1619 also, a note[i] respecting the consecrated Bread and Wine seems to have suggested the new portion of the rubrick, § 142.

The Prayer-Book of 1619 affords but very few notes which seem to have suggested any corrections in the Offices, though many explaining the rubricks already in the Prayer-Book, and

[d] See p. cliii. [e] See p. cxci. [f] See p. cxcix. [g] See p. ccxxiii. [h] See p. ccxxii. [i] See p. ccxxxiii.

so giving reasons for retaining them. In the note upon the rubrick [§ 290][k] respecting the man and the woman kneeling *afore* the Lord's Table, Cosin points out that the Priest is not to stand at the north side of it, but just before it, between the Altar and them that are kneeling; and thus indirectly he appears to interpret rubrick § 106 before referred to.

## Cosin's Interleaved Prayer-Book of 1638.

If any evidence is to be derived from the date of Cosin's second interleaved Prayer-Book, it may be presumed, as has been said, that by this time he had filled up the first interleaved Prayer-Book of 1619, and required another. From the marginal additions and variety of hand-writing in the old book, it appears probable that he added a few more notes from time to time, but that from this date the newer book was the one chiefly in use. And the dates of the works referred to, or rather the sources whence the extracts are taken, prove that the second book must have been commenced about this time; passages from books printed after 1638 are frequently inserted, while in the 1619 book the works are *all* of an earlier date.

It is pointed out also by the Editor of Cosin's Works[l] that "the prevailing character of the first series of notes is a deference to Catholic antiquity, and an exhibition of the substantial agreement between the reformed Church of England and the Latin Church, though with decided opposition to what Cosin considered peculiar Roman teaching." While in the second book there are two classes of notes, those probably made before his exile, and those during his exile. The character of the latter, the same writer observes, "is to oppose the Anglican view of doctrine to the Roman, and there is a controversial tone in them in this respect, which is in marked contrast with that of the former series." It probably was not that his views changed, but "up to 1638 an union of the Western Churches, or at least a better mutual understanding between them might have been an object of hope. Afterwards Cosin's own son left the communion of the English Church for that of Rome, and the special part which he himself held as chaplain among the English refugees at Paris, was that of

[k] See p. cclxxxii.

[l] By the late Dr. Barrow, Principal of S. Edmund Hall, in Preface to Cosin's Works, vol. v. A.-C. L.

guarding them against the attempts continually made, and often successfully, to draw them over."

The works mostly used in his first book, besides the early Fathers of the Church, Councils, &c., were Hittorpius' *de Divinis Officiis*, 1591; Durandus, *Rationale Div. Officiorum*, 1574; Maldonatus *de Sacramentis*, 1614; Georgii Cassandri *Opera*, 1616; Rupertus *de Div. Officiis*, 1526; L. Vanderhare, *Antiquitatum Liturg. Arcana*, 1605; Sir T. More's Works, 1557; Dr. White's Works, 1624: Hooker's Ecclesiastical Polity, 1622; A Survey of the Book of Common Prayer, 1606; Bp. Andrewes' Sermons, 1629; and Ridley's Civil and Ecclesiastical Law, 1634. And two books are referred to which seem to shew that still later (probably after his return) he added one or two more notes, namely, Isaac. Casauboni *Exercitationes in Baronium*, 1655, and Franc. de Mendoza *in libros Regum Comment.*, 1656.

On the other hand in his second book he seems to have commenced with copying a large number of extracts from the Sarum Missal, and from Lyndwood's *Provinciale Anglicanum*, 1557, &c., and then there seems a break. We find he makes much use of the works of Calixtus, the well-known Lutheran Divine, who died at Helmstadt in 1604 (but whose theological treatises and Commentaries, which are some hundred in number, were not published till 1644), and some still later, e.g. S. Calvesii *Opus Chronologicum*, 1650; Cl. Salmasii *Epistola de Cruce*, 1646. At the same time, he still uses the Fathers and some few other books published before 1640, but nearly all different from those used in the former volume.

There is also one very important test of age. In speaking of the Body and Blood of Christ being sacramentally and really present, he says, "as in another work (the History of the Papal Transubstantiation) I have more at large declared." We know this work was written in 1656 (though not printed till 1675).

The Corrections in his corrected book seem, however, to have been much more influenced by the Notes of the 1619 Prayer-Book than by this. It has not been easy to find many passages in the 1638 Notes bearing upon the Rubricks at all, and even where they do so, they seem to have influenced his alterations but little.

The Notes here are mostly explanatory of existing rubricks, rather than suggestions of corrections. That on "*the accus*

*tomed place except it shall be otherwise determined*[m]," in the first rubrick before Morning Prayer, is a good example. The information which is by them afforded as to the interpretation of the Ornaments' rubrick[n] has already been referred to. The correction in this instance had been probably made before the notes were written, but they add much to justify it, and an additional note concerning rubrick § 75[o] should be read in connection with the others on this subject.

## COSIN'S MS. NOTES, c. 1640.

There is, however, another book containing MS. notes, from which several extracts have been made. The original copy appears to have been lost; we are therefore dependent entirely on Nicholls' reprint[p]. The title given to the series (which are distinctly stated by Nicholls to have been in Cosin's own handwriting) is—

"Liturgica, sive Annotata ad Divina Officia, præsertim ea quæ publica authoritate celebrantur in Ecclesia Anglicana, sparsim hic, et sine ordine collecta, sed deinceps locis quibusque suis inserenda, et ad marginem libri precum religiorumque divinorum collocanda,"—

There is no direct evidence as to when the MS. was written, but from some one or two considerations, the Editor of Cosin's Works thinks that it was mainly written *before* 1640, and therefore about the same time the first book was laid aside and the new one begun. There is one extract, however[q], respecting the use of wafer bread,—

"Continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles (= 1642),"—

which points to a later date. However, this may well have been a later insertion.

The books employed for the extracts are by no means so varied as in the two interleaved Prayer-Books. There is the same reference to the Fathers and the Councils of the Church, and in, perhaps, greater proportion, as the continental reformers are represented only by some references to the writings of Luther, Calvin, Bucer, and Alesius. Almost the only Eng-

[m] See p. cxxvii.
[n] See p. cxxxi.
[o] See p. clxxxvi.
[p] Nicholls (writing in 1710) speaks of them as "being in the possession of the Reverend Mr. C. Neil, Vicar of Northallerton in Yorkshire, and communicated to him at the instance of Dr. Pickering."
[q] See p. ccxxxii.

lish works referred to are Camden's History of England (published 1615), and some Visitation Articles, notably those of Grindal of 1565, (and elsewhere of 1576). He mentions James I. several times, but with the exception noted above, Charles's name does not appear to be mentioned. He refers to the Hampton Court Conference, and events previously, but none afterwards.

If written about this time,—and there is no reason to suppose any other date,—it would appear that an older series of notes were chiefly made use of, than those which served in his Prayer-Book of 1619: perhaps some which he collected when first he went to Bishop Overall, were now written out. It is curious that the references to the First Prayer-Book of Edward VI. are not direct, but to Alesius' Latin translation of the same, which Cosin, or the original transcriber of the Notes, has translated back again into English.

Lastly, it may be observed that there seems a remarkable absence in these notes of any suggestions for alterations of the Prayer-Book. They appear to be rather historical annotations on the rubricks, prayers, &c., and this again points to an early date for their first origin. Hence it is, that it is not possible to say that any one note especially influenced a correction in Cosin's Corrected Copy; but it has been thought well to give some few extracts from them, as they tend with others to illustrate Cosin's interpretation of the rubricks, and so, perhaps, suggest reasons why in some cases he made a correction, and in others did not.

Probably also about this time Cosin drew up a series of

## COSIN'S CONSIDERATIONS, c. 1640.

They are written on leaves bound up at the end of the 1619 Corrected book, and the general tone, as well as the expression in No. 30—

"first added by the order and commandment of King James, and *since continued* by King Charles,"

shews that they were written during Charles the First's reign. That they were revised in 1661 seems probable, as there are additions in a later hand. The title he gave to them was,—

"Particulars to be Considered, Explained, and Corrected in the Book of Common Prayer."

In the pages containing the corrections of the "Revised Book," in the present work, it will be found that they are given almost entire.

There is no evidence for fixing an exact date, and it is not easy to determine whether they were written before Cosin made the corrections to which they relate in his "Corrected" copy, or afterwards. It is, indeed, not improbable that the two were written simultaneously, and their purpose may equally have been to serve as explanations of the nature and purpose of the corrections already made, as to have been proposals for alterations which had not yet been definitely shaped.

While in the first Consideration, it is said that the "Proclamation[r] were better omitted," it is not marked through in his Corrected copy. It is not till we come to the Convocation copy that we find it omitted. On the other hand, in the next Consideration[s] he proposes that the expression, "allowed to say the Morning and Evening Service *in any language* privately," be extended to Colleges, and we find accordingly the words, "Especially in the Colleges [and Halls] of either University, &c." added to the rubrick in his Corrected copy, and passed by the Bishops, but *not* adopted by Convocation. While several of the suggestions for altering the rubricks respecting the reading of Holy Scripture[t] seem to be adopted, both in the Corrected copy and by Convocation.

There are several "Considerations" (Nos. 8 to 18) relating to the alteration of Proper Psalms and Lessons. Most of the suggestions appear to have been followed in the Corrected copy, and eventually adopted by Convocation.

The Consideration upon the "Ornaments' rubric" [§ 1][u], suggests that as the Ornaments in use in the second year of Edward VI. are *so unknown to many*, they should be particularly *named*. It will be observed that in his Corrected book he placed a row of dots, so that when the matter was discussed in Committee, the names of the vestments should be filled in. It was probably the case that they did not think it advisable either to restrict the list to any definite kind, or by naming them, to appear to *enforce* those which they approved. It was evidently suggested that the Surplice should at least be named, but this was not agreed to, because, standing by itself, it would have appeared to have excluded the others; thus it was not copied off into the fair copy, and so never came before Convocation.

[r] See p. cx. [s] See p. cxii. [t] See pp. cxv. and cxvi. [u] See p. cxxxvi.

The Rubrick [§ 9] requiring the Minister *to stand* during the Absolution, seems to derive the correction from the Considerations[x], which give the reason for it. On the other hand, the suggestion made that the words "or remission of sins" should be omitted, as not being by authority, does not appear to have been taken notice of either in Cosin's, or in the Convocation copy. The saying the Lord's Prayer after the Minister [§ 11][y], and the inserting the word *Answer* before the second verse of the Gloria Patri [§ 13][z], seem to be explained in these Considerations. Cosin inserted also in rubrick [§ 15][a] words to the effect that the Gloria Patri was to be said *also* at the end of the several divisions of the cxix.th Psalm, but this was not thought necessary by Convocation, no doubt because it had already been noticed in the early part of the Prayer-Book[b]. The suggestion as to directions for the reading of the Collect for the Sunday when a Saint's day falls upon it [§ 25][c], appears neither to have been taken note of by Cosin, nor by Convocation. In the Rubrick before the Litany[d], the "Considerations" pointed out that no *time* was mentioned *when*, or *place where*, the Litany was to be said. Cosin in his Corrected copy makes provision for both; but while the Convocation allowed the words "*after Morning Prayer*" to stand, they appear not to have sanctioned the words "*in y^e^ midst of the Quire*[e]."

Some few notes on the Litany[f] also seem to have suggested, or been suggested by, the corrections made by Cosin in his Corrected copy, e.g. Universal*ly*, *Priests* instead of Pastors, and *subordinate* magistrates[g]. On the other hand, the suggestions for notes to be added, explaining that the Prayers for the Royal Family, Thanksgivings for Rain, Fair Weather, &c., are not authorized by Act of Parliament, are not taken notice of in the Corrected copy.

Some discrepancies in the directions for the use of Collects, Epistles, and Gospels[h], it will be seen, are pointed out in the Considerations, and duly taken count of in the corrections made. The addition of the Venite after the Anthem [§ 67] on Easter Day[i] is also duly pointed out in the "Considerations." The alteration of the word penance[j] into *repentance*,

[x] See p. cxxxix.
[y] See p. cxl.
[z] See p. cxli.
[a] See p. cxlii.
[b] See p. cxv.
[c] See p. cxlvi.
[d] See p. cliii.
[e] In his Notes in the Prayer-Book of 1619, Cosin had written, "the Litany to be said or sung *in the midst of the church*," and this agrees, it will be seen, with the Injunctions of Elizabeth.
[f] See p. cliv.
[g] This word *subordinate* is suggested also in the Prayer-Book of 1619.
[h] See pp. clxiv., clxvi., clxxii., clxxv.
[i] See p. clxix.
[j] See p. clxxvii.

in the Collect for S. John the Baptist's Day, the same. Cosin probably prepared some of them with the view of removing those minor imperfections which the Puritan party were constantly advancing, in order to bring the Prayer-Book into disrepute.

The circumstance of the Administration of the Holy Communion following on immediately after the Morning Prayer, as it appears was then the custom (and no pause, as Cosin in the note to the Prayer-Book of 1619 implies ought to be made), suggested the alteration of the first Rubrick [§ 71][k] as to when notice should be given, and the Considerations it appears were followed by a correction in his "Corrected copy." He was, however, not decided as to when the notice should be given, at first writing it, "*two days before at the least.*" The consideration of the grounds also [§ 72][l] on which the Curate might refuse to give the Communion, evidently suggested corrections made by Cosin, which were afterwards modified, partly by the Committee of Bishops, and partly by Convocation.

A note upon the order of the Collects [§ 81][m], to be said after the Ten Commandments, has evidently suggested the changes in the rubricks which Cosin made. Further notes on the appointment of the Epistoler and Gospeller [§ 81 and § 82][n], and the posture of the people during the Gospel as well as during the Nicene Creed, are also all represented by corresponding alterations. The addition of the "Glory be to thee O Lord" (as already suggested in the Prayer-Book of 1619) is here repeated. It is true that several of Cosin's corrections made from these notes were not exactly adopted by Convocation, but most were. The suggestion [§ 93][o] that the "Fasting days" which the Curate had to bid should be specified here, was probably passed over, on account of the list of Fasting days being afterwards added to the Table at the commencement of the Book[p].

The alterations in rubrick § 95[q], respecting the offerings, are probably as much due to, and are as much explained by, the note in the Prayer-Book of 1619, as by Cosin's Considerations of 1640.

The explanation of the insertion of the paragraph beginning, "And we also bless Thy Holy Name for all thy servants departed this life," in the prayer for "The Church Militant," is given fully in the Considerations[r]. It will be seen that

[k] See p. clxxix. [l] See p. clxxx. [m] See p. cxc. [n] See p. cxcii.
[o] See p. cxcvii. [p] See p. cxxiv. [q] See p. cxcviii. [r] See p. cci.

Cosin in his book had proposed to follow much more closely the old paragraph, which had been omitted from the First Prayer-Book of Edward VI.[s], than was the case with that which was adopted by Convocation, and which appears in our own Prayer-Book.

Some corrections in the two Exhortations [§§ 91, 92] appear to be suggested and explained by the Considerations[t]. The new rubrick for conveniently placing of the communicants [§ 87] seems to be connected with the Considerations upon § 111[u]; and the insertion of the words, "*both he and all the people*," in the following rubrick [§ 112], seems to be the same.

In the Prayer of Consecration it is pointed out[x] that the words "*and sacrifice*" seem to be required after "that his precious death." Accordingly, Cosin in his Corrected copy has inserted the words, and as they are not erased by the Committee, they probably approved of them. But Sancroft did not copy the correction off into the "fair copy" (possibly by an accident), and thus it never came before Convocation, and so the words do not appear in our Prayer-Book.

The addition of the side-rubricks to the same prayer appear also to be suggested by the "Considerations." Also the insertion of the new and very full rubrick [§ 116] directing the words to be said at the reception of the Sacrament by the Priest himself, appear to be the result of the suggestion contained in the Considerations[y]; but those rubricks, though they were approved by the Committee, appear to have been thought unnecessary by Convocation, and to belong to those details which either are sanctioned by custom, or may be left to the discretion of the Priest.

The new rubrick [§ 124], providing for the consecration of more Bread and Wine, may also be said to be added in accordance with the suggestion in the Considerations[z].

The Note[a] respecting the place of "The Prayer of Oblation," is in substance the same as the note in the Prayer-Book of 1619 already referred to[b]. That upon the question how the "Gloria in Excelsis" should be "said or sung[c]," seems not to have been attended by any correction in his Prayer-Book. The probability is that he purposely left the rubrick as it was.

[s] See First Prayer-Book of Edward VI., &c., p. 243.
[t] See p. ccvii.
[u] See p. ccix.
[x] See p. ccxvi.
[y] See p. ccxx.
[z] See p. ccxxi. The words, however, were inserted also by Cosin, and copied by Sancroft in the Exhortation [§ 92], see p. ccii., and partially adopted by Convocation.
[a] See p. ccxxiv.
[b] See ante, p. ccclxvii.
[c] See p. ccxxv.

It will be observed that in Edward the Sixth's First Book the "Gloria in Excelsis" occupied a place[d] quite at the beginning of the Holy Communion, and the rubrical direction was,—

[§ 78.] "*Then the Priest . . . shall begin.*

"Glory be to God on High.

"*The Clerks* And in earth peace, good will towards men We praise thee, we bless thee . . . &c."

When the Hymn was transposed to another part, the direction was made more general, thus:—

[§ 78.] "*Then shall be said or sung.*

"Glory be to God on high. And in earth Peace, good will towardes men. We praise thee, we bless thee . . . &c."

There were several rubricks in the Prayer-Book of 1549 requiring the presence of Clerks[e], which were modified in the Prayer-Book of 1552, in order that the rubrick might, if necessary, be obeyed without them. Cosin, therefore, no doubt thought it best to leave the rubrick as it stood in 1552. Where there were clerks, they would follow the old direction of 1549, that is, the Minister would say the first line, the Choir and people the rest: where there were none, the Minister would *say* the Hymn with the people, as he thought best. It is one of the cases where probably the uncertain direction of the 1552 rubrick was left to receive a reflected light from the old rubrick of 1549.

On the question of "Wafer-bread," there is a note amongst the Considerations[f], which is in substance, though not in words, the same as one which appears amongst the MS. Notes already referred to, and both are probably of about the same date. In the former, Cosin points out that "it is *not* here commanded that no wafer-bread shall be used," it is only said that "the other bread shall suffice;" in the latter, Cosin repeats, "It is questioned here whether by virtue of this order any church is *restrained* from their custom of using wafers." In both he refers to the custom of the using of wafer-bread at Westminster, and "many other places." It will be observed that in accordance with the suggestion in the Con-

[d] See Edward the Sixth's First Prayer-Book, p. 215.

[e] The Concordance shews that there are fourteen rubricks with the word "clerks" in the First Book of Edward VI., which are either so modified or omitted altogether, that the word does not occur in those rubricks in the later editions. Other rubricks, however, retain the word "clerks."

[f] See p. ccxxxii.

siderations, he appended to the rubrick [§ 141] a special proviso to this effect, and it was approved by the Committee; but Convocation did not think such necessary, and therefore retained the expression "it shall suffice," merely adding Cosin's words, "to take away *all occasion of dissension.*"

Again, a Consideration suggested more fully the important rubrick [§ 142] respecting the carrying out of the church[g] the consecrated Bread and Wine. It had however been already referred to in the Prayer-Book of 1619. A note upon the last rubrick[h] of the old book [§ 149] probably gives the cause of the omission of the words, "shall also receive the Sacraments, and other rites."

In Holy Baptism, the omission of the words "grant that all thy servants," in the Prayers[i] [§ 194], no doubt follows the Considerations; and a similar suggestion for the alteration of the words[k] "the congregation of Christ's flock" [§ 200], was also met by a correction made by Cosin. But as regards this latter correction, it was disapproved by the Committee, since we find that it is struck through, and "*stet*" put against the original text in Sancroft's handwriting: yet in each of the two following prayers we find that the alteration of the word "congregation" into "church" was adopted. In the Exhortation to the godfathers[l] [§ 205], the "English tongue" is altered to "*Vulgar* tongue," on account of reasons given in the Considerations[m].

As regards the expressing what constitutes "great cause and necessity[n]" [§ 213] "for baptizing infants in private houses," no correction seems to have been made in accordance with the suggestion, nor do the notes respecting the next rubrick[o] as to "a lawful minister" [§ 214] seem to have been of much purpose in this respect.

The Consideration respecting "the sign of the Cross" being used in respect of those privately baptized, was met by inserting the rest[p] of the office [§ 224], "We receive this child &c.," exactly as in Public Baptism. And the time for the child to be brought into the church[q] [§ 216], was met by an addition to the rubrick by Cosin, which however was not considered necessary by Convocation, it being thought no doubt that it might be left to the discretion of the Priest or of the parents.

[g] See p. ccxxxiii. [h] See p. ccxxxv. [i] See p. ccxliii. [k] See p. ccxlv. [l] See p. ccxlvii. [m] But it will be observed the words, "vulgar tongue," are retained in rubrick § 207. [n] See p. ccl. [o] See p. ccli. [p] See p. cclv. [q] See p. cclv.

In Confirmation, a curious Consideration[r] respecting the naming the *Place* to which the children should be brought [§ 257] seems not to have affected the rubrick[s]. It is difficult to understand that "the offensive liberty had been commonly taken to confirm children in the streets and highways."

In Matrimony, in one of the Considerations[t] it is suggested that a proviso should be added to the rubrick [§ 270] for asking the Banns, "unless there be a dispensation granted by the Bishop." Cosin inserted this in his Corrected copy, and the Bishops approved it, but Convocation did not deem it necessary. In the same way it is suggested that the impediments to matrimony[u] be specified, but although Cosin drew up a rubrick to this effect, it was not sanctioned by the Committee, having been erased before it was put before Convocation. The suggestions[v] as to the time of the Service, and the time of the year, also proposed by the Considerations, gave rise to definite rubricks in Cosin's Corrected copy, but these again were erased before they reached Convocation.

The expression[w], "With my body I thee worship" [§ 283], being objected to, Cosin altered the word to "honour," but the Convocation retained the old word "worship;" the suggestions in the same paragraph, respecting the reference to Rachel and Rebecca, were on the other hand adopted.

In the "Communion of the Sick," an addition to rubrick [§ 322] by Cosin, and the insertion eventually of a new rubrick [§ 329] by Convocation, may be due to the note in the Considerations, on the question where the Order of Communion was to be commenced[x]. The suggestion that a further exception should be made as to contagious sickness, in rubrick § 337, seems not to have produced any result.

Two or three corrections in the first rubrick [§ 357][y] of Thanksgiving after Childbirth, may be due to one of the "Considerations." And lastly, the time for the use of the Commination Service [§ 363] appears to have been inserted in accordance with another in the same series[z].

On the whole, then, this collection of "Considerations,"—which are 68 in number to the end of the Holy Communion, and some 25 (unnumbered) referring to the Offices—seems to be closely connected with the corrections made. Whether

[r] See p. cclxvii.

[s] Unless the words [§ 249], "Upon the day appointed . . . the Bishop shall go to the Lord's Table," may be thought to have been thus suggested. See p. cclxxi.

[t] See p. cclxxvii.

[u] See p. cclxxviii.

[v] See p. cclxxix.

[w] See p. cclxxxi.

[x] See p. ccxc.

[y] See p. ccxcix.

[z] See p. cccciii.

Cosin had the papers by his side when he was making many of the corrections in his Corrected copy, or whether they were chiefly written with the Corrected copy already far advanced, they are exceedingly valuable as shewing the motives which prompted the correction, and also in explaining at times the sense in which the correction should be understood.

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## PROCEEDINGS OF THE LORDS' COMMITTEE, 1640-41.

The circumstance of an Act to take into consideration all innovations in the Church being brought in by the Commons; and eventually a Committee being appointed by the House of Lords, Mar. 1, 1640 (= 1641)—

"To take into consideration all Innovations in the Church respecting Religion,"—

has already been briefly referred to under the general history of the Prayer-Book [a]. It will, however, be well to add here some of the observations on the rubricks which were issued as a result of that Commission [b]. They report—

(*a.*) 18 innovations in doctrine. Add unto these some dangerous and most reproveable books. (Three only named [c].)

(*b.*) 21 Innovations in Discipline.

(*c.*) 3 Memoranda (relating to Sermons [d], Church Music [e], and the Reading-desk [f]).

(*d.*) 35 Considerations upon the book of Common Prayer.

The so-called (*a.*) *Innovations of Doctrine* do not practically touch the rubricks of the Prayer-Book at all, while the chief value of the (*b.*) *Innovations in Discipline* consists in the illustration which they give of the interpretation of the rubricks held at that time. One or two of them will be found already noted, but it may not be out of place to give here the series

[a] See p. lxi.

[b] A copy of this report will be found printed in the "Life of Baxter," by Silvester, folio, London, 1696, p. 369.

[c] The books were as follows:—1. "The Reconciliation of Santa Clara," to knit the Romish and Protestant in one; 2. *Brevis Disquisitio*, printed (as it is thought) in London; 3. Timotheus Philalethes, *De Pace Ecclesiæ*, which holds that every Religion will save a man, if he hold the Covenant.

[d] See p. cxciv.

[e] "That the Musick used in God's Holy Service in Cathedral and Collegiate Churches be framed with less curiosity, that it may be more edifying and more intelligible, and that no Hymns or Anthems be used where Ditties are framed by private Men, but such as are contained in the Sacred Canonical Scriptures, or in our Liturgy of Prayers, or have publick allowance."

[f] See p. cxxvii.

entire. They exhibit what may, perhaps, be described as the general practice of the Church at this time, in accordance with the revival of the principles which had been the rule under the First Prayer-Book of Edward VI., and the exception under the Second Book. The same principles, in fact, against which Smart (as we have seen) and Prynne and others so furiously inveighed.

"*Innovations in Discipline.*

"1. The turning of the holy Table Altar-wise, and most commonly calling it an Altar.

"2. Bowing towards it, or towards the East, many times, with three Congees, but usually in every motion, access, or recess in the Church.

"3. Advancing *Candlesticks* in many Churches upon the Altar so called.

"4. In making Canopies over the Altar so called, with Traverses and Curtains on each side, and before it.

"5. In compelling all '*Communicants*' to come up before the rails, and there to Receive.

"6. In advancing *Crucifixes* and *Images* upon the *Parafront*, or *Altar-cloth*, so called.

"7. In reading some part of the Morning Prayer at the Holy Table, when there is no Communion celebrated.

"8. By the Minister's turning his back to the West, and his face to the East, when he pronounceth the *Creed*, or reads Prayers.

"9. By reading the Litany in the midst of the Body of the Church in many of the Parochial Churches.

"10. By pretending for their Innovations, the Injunctions and Advertisements of Queen Elizabeth, which *are not in force*[g], but by way of Commentary and Imposition; and by putting to the Liturgy printed 'secundo, tertio Edwardi sexti,' which the Parliament hath reformed and laid aside.

"11. By offering of Bread and Wine by the hand of the Churchwardens and others, before the Consecration of the Elements.

"12. By having a *Credentia*, or Side-table, besides the *Lord's Table*, for divers uses in the Lord's Supper.

"13. By introducing an *Offertory* before the Communion, distinct from the giving of Alms to the Poor.

[g] It is somewhat remarkable that this argument should be used by the Lords' Committee, but it agrees with Cosin's point, that the Advertisements did not fulfil the requirements of the clause in the Act, beginning, "Until other order shall be taken," &c.; and coming at this time, and with such authority, it is worthy of special note.

"14. By prohibiting the Ministers to expound the *Catechism* at large to their Parishioners.

"15. By suppressing of Lectures, partly on Sundays in the Afternoon, partly on Week-days, performed as well by combination, as some one man.

"16. By prohibiting a direct Prayer before Sermon, and bidding of Prayer.

"17. By singing the Te Deum in Prose after a Cathedral Church way, in divers Parochial Churches, where the People have no skill in such Musick.

"18. By introducing Latin-Service in the Communion of late in *Oxford*, and into some Colledges in *Cambridge*, at Morning and Evening Prayer, so that some young Students, and the Servants of the Colledge do not understand their Prayers.

"19. By standing up at the Hymns in the Church, and always at Gloria Patri.

"20. By carrying Children from the Baptism to the Altar so called, there to offer them up to God.

"21. By taking down Galleries in Churches, or restraining the Building of such Galleries, where the Parishes are very populous."

It will be observed that (1) the position of the Holy Table has been already referred to[h]; the Candlesticks, Canopies, and Altar-cloths, &c. (3 and 4), belong of course to the Ornaments' rubrick[i]; the rubrick (§ 88) respecting the Communicants being conveniently placed, may be said to be indirectly connected with No. 5. As regards (9) the reading the Litany *in the Body of the Church*, which no doubt arose from following Elizabeth's Injunctions[j], Cosin had proposed to put *in the midst of the Choir*, but this did not pass Convocation, as already said. It has already, too, been noted (18) respecting the Latin service that Cosin suggested mentioning especially Colleges[k], so that their *influence* upon the actual revision was very slight indeed.

There is no rubrick which touches the existence of Galleries in Churches (21), but it is a remarkable circumstance to find *the taking down*, or restraining the building of such, amongst the supposed *innovations* of 1641.

There is not sufficient resemblance between (*d.*) the *Considerations* put forth by the Lords' Committee, and those which had been written by Cosin, to shew that they were at all dependent one on the other, or even based on any

[h] See p. cccxlviii., and p. clxxxii.
[i] See p. cccxlv., and p. cxxix.
[j] See p. cliii.
[k] See p. cxii.

common series. In one or two places they suggest the same points for consideration, but this is probably accidental. No doubt there was a common reason for their being drawn up, namely, that the strife of parties just at this time seemed to portend a revision of the Prayer-book, and each party was naturally anxious to be ready with a series of emendations, should opportunity occur for their adoption.

It is not necessary to reprint here all the 35 "*Considerations upon the Prayer-Book*" issued by the Committee. Taken as a whole, they seem scarcely in any instance to have directly affected the revision of the Prayer-Book, as the following summary will shew:—

No. 8, proposing that the Curate should only read Morning and Evening Prayer [l] on Wednesdays and Fridays, instead of every day, and (17) that Collegiate Churches [m] should be strictly bound to celebrate the Communion only once in a month, appear not to have received any attention. The omission (9) of the Hymn *Benedicite Omnia Opera* [n], (10) of the phrase "which only worketh great marvels [o]," and (33) of the phrase "for the honour of Jesus Christ's sake [p]," appear likewise to have been disregarded.

(15) The alteration in printing the words, "This is my Body [q], &c." in large letters, seems to have arisen from one or two books issued at the beginning of James's reign being so printed, but in the copies of Charles the First's reign the printers seem generally to have returned to the ordinary type; while No. 18 is also a suggestion for a typographical correction [r], which was rendered needless at the last revision, through the omission of the paragraph to which it referred.

There are others which refer to subjects which have more or less received alteration, but they have been suggested in other places, e.g.:—

(1) Whether the names of some departed [s] saints should not be expunged in the Kalendar; (3) that all vestments [t] of 2 Edward VI. should no longer be commanded; (4) respecting the insertion of lessons [u] from the Apocrypha; (5) that the doxology [v] should be added to the Lord's Prayer; (7) the objection [x] to the frequent repetition of the *Gloria Patri;* (13) proposing that alms [y] should be gathered after the Communion, instead of before; (14) the confession at the Com-

[l] See p. cxii. [m] See p. ccxxxi. [n] See p. cxlv. [o] See p. cxlvii.
[p] See p. clviii. [q] See p. ccxvi. [r] See p. ccxxxiv. [s] See p. cxx.
[t] See p. cxxxvi. [u] See p. cxxvi. [v] See p. cxl. [x] See p. cxlii.
[y] See p. cxcviii.

munion [z] to be said only by the minister; (16) the proposal [a] to insert a rubrick respecting kneeling at the Communion; and (19) to alter the words [b], "did sanctify the flood Jordan."

No. 6, suggesting that the rubrick ordering the lessons [c] to be sung in a plain tune should be omitted, seems already to have been acted upon by Cosin; and (20) the proposal to have some discreet rubrick made respecting the Cross in Baptism [d], although not noticed by Cosin, was afterwards adopted by Convocation during the revision.

Two only appear to be represented in the list of Cosin's own Considerations, viz. (11) respecting the giving of the names to the Curate [e] over-night; and (12) the repelling by the minister a scandalous sinner [f] from the Communion.

The following have either little reference to any one rubrick, or are of little importance, or have been accidentally omitted in the work. Hence, in order to make the series complete, they are noted here:—

"No. 2. Whether the reading of Psalms and sentences of Scripture concurring in divers places in the Hymns, Epistles, and Gospels, should not be set out in the *New Translation* [g].

"No. 21. In Private Baptism the Rubrick mentions that which must not be done, that the Minister may dip the Child in Water being at the point of Death [h].

"No. 22. Whether in the last Rubrick of Confirmation [i] those words be to be left out, 'and be undoubtedly saved.'

"No. 23. Whether the Catechism may not receive a little more Enlargement [k].

"No. 24. Whether the times prohibited for Marriage [l] are quite to be taken away.

"No. 25. Whether none hereafter shall have Licenses [m] to marry nor be asked their Banns of Matrimony, that shall not bring with them a Certificate from their Ministers they are instructed in the Catechism.

"No. 26. Whether these words in Matrimony, 'With my Body I thee worship,' shall not be thus altered, 'I give thee power over my Body [n].'

[z] See p. ccix.
[a] See p. ccxxxvi.
[b] See p. ccxl.
[c] See p. cxliv.
[d] See p. ccxlviii.
[e] See p. clxxix.
[f] See p. clxxx.
[g] It will have been seen, that throughout Cosin had already marked nearly all the passages from the Bible to be "in the New Translation."
[h] The words, "dip it in water," had been already erased by Cosin. See p. ccl.
[i] The same objection was made afterwards by the Ministers of the Savoy. See p. cclxiv.
[k] Similar suggestion repeated at the Savoy. See p. cclxviii.
[l] A limitation of the times of marriage had been proposed by Cosin, but it did not pass Convocation. See p. cclxxviii.
[m] Cosin had proposed to insert, as an impediment, "instruction in the Catechism and of Confirmation and suchlike," but they did not pass Convocation. See p. cclxxviii.
[n] This was repeated at the Savoy. See p. cclxxxi.

"No. 27. Whether the last rubrick of Marriage should not be mended, that new married Persons should receive the Communion the same day of their marriage, may not well be (or upon the Sunday following) when the Communion is celebrated [o].

"No. 28. In the Absolution of the Sick, were it not plain to say, 'I pronounce thee Absolved [p].'

"No. 29. The Psalm of Thanksgiving of Women after Childbirth, were it not fit to be composed out of 'proper Versicles' taken from divers Psalms [q].

"No. 30. May not the Priest rather read the Communion in the Desk, than go up to the Pulpit [r].

"No. 31. The Rubrick in the Commination leaves it doubtful, whether the Liturgy may not be read in divers places in the Church [s].

"No. 32. In the Order of the Burial of all Persons, 'tis said 'We commit his body to the ground, in sure and certain hope of Resurrection to Eternal Life,' Why not thus, 'Knowing assuredly that the Dead shall rise again'?'

"No. 34. In the Litany, instead of 'Fornication and all other deadly sin,' Would it not satisfie thus? 'From Fornication and all other grievous sins [t].'

"No. 35. It is very fit that the imperfections of the Metre in the Singing Psalms should be mended, and then Lawful Authority added unto them, to have them publickly sung before and after Sermons, and sometimes instead of the Hymns of Morning and Evening Prayer [v]."

If these affected the Prayer-Book at all, it was through their having been more or less repeated by the Ministers of the Savoy amongst their Exceptions [x] to the Prayer-Book. But the influence which even these had upon the Corrections finally adopted was, as will be shewn presently, very slight indeed. The series, however, is interesting, as shewing that there was a general *consensus* as to the chief points to be obtained in a revision of the Prayer-Book amongst the Puritan party, as well as amongst the Church party at this time.

[o] Rubrick modified by Cosin. The Ministers proposed the omission of the Rubrick altogether. See p. cclxxxiv.

[p] Repeated in substance at the Savoy. See p. cclxxxvii.

[q] Other Psalms were proposed at the Savoy. See p. ccc.

[r] Communion, misprint in Silvester for Commination. Altered by Convocation to Reading-Pew or Pulpit. See p. cccii.

[s] Liturgy misprint for Litany. See p. cccii.

[t] Repeated at the Savoy. See p. ccxcv.

[u] Repeated at the Savoy. See p. cliv.

[v] The Singing Psalms were never the part of an authorized Prayer-Book.

[x] Of the 35 Considerations, nineteen at least form the basis of Particular Exceptions to rubricks, and three were in substance incorporated in the General Exceptions.

## COSIN'S COPY OF THE PRAYER-BOOK OF 1619, WITH CORRECTIONS, 1619 to 1640.

From the foregoing, then, it is concluded that the *greater part*, or at least the more important, of the Corrections in Cosin's Corrected copy of 1619 were made by this time. As it has been left an open question when the corrections were first commenced, it has been thought better to refer to the copy in question throughout the present work as

**Cosin's corrected copy, 1640-61;**

meaning thereby that the first series of Corrections were practically completed by the former year or thereabouts, while the remainder were made in 1661, immediately before, or at the time of, the Bishops' Committee.

Although, as has been said, there are *good grounds* for supposing that the Corrected copy was commenced as early as 1619, and was in progress during the following twenty years, they have not been thought sufficient to warrant the fixing that date definitely to the description of the copy, and that it would be safer to put the later date with this explanation of the reason.

The book has already been described[y], and in the previous part of this work all the MS. additions made to the printed text will be found printed in the Italic type, and the passages erased shewn by the text being printed with the words struck through. Sometimes it will be seen that words which Cosin had written in himself have been erased, and it is not always easy to decide whether the erasure has been made by his own hand, or by that of Sancroft, acting under the direction of the Committee of the Bishops. In places, too, the words have not only been struck through in an ordinary manner by the pen, but have been so obliterated that it has been a task of great difficulty to discover what was written beneath.

But the important part which the Corrected copy evidently played in the work of final revision, will be seen fully to justify the space which has been given to it in the present work. Scarcely a page can be found without exhibiting a

[y] See pp. xciii.—xcvi.

direct influence upon the work of the Committee, and even if we did not find in it the direct reference to "My Lords at Ely House," there would have been sufficient internal evidence to prove that it must have been brought to, and used by, the Committee who met for the purpose of preparing the revised copy to lay before Convocation.

It is very difficult to give any idea by figures of the number of the corrections which Cosin made in his book, and which were adopted by the Committee, and eventually by Convocation. And the difficulties are chiefly these. Some corrections consist only of one word, others of several, but it may happen that these several words may involve practically only one correction, or they may involve as many corrections as words. No two persons, probably, would count them the same. Some also are of so trivial a character, that they should come rather under the head of typographical improvements, than real corrections,—e.g. inserting the ornament which Cosin calls a "fleuron," leaving more space, beginning on a fresh page, or printing out a paragraph in full. Again, it often happens that a correction is partially adopted, or the substance is adopted in other words. The following summary, however, perhaps will give some notion of the circumstances attendant on the revision in respect of relative numbers.

Out of every hundred changes proposed in Cosin's book in the first instance, it is calculated that twenty are erased *in that book*, and are seen no further. But it cannot be said that all these are erased by the decision of the Committee of Bishops. Some are undoubtedly erased (or so altered as to be equivalent to being erased) *by Cosin himself*. They are in fact improvements, and in many cases they seem to have been suggested during the course of writing in the correction. It would on the whole probably be found that not more than ten out of every hundred were rejected by the Committee, though in many cases it is impossible to say whether the erasure of a suggested addition is due to his own judgment, or to the authority of the Bishops.

Five more will, perhaps, be found to have been adopted by the Committee, with slight modifications, of Cosin's original corrections, the substance and chief purpose of the original being retained. The remaining seventy-five of Cosin's corrections will be found to be copied as first written and absolutely verbatim into the book which was evidently prepared by the Committee for placing before Convocation.

When we come to the next stage, it may be observed that it is very rarely indeed that we find corrections, thus adopted by the Committee and copied into Sancroft's book, wholly rejected by Convocation. To continue the numbers as before, out of one hundred corrections copied into that book, perhaps five on the average are absolutely rejected. But the remaining ninety-five are not accepted entire; they are frequently modified: and (again premising that the reckoning must be from the necessity of the case somewhat arbitrary), it would probably not be far from the truth to say that on the average *twenty* of the corrections out of *every hundred* have undergone, in a greater or less degree, this modification, thus leaving *seventy-five* adopted in their entirety[z].

On the other hand, in the same number of pages in which occur the hundred corrections suggested by Cosin, we only find some seven or eight *additional* corrections which can be said to have their origin in the Convocation copy.

The result then of the whole is practically this: Of the corrections made finally in the revision of 1661, about ninety out of *every hundred* are due to suggestions which are found in Bishop Cosin's corrected copy. A small proportion have undergone some modification from what he wrote, but upwards of seventy may be said to present the *ipsissima verba* of Cosin's original copy. Hence it is that a close examination of this copy is of so much importance towards rightly understanding the general history of the Revision.

It will be observed that from the first it is evident that Cosin commenced his book with a definite purpose of providing a series of corrections to be made in the Book of Common Prayer. The technical details, such as underlining to represent different types, are consistent throughout. The use of the "prickt" line to distinguish the directions to the printers from alterations to be made, the frequent notes as to compartments, fleurons, &c., all these could not be well later additions. They are in the same handwriting, and are part and portion of the rest. The only explanation is, that

[z] For the sake of convenience the numbers are given here in a tabular form.

| Of every 100 Corrections proposed in Cosin's book. | | |
|---|---|---|
| Omitted in Sancroft's fair copy | *about* | 20 |
| Modified in ditto | ,, | 5 |
| Adopted in ditto | ,, | 75 |
| | | 100 |

| Of 100 Corrections in Sancroft's copy | | |
|---|---|---|
| Omitted in Convocation copy | *about* | 5 |
| Modified in ditto | ,, | 20 |
| Adopted entire in ditto | ,, | 75 |
| | | 100 |

the book was intended from the first to be capable of actual use by the printer when a new edition of the Prayer-Book should be called for, and Convocation was in a position to sanction it.

It is not probable that for the next twenty years, beginning 1640, Cosin added to his corrections; still, for the sake of uniformity, it is thought well to continue the narrative briefly, and to give a summary of the final charges against him laid before the House of Commons; these illustrate still further the nature of the attack upon himself personally, as well as upon the principles of which he was so learned and able an exponent, and which it was the object of his assailants to stamp out.

## 1641-42.

Cosin was in high favour at Court, and that no doubt stimulated the exertions which were made against him. He had (in 1639) served the office of Vice-Chancellor of the University of Cambridge, and was installed in the Deanery of Peterborough, November 7, 1640.

But as early as April 22, 1640, Peter Smart, by the aid of friends, had obtained a reading of his petition, complaining of Dr. Cosin and others, in the House of Commons, and as the Puritan party was now very strong, a Committee was readily appointed; they began their task April 28, and continued it till the prorogation of Parliament, May 5. On November 10 of the same year, that is, three days after his instalment in his Deanery, the matter was taken up again, and Smart's petition complaining of the Doctor's superstition and innovations in the Church of Durham, and of his own severe prosecution in the High Commission Court was read[z], and on the 21st Cosin was ordered to be sent for, and put into the custody of the Sergeant-at-Arms. On November 23 he was brought up on the old charge, before referred to, of "saying the King was not head of the Church," and also the trumped-up case of "seducing a young man to Popery[a]."

It would be tedious, and not to the purpose in hand, to

[z] See Rushworth's Hist. Collections, London, 1721, pt. iii. vol. i. p. 41, 53.

[a] It is not necessary to give the details in full, but the following are the dates of the chief proceedings to the end of 1640:—

Nov. 10. The Petition of Peter Smart read. Referred to the Committee to consider Dr. Leighton's petition. Mr. Smart may have copies of the Records in the King's Bench.

follow the charges against Cosin, as shewn in the Journals of the House of Commons, in Rushworth's Collections, and in other papers. It was not to be anticipated that the Committee, under the circumstances, would in their Report, delivered Jan. 23, 1641, find otherwise than—

"That Dr. Coesens is guilty of bringing in superstitious Innovations into the Church tending to Idolatry, and of speaking of scandalous, scornful, and malicious words against his Majesty's supremacy and the religion established.

"That Dr. Coesens is in the opinion of this House unfit and unworthy to be a governor in either of the Universities, or to hold any ecclesiastical promotions."

On March 4 the Impeachment was read, and March 11 ordered to be sent to the Lords [b].

Nov. 21. Dr. Cousins to be sent for as a delinquent, by the Serjeant-at-Arms.

Nov. 23. Brought in to answer to an indictment, saying that the King was not the head of the Church, and seducing the King's subjects to be Papists.

Nov. 24. Mr. Norton's depositions on the matter.

Nov. 28. Petition of John Cosins, Dean of Peterborough, read. Referred to the Committee.

Nov. 30. Business as to the Images said to be in Durham Cathedral, deferred.

Dec. 4. Dr. Cousins, Kilvert, and some other prisoners, were, in respect of Secretary Windebank's flight, denied bail.

[b] Of the Proceedings of the House of Lords the following is a brief abstract, which is here given for the purpose of preserving the chronological sequence of events.

1641.

Jan. 13. Dr. Easdale, and others, to shew cause why they do not pay moneys adjudged to be paid to Dr. Smart.

Jan. 19. Upon the report of the Committee, ordered that Dr. Coesens should be bailed upon his bond for £2,000, and his sureties £1,000 each.

Jan. 23. Upon Mr. Rowse's report from the Committee, Resolved that the Proceedings of the high Commission against Mr. Smart, and the fines imposed, were illegal. That Dr. Coesens is guilty of bringing in superstitious innovations, &c. (as above). That Dr. Coesens is unworthy, &c. (as above). Referred to the Committee to prepare such things as may be transmitted to the Lords. [By a vote of the whole House sequestered from his ecclesiastical Benefices.]

Feb. 10. Ordered that the Committee prepare the charge against Dr. Coesens.

Feb. 20. A Committee appointed to consider of the manner of transmitting of the business to the Lords.

Feb. 21. A report against the Dean and Prebends of Durham, and Mr. Smart to be put into his Prebendary.

Mar. 4. The Commons' impeachment against Dr. Cosens and others read.

Mar. 6. The title of the charge and impeachment read. Eight articles of the impeachment read and voted; 9th totally omitted by resolution; the 10th debated. Further proceedings deferred till the Monday.

Mar. 9. The rest of the Articles read, and every one particularly voted, and ordered to be engrossed.

Mar. 11. Articles engrossed, were read, and determined as the Articles of the Commons' impeachment. Mr. Rouse to go with them to the Lords.

Mar. 15. The Lords went to the Conference, and the Lord Privy Seal reported that Mr. Rouse declared that he was commanded to deliver to their Lordships an impeachment against Dr. Cosens for misdemeanour of divers natures, which was read. The Bishop of Lincoln [Williams] reported Mr. Rouse's discourse. Dr. Cosens and the rest to appear Thursday morning.

Mar. 19. Bail to be accepted for Drs. Hodgson, Wickham, and Stanhope, as they cannot travel so long a journey as from Durham. The Prebends to bring their Book of Acts of the Dean and Chapter, whereby Mr. Smart may make use of it at the hearing. All parties to be bailed to-morrow, but Dr. Cosens *to remain* in the custody of the Gentleman Usher.

Mar. 20. Dr. Cosens, and others, impeached, entered into bail openly. . . . John Cosens, D.D., Prebendary of Dur-

Mr. Rouse, who was entrusted with the matter, makes a speech, March 16, and a report of it is preserved[c], from which the following lines are taken :—

"Which Mr. Smart (spake he) was a protomartyr, or first confessor of note, in the late days of persecution. . . . And now it is prayed That as these delinquents, by the cruel oppressions of Mr. Smart, have advanced the cause of Popery, so they may in such a degree of justice be punished; and in them priestly cruelty, and the very cause of Popery may appear to be punished and suppressed; and that Mr. Smart, suffering for the cause of Protestancy, may be so repaired, that in him pious constancy, and the very cause of Protestancy, may appear to be righted and repaired."

It is not easy to glean exactly the Articles then produced. The following list[d] is probably nearly accurate, but there are discrepancies[e] in the sources whence the information is derived. It does not profess to be complete, but it will be found to contain all the articles bearing upon Cosin's practices in respect of such matters as are ordered or implied by the Rubricks of the Prayer-Book; some few others are added which tend to illustrate the general customs at Durham with respect to the ritual there followed, from the middle of James the First's reign until nearly the end of that of Charles I. :—

*Art.* 1. Concerning the placing of an Altar in Durham Church, and taking away the Communion Table[f].

ham, John Tollye of London, and Thomas Blakeston of London, in £10,000, [and bail for some twenty others taken in various amounts.]

May 19. Dr. Cosens to put in their answers on Monday next.

May 24. Dr. Cosens [and sixteen others] delivered their answers kneeling at the bar.

June 5. Dr. Cosens shall bring in his pardon.

[c] Rushworth Collections, iv. 210.

[d] The Editor, W. Hylton Dyer Longstaffe, of the volume of the "Acts of the High Commission Court within the Diocese of Durham," has compiled a series, together with Cosin's Answers, from the Journals of the House of Lords, from Rushworth's Collections, and from Hunter's Illustration of D. Neal's History of the Puritans: and mainly from this compilation the following abstracts are taken, although the sources have also been occasionally referred to.

[e] Mr. Longstaffe says, "It must be premised that a singular discrepancy exists with regard to the Articles. Rushworth and Hunter both give, as read by Mr. Rouse, a set of Articles against Cosin personally. His answers, as given by Hunter, disagree with those Articles, both in number and in substance. A contemporary publication, in small 4to., gives Mr. Rouse's Articles as against the Dean and Chapter generally, and these are what Dr. Cosin answered. I have not had a perfect copy of this publication before me, and give the first three or four articles in a compressed form from the minutes of their hearing in the Lords' Journals. I suspect that Rushworth's Articles are those brought in against Dr. Cosin in the earlier stages of the Parliament, when the proceedings were against him alone."

[f] The sheer dishonesty on the part of Smart in making up his case by adding this charge, (and it is no doubt due to him,) is apparent by a reference to the "Treatise on Altars" [see p. cccxxxix.], where he states distinctly that it was put up by Bishop Neale when he came to Durham in 1617, and further, by his leaving Cosin out of the indictment which he preferred in 1630 [see p. ccclx.]. Besides, as is shewn circumstantially by Cosin and never denied. Smart *was actually* Prebendary of Durham *when the Altar was put up*, and knew all about it.—As seen

"*Cosin's Answer.* Denieth he took away the Communion Table of that Cathedral Church, or erected an altar of stone set upon columns with Cherubims thereupon, or placed a carved and gilded screen over the same, or brought in any of the copes, organs, images, and pictures mentioned, or made any unlawful alterations. But the Communion table now in use (upon the feet whereof some small portraitures are drawn) with the said copes and organs, were placed long before defendant's time, and while the complainant, Mr. Smart, was prebendary, who contributed his part towards the charge thereof, as defendant hath been informed, and doubteth not to prove. Neither are any of the Prebends-residentiary now surviving, in whose time the said *Communion table of Stone, the carved Screen*, and the copes were brought into that church, but only Mr. Smart and Ferdinand Moorcroft.

"*Art.* 2. Concerning Dr. Cosens (*a*) bowing, and (*b*) officiating towards the East, with his back to the people[5], and several other postures which he used before the Altar.

"*Answer.* (*a*) Denieth any frequent bowing, or increase of bowings, or *any bowing at all to the said table*, and holdeth it altogether unlawful to be done. But hath used gesture of humility, abaissance or bowing of the body at going out or coming into the Church *in reverence to God Almighty, as he found it in practice* at his first coming thither, and as he hath been credibly informed, *constantly* used for divers years before, by the Bishop, Dean, and prebendaries that were there, and hath been since approved and practised by all their successors.

"(*b*) Denieth that he did ever officiate with face *purposely* towards the East. But he constantly stood at the *North side or end* of the table, to read and perform all parts of the Communion Service there; *saving that* the Bread and Wine *being usually placed in the middle of the table* (which is about seven foot in length) he might haply do as others did there before him (though he remembereth not to have so done these twelve years), and step to the former part thereof *to Consecrate and Bless* those Elements which otherwise he could not conveniently reach; In the meanwhile many of the Communicants, kneeling as they used to do, very near to the table within the rails, on either hand of defendant, whose back was not then towards more of the people, then it would have been, if he had

afterwards, Fuller was deceived by the statement, and put the charge in his Church History. [See p. cxxxvii.] And it is to this which Hunter refers, in his preface to the "Illustrations of Neal's History of the Puritans." So also Prynne, in his charge against Laud, has evidently been misled by Smart. He writes, "In the years 1626 and 1627, Master John Cosens, a great acquaintance and Camrade of this Archbishop's, set up a goodly stone altar rayled in Altarwise, adorned with pictures, Candlesticks, Tapers, Basons, Altarcloths (having superstitious images upon them), instead of a Communion Table, and bowed constantly to it."—Prynne's "Canterburies Doom," p. 78.

[5] He used to officiate at the West side thereof, turning his back to the people. Rushworth, Art. 2.

for that small space of time stood still at the north side of the table whereunto he always returned immediately after distribution was made by him unto the Communicants *at their several forms.*

"*Art.* 2.[h] . . . .

"*Ans.* 2. Answereth as before, that the three copes were brought into the church before defendant's time and when Mr. Smart was prebendary, who allowed his part of the charge of them all; for they were little worth.

"Denieth that he bought, or joined to buy, a cope that was found in search for mass priests, (whereof he knoweth nothing) or a cope that had any image of the Trinity imbroidered upon it, whereof he doth not approve, nor can allow that any such image should be made or used. There is no such images upon any cope which he ever saw or used in that church. At his first coming, he found two open fashioned vestments to be there usually worne, of which, by the late Dean's appointment, one large cope was made. Defendant, who was then absent, had no hand in ordering it, or directing upon what part thereof the story of Christ's passion should be placed[i]. The other cope, which in the article is said to have cost about £200, was never used in that church, but was purposely made to be presented unto the King, at the time of his progress into Scotland, about eight years since, through the city of Durham, from whence his Majesty presently sent it to Whitehall, for the use of his chapel there[j], this being five years after Mr. Smart's sermon was preached, yet the same sermon in Art. 13 is pretended to have been preached against the use of this cope in the church of Durham[k].

"*Art.* 3. For changing the time of the Morning Service at 6 a clock, and causing it to be said in the body of the Church."

[It had been a custom in that church at five of the clock to have Morning Prayers read winter and summer. This custom when Cosin came was abandoned, and instead thereof was used *singing* and playing on the organ, and some few prayers read, and this was called the first service, which, being ended, the people departed out of the Church, returning at nine o'clock, and having then Morning Prayers *read* unto them, and this was called second Service, which innovation being misliked and complained of by Mr. Justice Hutton was reformed. Rushworth, Art. 14.]

"*Answer.* Denieth that he ever did bring in or practise any innovations in divine service concerning either the place or time," &c. [The answer goes on to explain the order of services used.]

[h] The words of the Article do not appear.

[i] This cope, thus converted from two ancient vestments, is still in the Chapter Library. [Oct., 1876. J.P.]

[j] Mr. Longstaffe states that the cope which is now [Oct., 1876, J. P.] in the Chapter Library at Durham, bearing the subject of David holding the head of Goliath, was given by King Charles as a compliment in return to the Church of Durham.

[k] This is another instance of the dishonesty on the part of Smart.

"*Art.* 4. For setting up divers new images, and for renewing and gilding the old images."

[The answer shews that they are all old images, but thirteen years before, the Dean and Chapter had ordered them to be cleaned.]

"*Art.* 5. For setting up a multitude of Candles.

"*Answer.* Neither he, nor the Dean and Prebendaries (to his knowledge), did ever use any excessive number of Candles in that Church, nor more on a Saint's day than on the Lord's day.

"*Art.* 6. For prohibiting Psalms to be sung in metre, and procuring songs and *anthems* to be sung of the Three Kings of 'Cullen.' [*sic*].

"*Answer.* The singing of the metre Psalms was never forbidden, by him or any other that he knoweth in that Church, where he used daily to sing them himself (as in other places his custom is to do), with the people assembled at the six o'clock morning prayer. . . . The Anthem of the Kings of Colen [*sic*], as in the impeachment it is called, was never sung since defendant came to be Prebendary, . . . for he caused the said anthem to be razed and cut out of the old Song book, belonging to the quire, and the Common School of the Choristers, *where it had remained all the time* Mr. Smart had been both schoolmaster and prebendary before.

"*Art.* 7. For setting up pictures about the new font, as the picture of a dove, &c. . . . which font they caused to be removed from the *ancient usual* place in the quire where it formerly stood.

"*Answer.* The font was removed many years before his time from the upper part of the Quire, where it was conceived to stand inconveniently, to the lower part of the Church, where *all fonts used to stand*, by the order of the late Dean and Chapter then being. The Pictures were thereunto added by the same Dean's own and only appointment, divers years after Mr. Smart's Sermon was preached, which nevertheless in Art. 13 is alleged to have been preached against them.

"*Art.* 8. For *crossing* the *cushion upon the Altar*, and consecrating the knife which cuts the bread.

"*Answer.* Denieth that there is, or in his time ever hath been, any consecrated knife in the Church. Denieth that he did ever cross any cushions or forms in that Church, or that it ever entered into his thoughts so to do; nor can he conceive from whence this strange accusation should arise, unless from certain old crosses embroidered upon several cushions (usually laid upon the stalls and forms) as part of the church armes, which was done in probability many years before defendant was born.

"*Art.* 9. The Dean and prebendaries did employ a *painter and glazier* profest *papists.*

"*Answer* 9. The glazier (who is one and the same with the painter), was sometimes employed to mend the old broken windows, in regard he

was a common tradesman in the city of Durham, ordinarily employed there by others, because he had skill to perform such kind of work, but not in any respect had to his popish profession[l]."

*Art.* 10 refers to a passage in a Sermon on the Tares.

*Art.* 11 charges Cosin with saying that the Body of Christ was substantially and really in the Sacrament.

*Art.* 12 rakes up the story of 1629, of Cosin having at a public dinner said the King was not Supreme head of the Church in England, nor could be so called.

*Art.* 13 refers to Smart's Sermon, viz. that one of the Prebends, Peter Smart, did preach against "The Innovations in the Communion Table, Font, Candles, Pictures, Images, Copes, Singing, Vestments, Gestures, Prayers, doctrines, and speeches of Cosin," . . . in which Sermon there was nothing scandalous nor disagreeable to the Word of God, the doctrine and discipline of the Church of England.

[Cosin in *Answer*, points out several passages which refute the assertion of the Sermon not being scandalous.]

*Art.* 14 continues, "And notwithstanding Dr. Cosin very turbulently demeaned himself in the Church, and the Sermon being ended, that Cosin and others did send a Warrant under the High Commission Seal. That they made copies of the imperfect notes of Smart's Sermon[m], which he had delivered to them on the understanding that the packet was not to be opened till next day."

[And *Articles* 15, 16, 17, 18, refer to the subsequent proceedings against Smart, with a good part of which Cosin had nothing to do.]

Presented upon oath, May 28, 1641.

The dates of the proceedings against Cosin are somewhat difficult to follow. As has been said, the Impeachment was carried up to the Lords, March 16, 1641. On May 19 there is the order that Dr. Cosin and others are to put in their answers on the Monday, and the above answers it will be seen were presented upon oath, May 28, 1641[n].

After this, as regards Cosin, we are mainly dependent upon an incidental reference to the events which took place, in a note of his own[o]:—

[l] Of course, this charge in no way illustrates the Ritual of Durham, but it is included (as also the very brief notice of the others) to prove the animus which guided Smart and his friends.

[m] See note d, p. cccxxxvi.

[n] Surtees has the following in his Hist. Durh., I. pt. i. p. cviii.: "After a hearing of 5 days Cosin was dismissed on bail, and never again called on to attend. Almost immediately after he was *again committed* on a charge of having seduced a young scholar to Popery, a charge which he not only refuted completely, but proved the very reverse to be true."

[o] Dr. Heylin's *Examen Historicum*, 8vo., London, 1654, p. 285.

"Many of the Lords said openly that Mr. Smart had abused the House of Commons with a causeless complaint against me, whereupon my Lord the Earl of Warwick was pleased to bring me an order of the Lords House, whereby I had liberty granted me to return unto my place of charge in the University or elsewhere till they sent for me again, which they never did."

As regards Smart, however, he seems to have gained his cause, for on July 14, 1642, it would appear that the Dean and Prebendaries are ordered to present Peter Smart to the Vicarage of Aycliff, now void, and in the gift of the Dean and Chapter, and the Bishop to give institution and command induction.

While, however, Cosin was never sent for again by the Lords, the determination on the part of those in power to drive him from the kingdom left him no hope of remaining, otherwise than in prison. Deprived of all his preferments, he thought it best, in 1643, to quit the kingdom for Paris, where he officiated as Chaplain to such of Queen Henrietta Maria's household as belonged to the English Church. Hence his abode abroad for the following seven or eight years, during which time he kept up the Services according to the Book of Common Prayer, and at the same time entered into several Controversies with the Jesuits and other Roman Catholic Priests with whom he was brought into contact. One of the results of his labours at this time being his learned work on the history of Popish Transubstantiation.

The persecution of all Churchmen, followed by the absolute overthrow of the Prayer Book, must have been sufficiently discouraging to prevent his going on with a revision of the Prayer-Book. He no doubt, as has been already said, took his interleaved Prayer-Book of 1638, in which he made many annotations during his exile, but there is no reason to shew that either his interleaved book of 1619, or his Corrected copy, were taken with him to Paris; they probably were left behind in England, and lay untouched, till the clouds broke and the sun shone again upon him, and the Prayer-Book was once more to be restored.

# HISTORICAL SURVEY

## OF THE WORK OF REVISION.

### 1660.

IN June, 1660, Cosin arrived in England, and lost no time in entering upon his duties as Dean of Peterborough, to the emoluments of which he had been restored. In a letter dated Oct., 1660, he writes "The King my master hath been pleased of his Royall goodness and grace to bestowe the Bishopricke of Durham upon mee[a];" and on Dec. 2 he was consecrated at Westminster Abbey, Sancroft preaching the consecration sermon. With his business in his diocese we have no need to speak, and we have no record of any work in connection with the Prayer-Book till his appointment on the Savoy Conference, by warrant dated Mar. 25, 1661, which has been mentioned already[b].

### THE SAVOY CONFERENCE, April 15—July 25, 1661.

This Conference was opened April 15, 1661. The notes, which have been preserved, frequently refer to the arguments used by Bishop Cosin, shewing he was very active in it. It will be observed, too, that one of the most important papers put in was by him[c]; and it may be surmised that he not only rendered general assistance in the debates, but that very many of the Answers to the Ministers' "EXCEPTIONS" are due to his learning and decision. Associated with him were men of ability and note, for besides the twelve Bishops named already, there were Heylin, Hacket, Gunning, Pearson, Sparrow, and Thorndike, to supply the places of any of the Bishops that should be absent.

The question, however, as to what direct influence the Conference at the Savoy had upon the actual alterations in the Prayer-Book, is not easily answered. Many important principles were debated, involving, it may be said, almost the very existence of the Prayer-Book. But the real point at issue was, whether the Ministers who had been appointed to livings in the place of the Churchmen who had been turned out at the close of the previous reign, should be able to retain

[a] Correspondence, Surtees, vol. ii. p. 10. [b] See Introduction, p. lxxii.
[c] Introduction, p. xxx.

those livings without conformity to the principles of the Prayer-Book if it was re-established. The Ministers, thanks to the exertions of Baxter and others, had gained immunity for a time, and they desired to have the same continued.

The address of the London Ministers, presented to his Majesty at Whitehall Nov. 16, sums up the chief points as regards the Prayer-Book, which may be taken to represent the claims of the rest :—

"Your Majesty hath graciously promised a review and *effectual reformation* of the Liturgy, with additional *forms to be used at choice.* And in the meanwhile, that none be punished or troubled *for not using it.* Your Majesty hath graciously freed us from *Subscription* required by the Canon, and the Oath of Canonical Obedience, and granted us to receive Ordination, Institution, and Induction, and to exercise our function and enjoy the profit of our Livings, *without the same.* Your Majesty hath gratified the consciences of many who are grieved with the use of *some ceremonies*, by indulging to, and dispensing with their omitting those Ceremonies, viz. Kneeling at the Sacrament, the Cross in Baptism, Bowing at the Name of Jesus, and wearing of the Surplice. There are some other things . . &c." [d]

When, however, a body of Ministers was officially appointed to the Conference, they seem to have thought it to be good policy to bring as many charges of imperfection against the Book of Common Prayer as possible.

Hence, it would of course be surprising if amidst so large a number none were adopted. The Exceptions, however, cannot be surveyed as a whole without wondering at the very trivial matters which were introduced. Although Baxter took a leading part in all that belonged to the Conference, it does not appear that he had a hand, or at least the chief hand, in drawing up the "Exceptions" which were ultimately laid before the Conference, as he says he was responsible for the "New Forms,"—they undertook the Exceptions themselves. He however, besides drawing up an entirely new Liturgy to supersede the Prayer-Book, also drew up himself some hundred objections or more against the book which he fancied he could supersede, and which he entitled—

"The Exceptions against the Common Prayer which I offered the Brethren when they were drawing up theirs."

[d] "London: Imprinted by his Majesty's Approbation for John Rottewell, at the Sign of the Fountain in Cheapside, in Goldsmiths' Row. 1660." See also Silvester's "Life of Baxter," p. 285.

It cannot be said that the Brethren took no notice of his series of objections, as very many of their own are exceedingly similar in substance, though never exactly in the same words. Baxter prefaced his exceptions with the sweeping assertion that—

"The Common-Prayer-Book is guilty of great Defectiveness, Disorder, and vain Repetitions; and therefore unfit to be the common imposed Frame of Worship to the God of Order, without Amendment, when we may do it."

The Ministers began more modestly. After acknowledging "his Majesty's most Princely Condescention and Indulgence as well in his Majesty's most gracious Declaration as in this present Commission," they go on to say—

"And albeit we have an high and honourable esteem of those godly and learned Bishops, and others, who were the first Compilers of the publick Liturgy, and do look upon it as an excellent and worthy work, *for that time*, when the Church of England made her first step out of such a mist of Popish Ignorance and Superstition wherein it formerly was involved; Yet considering that all human Works do gradually arrive at their Maturity and Perfection; and this in particular being a Work of that nature, hath already admitted several Emendations since the first compiling thereof."

The first series of Exceptions are called General, and they have been ably summarized by Calamy, which summary has already been given in the present work[e], and need not be referred to again. The remainder, which especially refer to special portions of the Prayer-Book, have also been given in full beneath the rubricks to which they respectively refer; but it remains to point out generally how far these latter appear to have affected the revision of the Prayer-Book. Baxter's own series may at once be set aside, as having no direct influence whatever.

The Exceptions, formally laid by the Ministers before the Bishops on the fourth day of May, at the Conference, in due time received their answer, and these Answers were given in a separate document, but in the present work they will be found placed beneath the Exceptions to which they belong. At the end of the Answers, the Bishops gave a list of Concessions.

A. It will be convenient to take those Exceptions first to

[e] See p. lxxv.

which the Bishops were disposed to yield, sometimes wholly and sometimes in part, and observe how far they affected the alterations of the rubrick.

The Ministers objected (1) to the occurrence of the words "this day" in the Collects for Christmas Day and for Whit-Sunday; (2) to the time[f] assigned for notice given to the minister before communion not being sufficient; (3) to the insufficiency of the minister's powers[g] to admit to, and keep from the Lord's table; (4) to the omission of the preface[h] before the ten commandments; (5) that the Exhortation (§ 92) read at the time of the Communion is unseasonable; (6) that the confession[i] should be made by other than the minister only; (7) that the manner of consecrating[k] the elements was not sufficiently explicit, and especially that the breaking of the bread was not mentioned in the rubrick; (8) to the place of the font; (9) to the words in the Catechism, "they do perform them by their sureties;" (10) to the wording of the rubrick (§ 254) relating to baptized children being undoubtedly saved; (11) to admitting only to the Holy Communion those confirmed; (12) in Matrimony[l] to the words "I thee worship[m];" (13) and to the words "death us depart;" as well as in the Burial Service (14) to the words "in sure and certain hope."

The Bishops at the end of their Answers, as has been said, presented a series of Concessions, as follows:—

*The Concessions.*

(*a.*) We are willing that all the epistles and gospels be used according to the last translation.

(*b.*) That when any thing is read for an epistle which is not in the epistles, the superscription shall be, "For the epistle."

(*c.*) That the Psalms be collated with the former translation, mentioned in rubr., and printed according to it.

The above three relate to the General exceptions which were made to the Prayer-Book. It will be seen, however, that Cosin had already proposed the first of the three, namely, that the Epistles and Gospels should follow the new translation[n], and it was pointed out in the Committee of 1641. Possibly the words[o] "for the" being joined to the word "Epistle" where it was required, may be owed to the "Exceptions." But the third, though allowed by the Bishops at the Savoy, seems

[f] See p. clxxix. [g] See p. clxxx. [h] See p. clxxxix., but it will be observed that it was actually written in the Convocation copy, although subsequently erased.
[i] See p. ccix. [k] See p. ccxvi. [l] See p. cclxxx. [m] See p. cclxxxi.
[n] See p. xcv., as well as p. clxii. [o] See p. clxiii.

not to have been so by the Bishops at the Committee, or by Convocation.

The following are the Concessions to the Particular Exceptions :—

(1.) That the words "this day," both in the collects and prefaces, be used only upon the day itself; and for the following days it be said, "as about this time."

(2.) That a longer time be required for signification of the names of the communicants: and the words of the rubric be changed into these, "at least some time the day before."

(3.) That the power of keeping scandalous sinners from the Communion may be expressed in the rubr. according to the 26 and 27 Canons; so the minister be obliged to give an account of the same immediately after to the ordinary.

(4.) That the whole preface be prefixed to the Commandments.

(5.) That the second Exhortation be read some Sunday or holyday before the celebration of the Communion, at the discretion of the minister.

(6.) That the general confession at the Communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

(7.) That the manner of consecrating the elements be made more explicit and express, and to that purpose those words be put into the rubr., "Then shall he put his hand upon the bread and break it," "then shall he put his hand unto the cup."

(8.) That if the font be so placed as the congregation can not hear, it may be referred to the Ordinary to place it more conveniently.

(9.) That those words, "Yes, they do perform those," &c., may be altered thus, "Because they promise them both by their sureties," &c.

(10.) That the words of the last rubr. before the Catechism may be thus altered, "that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed."

(11.) That to the rubr. after Confirmation these words may be added, "or be ready and desirous to be confirmed."

(12.) That those words, "with my body I thee worship," may be altered thus, "with my body I thee honour."

(13.) That those words, "till death us depart," be thus altered, "till death us do part."

(14.) That the words "sure and certain," may be left out.

But it will be seen how little these Concessions of the Bishops at the Savoy influenced the decision of the Committee.

No. 1 (in both places) and No. 2 (in the very words) had already been proposed in Cosin's book, and therefore the correction may more justly be attributed to him than to the influence of the Savoy.

As to No. 3, practically *no alteration* was made in the rubrick, but an addition appears to have been made by Sancroft in Cosin's book, and this latter *may* have been so in accordance with the Savoy suggestion: but Convocation disregarded it. As to No. 4, it had already appeared in Cosin's copy, and was written in the Convocation copy, but they, disregarding wholly the recommendation of the Bishops at the Savoy, erased it.

As to No. 5, the chief corrections made in the wording and the arrangement of the Exhortations had already been proposed by Cosin. No. 6 and No. 7, so far as corrections are made, are in the very words of Cosin's book, written by himself, and probably long before the Savoy Conference, and *not* in the words proposed by the Bishops. The Concession in No. 8 was ignored, so far as any alteration of the Rubrick was concerned. In No. 9, the alteration in the words of King James' addition to the Catechism, appears in Cosin's book. He had proposed a different alteration at first, but it had been altered to that which was adopted, and which is the same which the Bishops proposed. The words of No. 11, although in Cosin's book, are in Sancroft's hand. Possibly they may be due to the Bishops' suggestion. In No. 12, we have a singular instance where Cosin had altered the word "worship" into "honour," but the Convocation rejected *both* Cosin's alteration and the Bishops' Concession. The next (13) was adopted, being also a correction of Cosin's. In the last (14), Cosin had suggested altering the words into "a general and joyful hope," but the Bishops in Committee appear to have paid no heed to the Savoy Concession, and Convocation seems to have been of their mind, as the words remain still. So that out of the fourteen alterations conceded by the Bishops at the Savoy five were rejected, and of the remaining nine, eight appear to have been already in Cosin's book, and presenting no evidence that the corrections were due at all to the Concession of the Bishops.

B. But in considering the influence of the Savoy Conference upon the revision of the Prayer-Book, it is not only necessary to note the Concessions which were rejected, but also those Exceptions in which the Bishops at the Savoy appear

to have conceded nothing, while the Committee made corrections more or less independently of their decision.

The Ministers proposed (1) that as the Ornaments' rubrick [p] seems to bring back the cope, alb, &c., it might be wholly left out. The Bishops answered, "We think it fit that the rubrick *continue as it is.*" The Committee, however, did *not* leave it as it was, but adopted Cosin's words which he had substituted in his book for the rubrick. So, again, the Ministers proposed (2) that the doxology should be added to the Lord's Prayer in rubrick § 11 [q]. The Bishops point out that *there is no reason* why these words should be always used, but in Convocation the words, "For thine is the kingdom," &c., were added, in accordance with the Ministers' suggestion. Again, the Ministers object (3) that the Lessons [r], Epistles, and Gospels should be sung. The Bishops answer, "that the rubrick directs only such singing as is after the manner of distinct reading, and that they never heard of any inconvenience thereby, and therefore conceived the *demand to be needless.*" But the Committee, if not Cosin himself, transposed the objectionable rubrick, while Convocation marked it through entirely. In the case (4) of the numerous references to the Collects [s], the Bishops declined to say anything, since they do not find what is to be amended; but it is to be noted that in all the nine Collects named by the Ministers considerable alterations were made by Convocation, and there is little reason to doubt in consequence of the imperfections pointed out. The Ministers objected to (5) the words "as on this day," which appear in the Proper Prefaces. The Bishops had conceded them in the case of the Collects, but here their answer appears to justify their use. Convocation however followed Cosin's Corrections, and made the same alteration here as in the former case. The Ministers requested (6) that the rubrick [t] which stood at the end of the Communion Service in the Second Prayer-Book of Edward VI. might be restored, "for the vindicating of our Church in the matter of kneeling." The Bishops answered, "This rubrick is not in the liturgy of Queen Elizabeth, nor confirmed by law, *nor is there any great need of restoring it*, the world being now in more danger of profanation than of idolatry." Convocation, however, practically restored the rubrick in its substance throughout, though not altogether in

[p] See p. cxxxvi. [q] See p. cxl. [r] See p. cxliii. [s] See p. clxiv. [t] See p. ccxxxvi.

exactly the same words as it appeared in the Second Prayer-Book of Edward VI. The Ministers (7) objected to the use of the expression, "Sanctify the flood Jordan." The Bishops defended it, but a considerable modification was made all the same by Convocation. The Ministers required (8) that in the Thanksgiving of Women the words "near the table[u]" should be left out; the Bishops answer, "That it is fit that the woman should have a special place, *and near the holy table*, in regard of the offering she is there to make." Convocation, however, struck through the words referring to the Table, and inserted the words instead, "as hath been accustomed." In the same service, the Ministers objected (9) to the 121st Psalm, and thought that the 113th and the 128th were more pertinent; the Bishops answer that Psalm 121 is fit and pertinent, and therefore not to be changed: either Cosin or the Committee proposed the 127th Psalm, and this was adopted by Convocation as well as the 116th Psalm, while they erased the 121st Psalm altogether. So that it would appear that in several critical matters the opinion of the Bishops at the Savoy was disregarded, either by the Bishops of the Committee or by Convocation, or by both, and corrections made in the Prayer-Book, where the Bishops of the Savoy considered none were needed.

C. Of course, the far larger number of the objections of the Savoy Ministers were answered by the Bishops, and in their answers they shewed that no corrections were needed, and no corrections were eventually made.

Of the more important of these are the following:—

First, those which have the appearance of attempting to reduce not only the dignity but the importance of the Holy Sacrament to a minimum.

They objected (1) against kneeling[v] at the Sacrament, § 116; and (2) against parishioners being bound to communicate[w] three times a-year, and instead, that the Minister only should be bound to administer three times a-year, and then only provided a due number of communicants (§ 149) had signified their desire to communicate. They also (3) desired that in rubrick § 113, the Minister[x] should not have *to turn himself* to the people, but that this should be his position throughout.

[u] See p. ccc. [v] See p. ccxx. The insertion of the rubrick or declaration respecting kneeling, § 151, was agreed to by Convocation. [w] See p. ccxxxv. [x] See p. ccx.

Next, those which seem to destroy the sacramental character of Baptism as shewn by the desire to render the children's Baptism dependent upon the fathers' faith. They proposed (4) that the rubrick § 178, should be altered, to give the Minister right to refuse Baptism[y] where the Parents had not made due profession of their faith; and (5) practically in rubrick § 180, to substitute the Father and Mother[z] for the Godparents, and as a necessary consequence, the alteration (6) of rubrick § 192[a], as well (7) as of the first question of the Catechism[b]. (8) To "Private Baptism[c]" they appear to have objected altogether.

Objections too, of course, were raised against (9) the expression "Spiritual regeneration[d], that (10) this child *is* regenerated[e], (11) *was* made a member of Christ[f]," to (12) "Two only, as *generally* necessary to salvation[g];" and in the following answers, (13) to the use of the expressions Repentance[h], Faith, and Sureties, in connection with Baptism. Again, (14) in rubrick § 259, "to *regenerate*[i] these thy servants by Water."

A similar series of objections were raised against the rubricks in Confirmation, e.g. that (15) the Bishop *only* being ordered to confirm[k], seemed to put too high a value upon the rite; that (16) the practice[l] of the Apostles ought not to be alledged; and that (17) they saw no more need of godfathers[m] in Confirmation than in Baptism. It may be added, that (18) the Qualifications[n] for Confirmation also, were not considered sufficient.

Objections also against (19) the words "consecrated[o] the estate of Matrimony," and against (20) the use of the invocation[p] in the name of the Father, &c., both as countenancing the making of Matrimony a Sacrament. Also (21) to the compelling[q] all those that are married to receive the Sacrament.

As might be expected, (22) the form of Absolution[r] to the Sick was objected to, and it was suggested that (23) the Min-

[y] See p. ccxxxviii. [a] See p. ccxxxix. [a] See p. ccxlii. [b] See p. cclxv.
[c] See p. ccxlix. [d] See p. ccxli. [e] See p. ccxlvi. [f] See p. cclxv.
[g] See p. cclxvii. [h] See p. cclxvii. [i] See p. cclxxii. [k] See p. cclxxiii.
[l] See p. cclxxiv. [m] See p. cclxix. [n] See p. cclxix. [o] See p. cclxxxiii.
[p] See p. cclxxxi. [q] See p. cclxxxiv. It is instructive to compare the ground of the objections which the Savoy Ministers urge, with the proposal which the "Lords" of the Committee of 1641 suggested as regards the limitation of Matrimony. The former begin, "This rubrick doth either enforce all such as are unfit for the Sacrament to *forbear* marriage, contrary to Scripture, which approves the marriage of all men." The latter consider, "25. Whether none hereafter shall have licences to marry that shall not bring with them a certificate from their ministers, that they are instructed in the Church Catechism."
[r] See p. cclxxxvii.

ister should not be enjoined[s] to administer the Sacrament to every sick person that shall desire it.

In the Burial Service (24) the words "that it hath pleased[t] thee to deliver this our brother," and (25) "as our hope[u] is this our brother doth," are both objected to by Ministers, and while the Bishops conceded the words "sure and certain hope," they would not concede these.

(26) The Ministers also wished for the insertion[x] of a rubrick expressing that the prayers were not for the benefit of the dead but only for that of the living.

Of Special Ceremonies, they objected to (27) the Cross[y] in Baptism, to (28) the Ring[z] in Matrimony, and to (29) the Offerings[a] in the Thanksgiving of Women.

It may be said that all the above were rejected by the Bishops at the Savoy, by the Bishops of the Committee, and by Convocation itself, *on principle.*

D. Another series of objections may be said to have been dismissed on account of their very trivial character, and to some of them they seem not to have vouchsafed any answer whatever. The Ministers, for instance, thought (1) neither the Lord's Prayer[b] (2) nor the *Gloria Patri*[c] ought to be used so often; that (3) the *Benedicite*[d] was not a Scriptural Hymn; that (4) the "Lord have mercy upon us," after each of the Commandments[e], should be replaced by one prayer at the end. That (5) the Apocryphal Sentences should be omitted[f]. That (6) the Commandments ought to be according to the new translation[g]; and that (7) in the Fourth Commandment[h] the words "Seventh-day" be altered to "Sabbath-day." (8) That the people should not be ordered[i] to kneel at the Commandments, lest they should use them as a prayer. That (9) in "my Duty towards God[j]" a special reference to the "Lord's Day" should be added. That (10) the early part of the Catechism[k] ought to be more full, and that (11) the Rubrick before the Thanksgiving[l] of Women should specially except scandalous sinners.

Of almost the same character are the desire (12) to have the words of the book of 1552 followed[m] in rubrick § 1. That in the Litany such expressions as (13) "Deadly Sin[n]"

[s] See p. ccxc.
[t] See p. ccxcvii.
[u] See p. ccxcviii.
[x] See p. ccxciii.
[y] See p. ccxliv.
[z] See p. cclxxxi.
[a] See p. ccci.
[b] See p. cxl.
[c] See p. cxlii.
[d] See p. cxliv.
[e] See p. clxxxix.
[f] See p. cxcvii.
[g] See p. cclxvii.
[h] See p. clxxxix.
[i] See p. clxxxix.
[j] See p. cclxviii.
[k] See p. cclxviii.
[l] See p. ccci.
[m] See p. cxxviii.
[n] See p. cliv.

(14) "Sudden Death[o]," and (15) "All that travel[p]," should be altered; that (16) preaching[q] should be more enjoined; that (17) the Bread and Wine need not be delivered[r] into every particular communicant's hand; that (18) the words[s], "because it is requisite that no man should come, &c.," should be omitted, as tending to discourage persons; that (19) the words[t], "our sinful bodies may be made clean by His Body," should be altered, as seeming to give greater efficacy to the Blood; that (20) the Collection[u] for the poor should be made only just before the departure of the Communicants. That (21) longer notice[x] should be given for Baptism. That (22) in the Solemnization of Matrimony the Minister[y] should not have to go to the Lord's Table; and (23) last of all, that the minister need not meet the corpse[z] at the grave [lest he should catch cold]. The answer to this by the Bishops, that "they may be helped by a cap better than by a rubrick," is very characteristic.

If we summarize them, we shall find the following to be the results:—

| The Ministers brought forward 75 objections— | | | | | |
|---|---|---|---|---|---|
| Bishops conceded . . . . | 14 | of which | 9 | were adopted. | |
| ,, refused . . . . | 9 | ,, | 9 | ,, | ,, |
| ,, ,, of greater importance . | 29 | ,, | 0 | ,, | ,, |
| ,, ,, of lesser importance . | 23 | ,, | 0 | ,, | ,, |
| | 75 | | 18 | | |

But of these eighteen, 12 at least may be said to have been suggested or made already in Cosin's Books.

On the whole, then, it will be seen that the discussions at the Savoy Conference had practically very little influence upon the Corrections made during the revision of the Prayer-Book, either by the Committee or by Convocation.

[o] [p] These two were omitted from p. clv. for want of space.
[q] See p. cxcv.
[r] See p. ccxx.
[s] See p. ccvii.
[t] See p. ccxii.
[u] See p. cxcviii.
[x] See p. ccxxxviii.
[y] See p. cclxxxii.
[z] See p. ccxciv.

# REVISION OF THE PRAYER-BOOK BY CONVOCATION,

## Nov. 21, *to* Dec. 20, 1661.

BP. COSIN was of course summoned for the Convocation of May 8, 1661, and was most probably constantly in attendance till July 31, when it was adjourned. It did not reassemble until Nov. 21, and meanwhile, i.e. Oct. 10, letters had been issued to revise the Prayer-Book. And at this point we have a certain amount of information given in the Journals of the House, but in order to fill in the outline we have to fall back upon probabilities.

At two o'clock in the afternoon on the Thursday, the day appointed, the Convocation met. The Archbishop first of all summoned the Lower House to hear the royal letters read, which he had brought down. And then, but not till then, was a Committee appointed to revise the book, and *formally* entrusted with the necessary powers. Eight Bishops were selected, Cosin being named the first. The greatest haste was necessary, as a considerable party in the House of Commons were for attaching the 1604 Prayer-Book to the Act of Uniformity, and they had a great advantage in another not being ready. After the Committee had been named, we find that "the Reverend Father"

"appointed them to meet at the Palace of the Lord Bishop of Ely *at five o'clock p.m.* each day except Sundays, until the said work was finished.

"And afterwards it was agreed amongst *the said Bishops*, for the better and more rapid expediting of the said business, that the said book of Common Prayer should be *reviewed* (*revideatur*) in this house at once: and a great part of the same was read and revised as far as . . ."

In other words, after the meeting of the Convocation was dissolved, the eight Bishops appointed on the Committee (or as many of them as were present) stayed behind, and then and there held their first meeting; for 5 o'clock, the hour appointed, must have been close at hand, and thus the waste of time involved by an adjournment to Ely House from Westminster was prevented. It is unfortunate that the Record breaks off without giving the point which the revision had reached.

On Friday morning from 8 to 10 o'clock, and on Friday afternoon also from 2 to 4 o'clock, the Upper House of Con-

vocation proceeded with the revision of the Prayer-Book, reading no doubt the portion of the revised text which had already been laid before them by the Committee; and by 8 o'clock, or soon after, on the Saturday morning the Upper House had, it appears, read through a sufficient amount to be able to send for the Prolocutor of the Lower House, and to deliver to him the "*First Part* of the book already revised and examined by them."

We have no guide as to how far in the book this first part extended; probably it was as far as the Epistles and Gospels. But even if exclusive, there are many hundred corrections which had to be made and considered.

During the following week the Upper House of Convocation sat each morning for two hours, and in no case in the afternoon. On Monday and Tuesday morning they went on with the reading. On Wednesday morning they received back from the Lower House the "first part," with a schedule of emendations, and were able to give to the Prolocutor what is called "the remaining part." Probably this means to the end of the Offices. There is no note of their reading more of the Prayer-Book on Wednesday, and we find a good part of Thursday morning passed in "revising and examining" the schedule of emendations brought up from the Lower House. The time left was devoted to reading through the Psalms of David [a].

This last is an important entry, as it shews that not only the Corrections were read, but the whole Prayer-Book was formally read through; for in the Psalms of David no corrections are found made in any one of the three books used. Friday morning they devoted to examining the Ordinal, and Saturday they did not sit at all.

The next week is occupied with the Preface, the Calendar, some extra services, further emendations sent from the Lower House, and other matters. But in fact the reading of the Prayer-Book had been completed on the previous Friday.

In order to make the matter clearer, a tabular statement is appended of the *probable* work done each day, in accordance with the above account, and to it is appended the relative amount of MS. writing required, as shewn by the corrections actually made in the Convocation-Book [b].

[a] No corrections are made throughout the Psalms, but in the title-page some nine words are erased; the 152 pages in the table include the whole of the Psalms.

[b] See Abstract of Journals of Convocation, p. lxxxvii.

| | Pages read. | Words erased. | Words added. | Pages erased. | Pages added. |
|---|---|---|---|---|---|
| *Friday*, Nov. 22. 8 to 10 a.m. Prefatory matter (except *new* Preface), Kalendar, and Morning and Evening Prayer, and Litany . . . . | 72 | 1020 | 2050 | 7 | 3 |
| *The same day.* 2 to 4 p.m. Further progress, *say* the Collects, Epistles, and Gospels . . . | 155 | 680 | 1510 | 8 | 2 |
| *Saturday*, Nov. 23. 8 to 10 a.m. Delivered the *first part* to the Lower House. Then further progress, *say* the Holy Communion . . . | 21 | 700 | 1360 | 1 | 1 |
| *Monday*, Nov. 25. 8 to 10 a.m. Further progress, *say* Baptism and Confirmation . . . . . | 22 | 870 | 1880 | 1 | |
| *Tuesday*, Nov. 26. 8 to 10 a.m. Further progress, *say* Matrimony and the rest of the Offices . . . | 32 | 570 | 1120 | 1 | 1 |
| *Wednesday*, Nov. 27. 8 to 10 a.m. The *first part* received back from the Lower House, and *remaining part* given to them. No mention of progress | | | | | |
| *Thursday*, Nov. 28. 8 to 10 a.m. The Schedule relating to the *first part*, and brought from the Lower House, revised; and part of the Psalms of David read . . . | 152 | | | | |
| *Friday*, Nov. 29. 8 to 10 a.m. Revision of the Ordination Service . | 28 | 620 | 2540 | | 2 |
| *Saturday*, Nov. 30. No sitting. | | | | | |
| *Monday*, Dec. 2. 8 to 10 a.m. The new Preface. Qy. if the *prefatory list* of alterations then added . . | | | | | 6 |
| *Tuesday and Wednesday*, Dec. 3 and 4. 8 to 10 a.m. Debates. | | | | | |
| *Thursday*, Dec. 5. 8 to 10 a.m. The Kalendar[c], and the Form of Prayers for those at Sea, brought in; | | | | | 4 |
| *Friday*, Dec. 6, to *Wednesday*, Dec. 11 (except *Sunday* the 8th). Debate and emendations on portions already read. | | | | | |
| *Thursday and Friday*, Dec. 12 and 13. Conference with the Lower House. | | | | | |
| *Saturday*, Dec. 14. 8 to 10 a.m. The General Thanksgiving read . | | | | | 1 |

[c] The pages containing the Kalendar are included in the seventy-two pages counted above, as read Nov. 22.

| | Pages read. | Words erased. | Words added. | Pages erased. | Pages added. |
|---|---|---|---|---|---|
| *Monday and Tuesday*, Dec. 16 and 17. No sitting. | | | | | |
| *Wednesday*, Dec. 18. 8 to 10 a.m. Debate. (Query subject.) | | | | | |
| *Thursday*, Dec. 19. 8 to 10 a.m. Debate on the Form of Subscription. | | | | | |
| ,, ,, ,, ,, 2 to 4 p.m. A Committee agreed on the Form. | | | | | |
| *Friday*, Dec. 20. 8 to 10 a.m. The Book unanimously received, approved, and SUBSCRIBED. | | | | | |
| | 482[d] | 4460 | 10460 | 18 | 20[e] |

Looking at the matter from a practical point of view, and with the material which is still extant being in evidence, it must be pronounced beyond the bounds of possibility that the work of revision (as it is usually understood), including the necessary copying, could have been *wholly* done in the time named.

It is perhaps not easy to gauge the labour required by the number of words erased, or the numbers written in. Sometimes a rubrick or a prayer, consisting of a hundred words or more, is erased by a single stroke of the pen; but on the other hand there are many cases in which a solitary word is erased, which required perhaps as much consideration as the omission of a whole rubrick. It is impossible to count the number of "corrections" actually made, as it is impossible to define what constitutes a single correction. The number of words therefore is the best representation of the work done, though not altogether satisfactory.

It need not be inferred that each day's work of revision was followed by Sancroft copying into the book the result of that day's labour, but still, as we find that by the 20th inst. the copy which was annexed to the Act of Uniformity had already been made (for to this copy the signatures are found

[d] There are in all 514 pages in the book, but these include 12 leaves inserted, on which additional matter equal to about twenty MS. pages has been written, and also the 4 leaves of the "Certain Godly Prayers" which were omitted, and do not therefore come into the above computation. These 32 pages, added to the 482 pages which appear to have been read, make up the total.

[e] The number of pages erased or written in, are additional to the corrections made upon the printed copy. If the words added thus were counted, it would add another 5,000 words to the 10,000 already enumerated.

to be attached), and as this annexed book is distinctly described in the Journals of the House of Lords as having been copied from the book used by Convocation,—

"Ap. 10. . . . to deliver the Book, wherein the Alterations are made, *out of which* the other book was fairly written;"

there can be no question that some time before the date of Dec. 20, all (or nearly all) that we see written in the Convocation copy must have been completed. The two or three corrections which were made after the Annexed book was copied, and which therefore appear in both books, will be considered presently.

But then it must be remembered that this book only represents a portion of the labour. If we accept the view that the *first portion* was revised by the Committee *after* they were appointed, and that then only the results of such revision were written out, we have to make allowance for seventy pages of the fair copy being prepared; and in this book, equally with the other, there are in that portion some thousand words erased, and some two thousand written in—between Thursday afternoon and Friday morning at eight o'clock! Then that day the one thousand erasures and the two thousand additional words had to be repeated in the Convocation copy, as well as the six hundred erasures and the fifteen hundred words to be written in the "fair copy," against four o'clock in the afternoon, when the second sitting took place. What was then done perhaps might not have at once to be copied out, but if the *first portion* included the Epistles and Gospels, then the repetition of the erasures and the fifteen hundred additional words would have had to be made, as we find that at 8 o'clock the following morning *The first portion was delivered to the Lower House.* The difficulty lies in this, that all the corrections *in both copies are in one handwriting*, and that undoubtedly Sancroft's; nor is this all; in the original, Cosin's Corrected copy, we find many emendations written in by Sancroft, and evidently by the direction of the Committee.

If, then, the Convocation copy and the fair copy could not have been prepared as well as read in the time, what could have been the history of these books, which stand such irrefragable witnesses to the actual work of revision performed. The following considerations may, perhaps, be offered in attempting a solution of the difficulty.

Cosin's Corrected Book, as has been already insisted on, formed the basis of the work, and this was probably in a forward state before his banishment, but would have been again looked over immediately the revision of the Prayer-Book was contemplated, and so before the Committee was appointed. As, however, the mere reading of the corrections would have taken up the time of the Committee's sitting as recorded, leaving little or no time for consideration and debate, we must assume some earlier operations. We find in Cosin's Book numerous corrections disallowed and struck through, or else further revised, and this in Sancroft's handwriting. They are not such amendments as would have been made otherwise than by some authorized persons. It is clear that the corrections were here not made by schedules, but were made in the book itself, and there can be little doubt that the book was before the Committee, or at least some Committee. The note on the re-arrangement of the Holy Communion[f], referring to the order of my Lords at Ely House, leaves no doubt of this.

Further, there can be no doubt that Sancroft's book *is* a fair copy of the corrections, that is, the new book is prepared in such a manner as to be capable of being read out to Convocation, and this is not the case with Cosin's copy. In this previous book the corrrections had been made at different times. Paragraphs had been written in different places in the margin, or at the top and bottom of pages, with notes marking where they are intended to be inserted; erasures of corrections are exceedingly frequent, and frequently also against the erasures of the text the word *stet* is written. Such a book was totally unfit for reading from to an assembled body.

The explanation must be this; *a greater* part of the corrections *must have been* made by some sort of sanction, or at least understanding, beforehand. In all probability the Bishops who were to serve on the Committee were selected during the previous session, though not formally nominated till the re-assembling in November. But directly the order came down from the Crown, on Oct. 10, to proceed in the business, Sancroft was called in, and Cosin's book was laid on the table and gone through, and so to speak prepared against the time when Convocation should meet. From this a copy was made by Sancroft as regards *the greater part* of the

[f] See p. ccxxii.

corrections, especially such as those about which there was no doubt, leaving the more difficult passages untouched. Afterwards, when the Committee were *formally* appointed, the final revision took place, and the passages not completed were filled in.

An example of this may be seen perhaps in Rubrick § 76, where Sancroft[g] had written "y^e^ North . . . . of the table," because it was not determined which word was to be used, "end, or side." When they determined to use *both* words, there was scarcely room, and the words "*sideorend*" are squeezed together, shewing that they were written in afterwards; and this correction may well have been made at the final reading by the Committee.

But some corrections, which it was expected would have been agreed to, were refused, or further amended, so we find one or two corrections in the fair copy afterwards amended. Thus, in Cosin's copy, the words in the important rubrick at the end of Baptism[h], "*And that no man may think*," had been written in by Cosin, and copied off on to the fair copy; but it is evident that the Committee, after they had been so copied, erased them, and wrote "*It is certain by*," &c., for we find them so erased in the fair copy. And this is no accident, as the same corrections are made in the MS. writing in both copies just before the Catechism[i]; and in the latter place the case is clearer, as the words "*may*" and "*let him*," had been written in in the fair copy, before the whole was erased.

Again, Cosin had marked through the words "in *sure and certain* hope[j];" but Sancroft, in his copy, left them standing, placing a *q.* at the side, evidently signifying that they were a subject for debate; and the end was that the words were retained, although, it may be added by the way, they had been conceded by the Bishops at the Savoy Conference.

Some few others may be found, but the fact that few corrections made in Sancroft's fair copy are erased, and these perhaps mainly arising from clerical errors, shews that the doubtful questions were well understood, that proper care was exercised in passing them by till last, and that, as regards the rest, there was no change of opinion.

The reading must have been rapid, to have allowed the preparation on Thursday evening of sufficient for Convocation to proceed with the next morning, and but little time left to

[g] See p. clxxxii. [h] See p. ccxlvii. [i] See p. cclxiii. [j] See p. ccxciv.

decide upon the questions which had been left open. Whether Sancroft was able to "keep up" with the decisions of the Committee, may be doubtful; it is very possible that after the sitting was over, Sancroft would have had to get *his fair copy* ready to lay before Convocation the next morning.

But the fact that the Official Copy of Convocation is also in Sancroft's handwriting, renders it still more necessary to allow of this explanation of the circumstances. He could not have kept pace with the corrections made in the House of Convocation at the same time he was engaged with the work of the Committee, and transcribing from it his fair copy. Indeed, it is highly probable that much the same circumstances may have attended the writing the corrections in this copy, namely, that all the minor and clerical corrections, such as "who" for "which," "are" for "be[k]," and such like, as well as several of the more unquestionable improvements, had already been made in the Convocation book before Convocation met; and several of the new prayers may also have been written in. But, on the other hand, it must be admitted that Convocation modified a great many of the corrections as written in the fair copy, and several of no great moment; and yet few[l] signs are apparent, as in the fair copy, of the paragraphs being copied off until they were finally adopted by Convocation. The question also arises, What was it the President of the Upper House transmitted to the Lower House to be examined by them?

We see that the Lower House revised by means of "schedules," i.e. lists of corrections, whether addenda or omittenda; and of course it is possible that the Upper House did the same. After these were duly passed by both Houses, then it became Sancroft's duty to make the Official copy, by copying off those corrections in his fair copy which were allowed, and adding to them such additional emendations as were handed to him in the several schedules, so that for the first few days, while he was attending to the Committee's work, he need not perhaps have commenced writing the Official copy.

Still from day to day, during the seven days, Sancroft must have kept up with the work; and unless some of it was already in a forward state when he began, it is impossible

[k] It will have been observed these have not been taken notice of in the corrections marked in this work.

[l] The words "*which brought thee out of the land of Egypt*," &c., are written in and then erased. Sancroft had written beneath them the word *debate*. See p. cxc. Also he had written "*in full assurance of faith*." This was altered to "*with faith*." See p. ccviii.

that he could have performed what we see by his own handwriting he accomplished, or that the Committee did what we see by the results was done, in the time.

Two days of the week ending Nov. 23 saw the first part of the revision read in the Upper House, and transmitted to the Lower House. The five days of the next week, ending Nov. 30, saw the whole finished to the end of the Ordinal. Another week appears to have passed as said, respecting the Preface and Calendar and other prayers, which brought the week ending Dec. 7 to an end. In the next week there seems to have been some further corrections in the Commination Service, suggested in the Upper House, and finally some difficulties occurred which involved a conference between the two Houses. This, with the introduction of the "General Thanksgiving" by Reynolds, occupied to the close of the week ending Dec. 14.

Two days were given to debate as to form of subscription, &c., and on the 20th the *whole was ready for signature.*

But what they signed, as we have it, was a book wholly in MS., and was supposed to be copied verbatim from Sancroft's Official copy. No doubt, during the week ending Dec. 14, he must have been occupied the whole time in finishing his Official copy, for it seems to be most carefully written, and no part could have been completed till all the amendments affecting that part had finally passed the House; in other words, not till November 28, if then. Transcribers were probably at work, preparing the ANNEXED BOOK at *the same time*, but as will be shewn possibly from *other* material as well, perhaps suggested by Sancroft, in order to keep several hands employed, which will account for certain discrepancies described further on in the account given of the Annexed Book.

It must not be supposed that the above rapid survey of the circumstances pretends to anything more than a very rough outline sketch based on probability, for we are not in possession of anything like the necessary material for a history. There seems to be a great paucity of incidental documents (or, if they exist, they have not been made known). So many men of note were engaged, it is perhaps singular that we do not find in letters or papers left behind them, and collected by biographers or historians, any incidental light thrown upon their proceedings. In all probability several of the Bishops engaged in the work drew up papers of amendments and such like, but only one or two seem to be forthcoming.

Amongst the papers which belonged to Bishop Cosin is one in his handwriting. It runs as follows:—

"*Some particulars to be added and amended in the Booke of Common Prayer before it be signed*[m].

"1. A RUBRICK to be inserted into the Order *How the Psalter shalbe read*, viz.:—

"¶ *It is most agreable to a religious order and decencie in the publick service of the Church, that the Psalmes and the Hymnes appointed in this Book be sung, as in most places, one verse after another, by sides or turnes, the Minister, Clarks, and people, all standing.*

"2. The *Benedicite omnia opera Domini* to be restored.

"3. St. Chrysostome's prayer to be used only at the end of Morning and Evening Prayer after the *Prayers for the King, &c.*, there printed; and the Prayer, *O God, whose nature and propertie &c.* to be printed and used only in the end of the Letanie, after the prayer *Wee humbly beseech thee.*

"4. In that prayer the word *righteously* to stand, rather than be chang'd into the word *rightly.*

"5. The Hymne *Christ rising &c.* appointed upon Easter-day morning to be printed by severall verses.

"6. After the Collects for the King, following the 10 Commandments, this Rubrick to be added:—¶ *Then shall be said the Collect for the Day, with the Epistle and Gospel there appointed.*

"7. Before the Gospel to be said or sung, *Glory be to thee, O Lord.* And after it is ended, *Thanks be given to thee, O Lord.*

"8. During the time of distributing the Communion, Anthems and Psalmes may be used in places where they sing.

"9. At the end of Baptisme the Minister to require that the Child &c. be brought to Confirmation.

"10. The Prayers for the 5th of November, 30th of January, 29th of May, Order at the King's Healing, and at the Mandat, to be printed with the Book, and all confirmed by Act of Parliament together, besides the Order for Prayers in the King's Fleete.

"11. The Epistle for St. Luke's day to end with these words, *Only Luke is with me.*"

It should be first noted that the MS. has the paragraphs Nos. 1, 3, 5, 6, 7, 8, and 10 erased, and consequently only 2, 4, 9, and 11 left standing.

[m] From the Tanner MSS. in the Bodleian Library, xliii. 1. Printed by the Surtees Society, Correspondence, vol. ii. p. 81.

As to (1) the addition to the rubricks on the reading of the Psalms[n], it will be seen no trace is found either in his own notes or in the corrections by Convocation. (2) The "Benedicite[o]," although objected to in the Considerations of the Lords Committee of 1641, and in the Exceptions of the Savoy of 1661, appears in no extant copy to have been erased. Why Cosin should mark it to be *restored*, cannot be explained. Nor is any alteration (3) apparent as to a proposed omission of the Prayer of S. Chrysostom[p] at the end of the Litany, or any reason to be suggested why it should be so. The Prayer, "O God whose nature and property," is simply printed amongst the Prayers[q] that may be used "before the two final prayers of the Litany, *or* of Morning and of Evening Prayer," and no trace of any alteration is apparent. Again (4) no correction in the prayer, "We humbly beseech thee[r]," seems ever to have been made.

As to (5) the printing of the Easter Anthem[s] in verses, no direction is given, nor is it so printed in the Sealed Books, but it is not uncommon to find it so printed in modern Prayer-Books. The rubrick (6) respecting the Collect[t] for the day *is* certainly adopted by Convocation, at least in substance; but the substance had already appeared in Cosin's own copy, so that no evidence appears that the prayer received any alteration in this matter. The next (7) as to the "Glory be to thee, O Lord[u]," had been proposed by Cosin, and copied by Sancroft, but *omitted*, evidently on purpose, by Convocation, and no trace appears in their copy. A new rubrick (8) altogether appears here for the first time, and, so far as has been observed, nowhere else. The substance of (9) the rubrick[x], or rather address, requiring the child to be brought to Confirmation, appears in his Corrected copy, and is adopted by Convocation.

No. 10 enjoins the printing of the three Services, for the 5th of November, 30th of January, and 29th of May, and were afterwards printed in the Prayer-Book according to the note written in by Sancroft at the end of the Convocation copy, and they so appear printed in the Prayer-Books issued with the King's order given at Whitehall, May 2, 1662. But no notice appears elsewhere of the printing of the "Order at the King's healing" (though some books have this), or the Order

[n] See p. cxv.
[o] See p. cxliv. See p. clxix.
[p] See p. clvii.
[q] See p. clviii.
[r] See p. clv.
[s] See p. ccxlvii.
[t] See p. cxc.
[u] See p. cxci.

for Prayers in the King's fleet. The note (11) ending the Epistle for S. Luke's day appears to have received no alteration whatever.

In answer to the questions *When* this paper was written, or What its purpose, no reply can be given. They were possibly some rough notes written from memory, and found to be of no value, and laid aside. Still it has been thought necessary to take account of this, in attempting a complete survey of the evidence.

II. Another MS., however, of the kind should be referred to, and though we know but little of its history, there is internal evidence which shews that it belongs to this period, and possibly played a part in the work of revision.

It will be observed, that next to Cosin's name on the Committee is that of Wren, the Bishop of Ely. He, like Cosin, had had to bear the brunt of the storm of 1640; and he, like Cosin, had lived through it. His career had been even more brilliant than Cosin's. In early youth he had attracted notice, and about the same time that Cosin went as librarian to Overall, Wren went as chaplain to Bp. Andrewes. In 1625 he was elected Master of Peterhouse, in Cambridge, and to him Cosin succeeded; and when we remember the cost and care bestowed upon the chapel in that College, it is easy to understand how much was owing to his predecessor that Cosin was able to accomplish it with the consent and approbation of the Fellows. Early in 1635 he was consecrated Bishop of Hereford, and a few months later translated to Norwich; then, in 1638, he was translated to Ely.

Dec. 19, 1640, he was accused by Hampden of setting up idolatry. The charges were chiefly, that—

"He stood and officiated at the West side of the Holy Table.

"He had insisted on Chancel steps.

"On the Holy Table being placed Altarwise.

"On pews being altered so that people should look to the East.

"Had enjoined preaching in the Surplice.

"Forbidden Sermons in the afternoon (from a desire to promote catechizing).

"Forbidden the Prayer before Sermon (desiring to repress extemporary prayer)."

In July, 1641, twenty-five articles were brought against him[y]. He was imprisoned "during pleasure," and upon a re-

[y] Nalson's Collections, ii. 398.

port from the Council of State, the House of Commons, March 14, 1648, voted that he should not be tried for his life, but kept in prison till some further order of the House was made concerning him. His estates were taken away, and he remained in prison until the order of his discharge, March 15, 1660[z].

Such, then, was the history of the man next in the list upon the Committee of the revision of the Prayer-Book, and *at whose house* (in Holborn) the Committee met.

A MS. volume given to the present Bishop of Chester in 1859, by the late Bishop of Salisbury (Hamilton), contains several pages which, on comparison with known letters, &c., are found to be in Wren's handwriting. These have been recently printed entire[a]; but some extracts will be found interesting, if not valuable, for the sake of the comparison of the suggestions made by the Bishop, and those adopted by Convocation.

From some notes at the beginning, there can be little doubt that the series of corrections were prepared by Bishop Wren in connection with the imminent revision of the Prayer-Book in 1661, but the evidence is not sufficient to fix the exact date. Wren was not concerned in the Savoy Conference, but, as already said, was amongst the eight appointed on the Committee of Nov. 21, 1661.

On the first leaf of the MS. in question we find,—

"Never could there have been an opportunity so offenceless on the Church's part, for amending the Book of Common Prayer, *as now*, when it hath been so long disused, that not one of five hundred is so perfect in it as to observe alterations; and they who are likeliest to pry into it, do know themselves to have been the Causers of it. If, therefore, upon the loud clamours which for these fifteen[b] years have been taken up, in general terms, against the Book by the several factions, (who would have no set Forms, that they themselves might be bound to none; that desire all Religion should hang on their lips, as well for Praying as for Preaching; that liked not to have the King's authority so much asserted, and so often prayed for, as in the Liturgy it is; nor would have the Bishops at all,) it may now please the King of his grace to all, by Proclamation, or how else he shall please, to make it lawful for every man, of such a quality, in

[z] These brief notes are from a notice drawn up by the Bishop of Chester to the book here described.

[a] "Fragmentary Illustrations of the History of the Book of Common Prayer from MS. Sources, Bp. Sanderson, and Bp. Wren. Edited by W. Jacobson, D.D., Bp. of Chester." London: Murray, 1874.

[b] That is, from Jan. 3, 1645. See Introduction, p. lxvii.

every County, at such places, and within so many days, (which need not be many, after fifteen years' preparation) to bring in under their hands, in terms beseeming, what particulars soever they would except against in the Book, and the reasons, to be delivered to such as His Majesty shall appoint in every County to receive the same: also, that they who receive the same shall keep a perfect note of every such . . . .[c] the day when and the parties from whom they receive the same, and then shall presently, under their own hands and seals, transmit the same into the Chancery, where all such exceptions shall be viewed and judged of, by those whom His Majesty shall think fit to appoint in his own stead; and these alterations being by them so admitted as thereby to make perfect that Form of Common Prayer,—the Book shall come forth, for public use, as the former Book did.

"This would be done with as much expedition as may be; with a command, that none of the old Editions shall in the meanwhile be required in the Churches. But by this way those amendments whereof there is need, may be inserted; and nothing shall redound to the dishonour of the Church under which it was so long used, and not amended before."

This scheme of a Revision of the Prayer-Book based upon a kind of public appeal, was of course out of the question. The idea must have been entertained *before* it was decided to refer the revision to Convocation, and, therefore, the paper must have been drawn up early in the year 1661. Still it is not improbable that some points in it were taken into consideration by the Committee of which Bishop Wren was a member, although it would be perhaps difficult to say that any one correction was absolutely due to it. Wren, in his general directions towards reforming, suggests the alteration of obsolete words, and changing every "*which*" into "*who*," when it refers to a person[d], (but he gives as an example, "Our Father, *who* art in heaven," the very one which was not changed).

He then gives a long schedule of corrections, consisting of several pages, with references (as he explains) to his 4to. Prayer-Book of 1639. He proposes to leave out the first ten heads from the Table of Contents, "as being very broken, false, and disordered;" but amongst the corrections of the early part are some which have been in substance adopted,

[c] The MS. is damaged so as to be illegible.

[d] He thus introduces his correction: "There is one little word which crept into our Prayers at the translation of the Litany into English under King Henry VIII., for the use of the Army then going to Boulogne, which from thence has spread itself, and hath *infected* many of the Collects and the Prayers which have been used since, and yet is a very solecism."

though seldom in the same words, and some which seem to give a good reason, but which have not been taken notice of; others perhaps do not commend themselves. Noticeable, perhaps, under one or other of these heads are—

[A Kalendar.] "Out with Dog-days from among the Saints."

[Jan. 25.] "Let the Conversion of Paul be in a rubrick, inasmuch as our Church observes it, though the statute overslipt it."

[June 11.] "Barnabas . . . would be in a rubrick, for the Church's sake, though it was scattered out of the statute."

[At end of Preface.] "The word 'Curate' now in England is grown into quite another sense."

[Ditto.] "Let the hours for tolling of the bell be named—at some time betwixt ten and twelve, and again betwixt two and four[e]."

[A Rule to know when Term, &c.] "To what end this here? Away with it[f]."

[These to be observed for Holy Days.] "Name the year, and the act. And it were to be wished that it might be altered as we said before."

[§§ 1, 2. The Order where Morning and Evening Prayer.] "Set down when this order was made. But who can tell which place, when this order was made, was the accustomed place?"

"Also, who knows how the Chancels were in those times past, so many having since then been demolished, and many disused?

"But what is now fit to be ordered herein, and to preserve those that are still in use, it would be set down in express words, without these uncertainties which breed nothing but debate and scorn. The very words too of that Act, 2 Edw. VI., for the Minister's Ornaments, would be set down, or to pray to have a new one made; for there is somewhat in that Act that now may not be used."

[§ 7. Saying after me.] "Those words would be well considered of. They came in here after the Reformation had been admitted; but it was a time of great averseness from making any Confession but Auricular, and of great ignorance in people of that which was to be said. Secondly, it hath now been much disused and laid aside, especially in Cathedral Churches, (which should be the Pattern to other Churches, as a Mother to her Daughters) and in the King's Chapels, and in Colleges. Thirdly, it gives some countenance to another uncouth and senseless custom, not long since brought in by some factions, one to read a line of a Psalm, and then all the rest to sing to it. Will it not be better, therefore, though not to set down anything to the contrary, yet to leave out those two words, *after me*, and so in the Rubrick also?"

[e] See on this Cosin's proposed correction, p. cxiii.
[f] Confer Cosin, p. cxxvi.

[§ 17.] "After the first lesson the Priest standing up shall say, '*Let us now give Praise unto Almighty God and say*, We praise Thee, O God, we,' &c. *Answer.* All the earth doth worship, &c., and so on by course unto the end of that Hymn called *Te Deum.*"

"Very requisite it is that some such words of exhortation be appointed wherewith to stir up the people to Thanksgiving after every Lesson, because very many are not quick enough of themselves to mark how the Church passeth from Reading to Praying; and it hath been a cavil against the Liturgy as though it were wanting in the duty of Praise."

[§ 27.] "At the third Collect a Rule in the margin, if it be after nine of the clock in the morning, to read it, 'Who hast safely brought us *through* the beginning of this day."

[§ 34.] "A first rubrick here let be, '*The Priest beginning the Lord's Prayer, all shall kneel down and say it with him.*'"

[§ 37.] "A second rubrick after 'make haste to help us.' *Here shall all stand up & the Priest shall say.*"

[§ 38.] "*After the Psalm for the Day be said, the First Lesson shall be read, and then shall follow in English the Hymn called the Magnificat, the Priest first distinctly saying, Let us give Praise to God, with the same words that the Blessed Virgin did.* It is very requisite to express this exhortation thus, because of those words spoken of Herself, '*All generations shall call me blessed.*'"

[§ 47.] "In the second Collect for Peace it is nonsense and abominable falsation to say *that both our* hearts; either leave the word *both* quite out, or read it *both that our hearts may be set.*"

[§ 152.] "Change the title into *the Public Supplication*, and so to the end of it. O God the Father *from* Heaven."

"Leave a space for the third Petition [*to bless and preserve our gracious Queen, &c.*] upon this page, with this rubrick in it, '*Here to be put in, as by the Sovereign shall be appointed from time to time.*'"

"That it may please thee to illuminate all *Pastors of thy flock called the* Bishops, and *all other ministers thereof*, with true knowledge."

[§ 153.] "The *craft and subtlety* are both the same. Will it not go better thus, 'Which the subtlety of the Devil or the Craft of Man worketh against us[g]?'"

[§ 161.] "Let the second Title be, For fair *and seasonable* Weather.

"O Lord God, *howe'er* for the sin of man Thou didst once drown all the world except eight persons, *yet* afterward, of Thy great mercy, *Thou* didst promise never to destroy it so again: *Upon Thy blessed pleasure, O Lord, depend the gracious influences of Heaven, and the goodness of every*

[g] It will be observed this is exactly the correction made in Cosin's book. It appeared in the fair copy, but was thrown out in Convocation.

*season comes from Thee.* We humbly beseech Thee *therefore*, that although we for our iniquities have worthily deserved *a* plague of rain and *of all unseasonable weather*, yet upon our true repentance, *and for the merits of our Blessed Redeemer*, Thou *wouldst* send us weather *so moderate and kindly, as that* we may receive the fruits of the earth in due season, and learn both," &c.

[§ 165.] "O Almighty God, *Who* in Thy wrath *in the wilderness didst send the first Plague upon Thine own people, for the obstinacy of their rebellion against Moses and Aaron; and also*, in the time of King David, didst slay, &c. Have pity, *we humbly beseech Thee, on those parts of our land that now are* visited with sickness and mortality, that, like as Thou didst then *accept of an atonement, and didst* command *the destroying Angel* to cease from punishing, so it may," &c. [h]

[§ 175.] "Add here another Prayer with this Title, *A Thanksgiving for the Restoring of Public Peace.*

"*O Eternal God, our Heavenly Father, Who alone makest men to be of one mind in an house, and art the God of peace and unity in every Nation, we bless Thy Holy Name for this gracious change among us, and that it hath pleased Thee with so high a hand to appease those seditions and tumults, which by the subtlety of the Devil were raised up and long fomented among us, and so to subdue the oppositions of men of evil minds, as that, through Thy grace, we may now assemble in peace and safety, to offer up unto Thee this our sacrifice of praise and thanksgiving, through Jesus Christ our Lord. Amen.*"

There are a large number of corrections made throughout the Collects, Epistles, and Gospels, but, for the most part, the substance appears already in Cosin's corrections, and has been thus adopted. In the Communion Service, the following out of many may be noted:—

[§ 71.] "In the first Paragraph, those words, *or immediately after*, would now be left out; because now in very few Parish Churches is there any space at all given between the Morning Prayer and the Communion Service."

[§ 73.] "The third Paragraph is so set down as that it may be a snare both to the Minister and to the People. If it shall be thought fit, it may go better thus: Until he know them to be reconciled; *Or if any one of them refuse to be, until he hath certified his Ordinary thereof by the Churchwardens or by himself, (which shall be done without delay), and have directions from him what to do in that case.*"

[h] It will be observed that of these two prayers, the amendments in the first seem not to have been attended to whatever. Those of the second seem, with slight verbal alteration, to have been adopted.

[§ 74.] "In the fourth Paragraph, those words, *or in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said*, are very ambiguous. Many Churches now have no Chancels. And in the most that have, though the desk for reading the Prayers doth stand in the body of the Church, yet they use to go into the Chancel to receive the Communion. Let it therefore be expressly here set down what is intended, still keeping the use of the Chancels, where it may well be done. But leave nothing ambiguous."

[§ 76.] "And the Priest, standing at the *North of* the Table, *the people all kneeling*, shall *begin with* the Lord's Prayer, *Our Father, Who art in, &c.*"

[§ 79.] "Then the Priest, *turning his face towards the people*, shall rehearse distinctly all the Ten Commandments &c."

[§ 80.] "In that Rubrick, thus:

"*Then the Priest, at the Holy Table, where he stood at first, leaving out the words, Let us pray; or else, saying Let us pray for our Lord the King, shall say one of these following Collects, and after it shall say the Collect for the day.*"

[§ 93.] "After such Sermon or Homily, the Minister *shall return again to the Table, and turning toward the people*, shall declare unto *them what* Holy Days *and* Fasting Days w*ill be in that* week following. *He shall also then publish the Banns for Matrimony, and signify the contents of such Briefs as are brought to the Parish, for Collections. And then he shall say, Hear now the Monitions of the Holy Ghost, as it is written, naming the Chapter and Verse whence it is taken, and reading one or more, as he shall think meet in his discretion.*"

[§ 104.] "Almighty and everliving God, *Who* by Thy &c.

"But now it is to be well marked, what a proposal is made unto God in the beginning of this Prayer. It is said for two things: first, to pray for all; and then, to give thanks for all. So they begin to pray, and go on with it throughout; but that done, there's an end, and no Thanksgiving. Of all right, it would now be added again. For in the Primitive Church, they ever had here a Commemoration, and Thanksgiving for the Saints. It was also here in this Prayer in Edward vi days. But in the beginning of Queen Elizabeth, that the Vulgar might not think they did either pray to the Dead or for the Dead, they chopped off the end of this Prayer, never thinking of the proposal made in the beginning of it. Thanks be to God, there can be no pretence at all now, why it should not be restored.

"But if not, let not God be flouted to His face by the Church, but leave out those words at first, *and to give thanks.*"

[§ 91.] "Now for that Exhortation, it would be well considered, whether it shall not now be quite left out, for divers reasons.

"1. If the Parishioners do not receive as often as they ought by Law, they are liable to censure for neglecting.

"2. To stand by, as gazers and lookers on, is now wholly out of use in all Parishes. And the Not-Communicants generally do use to depart, without bidding.

"3. Where all that would be Communicants do not at the beginning of this Service come up into the Chancel, (which in most places they do not,) the Minister knows not well whether he shall have few Communicants, or no.

"4. It contradicts the former Rubrick made for certifying of their Names that would communicate, and now lets them know, they shall presently be admitted if they will come; so that there was no need to certify their names.

"The Rubrick therefore may be thus:

"*Warning shall be duly given for every Communion by the Minister upon the Sunday before, next after the Nicene Creed, at Morning Prayers. And then, if by their not having come to him to signify their Names, he do perceive too much negligence in them, he may take occasion in his Sermon or at reading the Homily, to make some use of this Exhortation.*

"But surely it will be better to omit both it and this Rubrick; and therefore I do not now point at some slips in it."

[§ 115.] "The last Rubrick on that Page would be thus: *Here shall the Bread and Wine, which is provided for that Communion, be in a decent manner presented by the Church Wardens, or some other for them, to the Priest, who shall with due reverence set as much thereof, in both kinds, as he shall conceive there will be then use of upon the Lord's Board, and the rest to remain, ready at hand by him, if need should be of it. And* then he kneeling down, *before the Table,* shall in the name *of all present,* say, We do not presume to come to &c."

[§ 107.] "Then the first Rubrick [on next page] to be thus:

"*Then the Priest standing before the Table shall so order and set the Bread and the Wine that, while he is pronouncing the following Collect, he may readily take the Bread and break it, and also take the Cup, to pour into it* (*if he pour it not before*), *and then he shall say,*"

[§ 116.] "The last Rubrick to be thus:

". . . . and next deliver it in both kinds to other Ministers, (if any be there present, that they may help the chief Minister), and after, to the People, *into the hand of every one,* kneeling. And when *he taketh the Bread himself,* and when he delivereth *it to any other,* he shall say, . . . which was given for *me* (*or* thee) preserve *my* (*or* thy) body and soul into everlasting Life.

"*Answer, by the Receiver, Amen.*

"This would be expressly put thus, because it is a proper prayer, and of blessing; whereby it is a sufficient reason why every one should kneel when they receive. The Church of Rome, to gain some colour to their fancy of Transubstantiation, next after these words, 'The Body of our Lord Jesus Christ,' put in *Amen* there. Now though we approve not of that, yet there is no reason why it should be quite omitted.

"In the words there following, 'And take and eat this,' that first word, *And*, is but the Rubrick to tell the Priest, that he must say this sentence also, but not to say that word. This was added at the beginning of Queen Elizabeth, but the words hereof (for they then were put in with more heat than head) would of right be thus:

"*Take and eat this for a remembrance of Christ, Who died for thee; and feed on Him in thy heart by faith with thanksgiving.*"

[§ 141.] "... in the Bread and Wine, it shall suffice that the Bread, *where it is not of fine Wafer, pure, and without any figure or print*, be such as is usual to be eaten &c.

"This would be put thus, because in some places, (at Westminster, if I remember aright, and elsewhere) plain Wafers have ever been used."

And similar corrections are continued to the end of the Ordinal. A selection has been here made only, first, of a few typical examples, shewing the close agreement with Cosin's corrections as to substance, though not as to form; secondly, a few have also been given as illustrating some of the controverted points, and incidentally referring to customs understood as being those sanctioned by the Church.

Bishop Wren was no doubt a learned man, but we can scarcely see in his proposed corrections the same force which appears in those made by Cosin, and ultimately adopted. The remarkable resemblance of many, too, may be rather attributed to that general *consensus* of the divines of the early half of the seventeenth century as to the needs for altering the Prayer-Book, which has already been referred to, than that he had seen Cosin's book, or had any direct communication with him.

The number of passages referred to in Wren's book for alteration amount to nearly three hundred and fifty, and some involve the alteration of whole rubricks and prayers. The above five and thirty, however, will, it is thought, be sufficient to give a general notion of the whole, and as the numbers of the rubricks are attached throughout, a reference will be found easy to the passage in the Prayer-Book to which the

suggestions relate, and it will there be seen how far the last revision has in any particular rubrick satisfied Wren's objections or requirements.

III. Some extracts from another document may, perhaps, be added. It is not supposed that it affected at all the actual revision, but, as will be shewn, it affords incidental evidence as to some of the questions concerning the rubricks which were raised by men of learning at the time, and some of them appear to have been debated by the Committee.

The book is a Prayer-Book[i] dated 1625, and interleaved throughout (except the prefatory tables and the Epistles and Gospels): and it is without the usual Psalms and Godly prayers. It evidently belonged to some one of extensive reading, and it is probable that before this, by a comparison of the handwriting, it would have been discovered who was once the possessor of the book and author of the greater part of the notes, but for a memorandum written on one of the fly-leaves[k] as follows:—

"This book is noted for the most part by the hand of the most learned Doctor John Cosins, sometime Bishop of Durham, and was bought of Doctor White Kennett, now Bishop of Peterborough, who found it by chance in a private house in Peterborough aforesaid."

And so it has passed for another of Bishop Cosin's Prayer-Books without further question. But it is not so, as the handwriting is quite different, and the books used, as well in some cases as the views put forward, afford further evidence of the mistake.

Although not by Cosin, the notes are much on the same plan as those in his interleaved Prayer-Books. They are not corrections, but historical and doctrinal annotations, copied out of various works. At the beginning are inserted seven folio leaves, closely covered with writing. The last five appear to be all written at about the same time, as the writing is uniform. In the previous two pages the writing is somewhat different. The books from which the extracts are made are very various, but the majority are those of the middle of the seventeenth century. Several bear the dates of 1640-42, but so far as has been observed in the body of the work none afterwards[l].

[i] "The Book of Common Prayer, &c. Imprinted at London by Barham Norton and John Bill, Printers to the King's most excellent Maiestie, Anno Domini 1625." It is preserved amongst the Harleian MSS., No. 7311, in the British Museum.

[k] Written by Mr. Wanley.

[l] In the first two leaves, where the writing is different, two tracts of Dr. Hammond appear to be referred to,—one on "Defence of y^e Liturgy" [Qy. = Discourse in defence of our Church, Oxford, 4to., 1645], the other "On Fundamentals," which was not written till 1653.

The following is a note of the books chiefly referred to in the remainder of the book:—

Cranmer. . . Calvin.

Before the seven folio leaves there are six quarto leaves inserted, and it is to these that attention has to be called. They are in the same hand as in the body of the book, and consist evidently of questions for debate; the majority respecting the Canons, and doctrinal and legal matters, but some few touch upon the rubricks. The title which the author has given to them is—

*Errors, Abuses, Disorders, &c., in Opinion, Practice, Doctrine, Discipline, &c., in Persons and Matters Ecclesiastical.*

The following may be taken as specimens of those relating to the rubricks [m]:—

1. The Rubrick in y^e^ Service Booke biddes the Minister not to admitt a notorious offender to y^e^ Cōunion, and yet if such an one (unless convicted in the Ecclesiastical Court) bee debarred the Sacrament, the Minister is in danger of y^e^ Law. Whether y^e^ Priest may barre hym in case he acquaint y^e^ Ordinary after. Vide Canon 109.

2. A Communicant may signify his name either immediately before or after Morning Prayer. This, too short warning either to examine, or reconcile, or provyde wine, &c. Besides bee a disturbance.

5. A set form of divine Service how to bury Infants still-born, or not baptized.

9. All ceremonyes of Decency and Reverence (not yet expressly established) to bee enjoyned by authority that so there may be generall Order and Uniformity, viz. Bowing at Entrance into Church before y^e^ Altar,

Dr. Mayow, Sermon on 1 Cor. 1. 10 v.

Letter of Princess of Turenne to Mr. Overall.

Dr. Houlby [?], in Sermon S. John 21. 20.

Judge Cooke, in Charge at Norwich, 1606.

Bristow's Treatises [? Ant. 1574].

Conference [i.e. at Hampton Court], set forth by Dr. Barlow [Lond. 1604].

Gilbertus Cognatus,—wrote 130 years ago [Opera, folio, Basle, 1562].

Hadden's Polit. Eccles. [Qy. Reformatio leg. Ecclesiast., 4to., Lond. 1571.]

A book, printed 1637, called "The Holy Table, Name, and Thing." [By Joseph Williams, Bp. of Lincoln. 4to., 1637.]

Sir Francis Bacon's Observations upon a Libell, &c.

Foxe, in Acts and Monuments [first ed. 1572].

Dr. Cowell's Brief Answer to Mr. Burgess' Reasons.

Juel, in Apologia pro Ecclesia Angl. [first ed. 1562].

Dering, in his Answer to Hardinge's Epistle to Jewel [Lond., 4to., n.d.].

Discourse of Troubles at Frankford [4to., 1575; reprinted for the consideration of Parliament, 4to., Lond. 1642].

Bp. Hall, Remonstrance to the Court of Parliament, 1640.

Bp. Hall, Defence of the said Remonstrance, 1641.

Petition to the King and Parliament from inhabitants of Chester, 1641.

Proquiritatio παρεπαινελικα [?], printed 1642.

Epistle to a Friend, entitled, Beaten Oyle for the Sanctuary. [By Lawrence Womocke, Bp. of St. David's. London, 1641.]

On verso of leaf 15 is written,

*If y^e^ Publick fount of Divine Service be taken away, we shall lose the Stock of our Religion.* Dictum M. Edw. Gurney. Norfolcensis Ministri, 1641.

It should also be added that two leaves, concerning the finding of Easter Day, are inserted amongst the tables, signed J. Flamstead, 1671; and before Morning Prayer, a paper containing Notes in the handwriting of Thomas Hyde, late Keeper of the Bodleian Library, and Professor of Hebrew and Arabic at Oxford (as Wanley notes on the back).

[m] They are thus numbered in the original, but only excerpta are here given from the series.

standing up at Absolution, Gloria Patri, y^e^ Hymnes, Psalmes, &c. coming up to y^e^ Rayles, &c.

12. Defects to be supplied. 1. Prayers and Offices for the Ember-weekes; 2. Thanksgivings and Comunion after Harvest; 3. Prayers and Offices for Rogation-week as well as Homilyes; 4. Thanksgiving put in to the Prayer for Church Militant; 5. Some better formes of Prayer for Private familyes instead of those at the end of the Service booke.

17. Oblations to bee made in the Church at y^e^ Altar or to y^e^ Priest, to bee by him presented on God's Altar reverently, in y^e^ appointed place by the Rubrick before the Comunion. The sentences of Scripture for y^e^ oblations for the Priest and the Poor to be read distinctly, and at y^e^ oblations for Priest and Poore respectively.

18. February not to borrow Psalmes appointed for y^e^ dayes of other months, nor the Psalmes of y^e^ 30^th^ day to be repeated on the 31^st^ day of the month. But the Penitentiall Psalmes to bee read in those odde dayes, or some other order to bee taken.

19. The Lessons for Epiphany misse-taken xl. [for] lx. as also y^e^ 2^nd^ lesson at Mattins for May day touching Phillip the Deacon.

No. 1 of the series referring to rubrick [n] § 72, practically suggests the same addition which was added in Sancroft's handwriting to Cosin's book during the Committee, and afterwards adopted, with slight modification, by Convocation. It will be observed that in Cosin's Considerations of 1640, in those of the Lords' Committee, 1641, and in the Savoy Conference, the same question was raised. No. 2, referring to the time for notice of the Communion [o], § 71, had already been altered by Cosin, and was eventually agreed to by Convocation. Neither No. 5 nor No. 9 seem to have met with any attention, but the latter probably represents *customs* which were then prevalent, and for which the writer thought there should be directions added in the Prayer-Book. No. 12 proposes a prayer for the Ember Weeks [p], which was adopted; Thanksgiving for Harvest, which appears not to have been proposed at all; Prayers for Rogation-week were, in a measure, represented by a special Collect [q], &c., proposed by Cosin, which however were not adopted. The few words at the end of the Prayer for the Church Militant [r] were introduced by Cosin, and partially adopted by Convocation. The forms for Prayers for families, usually printed in the Prayer-Book, were omitted, but no others were substituted

[n] See p. clxxx. [o] See p. clxxix. [p] See p. clix. In the book itself the second of the two Prayers, proposed by Cosin (both of which were adopted), is written in. [q] See p. clxxi. [r] See p. cci.

in their place. In respect to that part of No. 17 which refers to the Oblations being placed on the altar [s], a new rubrick had been provided by Cosin, which was adopted almost entirely by Convocation; but with respect to dividing the Offertory sentences [t], although this had been in substance proposed by Cosin, and accepted by the Committee, Convocation did not adopt it. No. 18, respecting the arrangement of the Psalms, had already in substance been provided for in Cosin's book by the omission of the old rubrick [u]. In the alterations of the lessons, No. 19, the suggestions had already been followed.

Although the influence of the notes are not apparent in any of the documents which illustrate the discussions in Convocation, still it is not improbable that the writer was a member of Convocation. Such rough notes as the following occurring amongst those at the beginning of his book,—

"At the beginning of the Convocation, when Bible, Service-booke, Canons, Statutes and Rules of Proceedings, Orders for speaking, Committee Voting, &c.

"Bills, Motions, &c., for the Parliament House.

"The House of Comons comitt matters ecclesiasticall to the Convocation; if they will not reforme and order them, then let them take the power in theyre oune hands .... &c., &c.,"—

seem to point to his position. There is one other clue, perhaps, to the identity of one possessor of the book, namely, the date on the leaf (the 10th) immediately preceding the Prayer-Book. He has written:—

"*Let me live and dye an obedient Sonne of the Church of England my holy mother; and I shall be sure to find God my Father.* 1648."

but this does not appear to be in the handwriting of the transcriber of the greater part of the book.

IV. Another record perhaps may be mentioned here. Although, as has been observed, the Convocation of the province of York had practically delegated its authority to the proxies who attended the Convocation of Canterbury, it seems they debated certain questions themselves respecting the alterations in the Prayer-Book.

So late as Dec. 13, 1661, just, in fact, as the members of the other province were desisting from their labours and bringing their work to a conclusion, we find by the records preserved of the northern province, that Dr. Samwayes and

[s] See p. cxcviii. [t] See p. cxcvi. [u] See p. cxiv.

Dr. Smallwood brought in a series of Considerations. The following is a copy:—

"*Propositions exhibited in the convocation of York, Dec.* 13, M.DC.LXI. *by P. Samwayes, doctor of divinity, proctor for the clergy of the archdeaconries of Chester and Richmond, and by the whole court approved and decreed to be transmited to the lord archbishop, and the rest of the bishops of the province of York, now resident at London; to be communicated (if they think fit) to the other convocation of Canterbury now convened at Westminster, London*[x].

"I. If any alteration be made in the Liturgy of the Church, is it not meet that a declaration should be published to express that such change is not made upon the grounds pretended by those of the separation? whether good men might not safely have continued in the unity of our Church, before any such alteration, to the salvation of their souls; or whether the wilful departing from the unity of the said Church were not an heinous crime? and therefore were it not much conducible to the spiritual advantage of as many as have been involved in the schism, and to the honour also of our Church, that they that have unadvisedly divided themselves from us, and should continue in their divisions, should be intreated, as they tender their own salvation and the welfare of the souls of others joined with them, to repent for their foul offence, and not please themselves? whether these proceedings had been justifiable, because the Church is contented to lay aside some of those expressions in the service-book that they had carped at?

"II. Were it not fit that a Canon should be contrived for the more strict and general observance of the Ember weeks? and that Collects were framed that might implore the divine assistance in the management of that great work, to the end that by the plentiful effusion of the graces of the blessed Spirit, the persons to be ordained at the following solemnities might be enabled, for the due discharge of their several offices, proportionably to the importance of the divers employments that the men ordained shall enter upon[y]?

"III. Were it not expedient that the Holy Eucharist were celebrated upon all such days as it is required? that the second service should be said at the Communion Table, *at least* in the Cathedrals? for then the quarrel of the exception would cease, that is made against reading the service apart from the common prayers; and if through *the paucity of the communicants* the priest should forbear the celebration of that holy ordinance (as it is

[x] Ex MS. Guil. Sancroft, Arch. Cant. penes Tho. Tanner, episc. Assaven. (in the Bodleian Library, Oxford). Printed in Wilkins' *Concilia Magnæ Britanniæ*, vol. iv.

[y] It will be observed that in the Convocation copy the first two prayers, added in the leaf inserted after the Litany, are to be said "in the Ember Weeks, to be said every day for those that are to be admitted into Holy Orders." See p. clix.

appointed in the rubrick that he should, except there be three at least to join with him), the fault (as it is called) of saying the rest of the service without the Communion at the Table, would evidently be chargeable upon none, but such as negligently regarded the discharge of their duty in coming to that holy Sacrament [z].

"IV. Were it not requisite and much conducible to the peace of the Church, that *standing* at the Psalms and Hymns, and the recital of the Gloria Patri, etc., were enjoined, as well as at the rehearsal of the Creed? that what *laudable custom* hath in many places *taken up*, Canon might in all *impose*, especially seeing the psalms are commonly made up of prayers and praises, which are not so comely in the mouth of a sitter as a stander? and moreover were it not of great concernment to the preventing of animosities, commonly arising from difference of worship, or rather diversity of posture in the same worship, that all men's outward behaviour in the Church were so circumscribed, that none might do any public act, in any service or office, kneel, bow, or prostrate himself, but as the Canon should ordain.

"V. Because many people, through the great disorders of the late confusions, have been so far debauched from the integrity of their Christianity, that they have by the countenance and encouragement of the usurpations made amongst us, committed acts of violence and injustice against their brethren, and by unwarrantable courses enriched themselves; and yet through the clemency of his gracious Majesty, are secure from all impleadings and suits in the courts of *man's law;* were it not to be enjoined that every priest, should especially before the celebration of the Eucharist press upon the consciences of his hearers, that are guilty in that kind, a serious resentment of such great miscarriages? exhorting them not to rest satisfied with the pardon of their pious prince here on earth, until by due penance they were qualified to receive their pardon also from the King of Heaven, who remits no man sin, that feels not the smart of it by remorse, and bewailing his wretchedness, flieth not to the throne of grace for absolution? And if his offence have been not only against God, but also against his neighbour, expedient it is (as our Church explaineth herself in one of the exhortations before the Communion in such cases) to reconcile himself to his neighbour, being ready to make restitution and satisfaction unto him according to the uttermost of his power. No man can find grounds from God's word to justify what he forbids. If therefore the war, lately commenced against his Sacred Majesty's royal Father, of blessed memory and own person, were contrary to God's word, the worldly advantages gotten thereby, can be comfortable to no man, whose conscience shall tell him that he is guilty of that crime. So that if any one continue to think such

[z] This suggestion was partially met by the addition at the commencement of rubrick § 135, "Upon the *Sundaies and other* Holydayes (if there be no Communion)," &c.

possessions lawful, he declareth thereby that he approves still what he formerly did, and upon the like occasion would perhaps do the like again. And is such a person a meet and worthy communicant, and may he be received as such an one by his pastor, whatsoever opinion he may have of himself? Intimations (we humbly conceive) may be given unto such, without any diminution to the immunities that by their prince's act of oblivion they do, or may enjoy, to ponder with themselves the greatness of their heinous extravagancies, and that to much advantage of their souls, so as it be done (as it ought to be) without indecent upbraidings, but with grave and serious exhortations, as in the presence of God, who searcheth all hearts, not to startle the greatest offenders in the assurance of his Majesty's full remission, but to win them to seek for his pardon also, who alone properly can forgive sins.

"VI. Forasmuch as some not so scrupulous as they should have been in taking covenants and engagements, not agreeable to the oaths of supremacy and allegiance, have pleased themselves with what they did, because as they conceived the King's Majesty was asserted supreme in the said oaths, in opposition only to foreign power and jurisdiction, and have pleaded a co-ordinancy of power with his Majesty in the exercise of their *classical* authority (as may appear by their books) were it not expedient in such times, as now we live in, that some clause or clauses were inserted into the said oaths, that might expressly exclude all such evasions, and oblige men to assert his Majesty supreme in opposition to all internal and domestical pretensions of power in the *classis*, as well as to the external and foreign claims of the bishop of Rome?"

To conclude, then, neither the notes of Wren, nor those of the unknown writer, nor yet the suggestions from the Convocation of York (which probably arrived too late), seem to have had any influence upon the corrections of the Prayer-Book; they are not without their value, however, in illustrating the principles which guided those to whom the work was entrusted. The more the series of Corrections is examined, the more will it appear how closely Cosin's views were followed, and how much is owing to him that the Prayer-Book now is what it is. The business at the last was perhaps disadvantageously hurried forward, but when we look back upon the work accomplished, we must do so with wonder at Cosin's sustained vigour of mind in guiding its course throughout, and not less at the untiring energy of Sancroft's pen, who so carefully reduced to writing the results of his master's labours.

## THE ANNEXED BOOK,

### SIGNED DECEMBER 20, 1661.

WE now pass on a stage, and come to the book which was attached or *annexed* to the Act of Uniformity, and which is found to be more than once referred to in the Clauses of that Act.

This Annexed book had been, up to the year 1867, supposed to have been lost[a], but it was known to have existed down to the year 1819, when it was described by the Commissioners of Public Records as follows:—

"This Book is in manuscript, and is in the Parliament Office, and in the same Press, but not in the same division of that Press, with the Acts of this year."

During the sitting of "the Commissioners appointed to inquire into the Rubrics[b]," &c., it was announced (Aug. 5, 1867) that the missing MS. had been discovered.

The following are the circumstances of the discovery; and as the matter is of so great importance, it is thought well to give Mr. Thoms' memorandum entire[c]:—

"*Memorandum* from W. J. Thoms, Esq., *House of Lords, on the MS. Prayer-Book attached to the Act of Uniformity of* 1662.

"In the course of a conversation with the Dean of Westminster on Tuesday week (30th July), after calling my attention to a pamphlet of Mr. Hull, on the subject of the supposed loss of the Book of Common Prayer attached to the Act of Uniformity, the Dean expressed a wish to see the tower (formerly a portion of the Abbey) in which the original Acts of Parliament were till lately kept, the rooms in the Victoria Tower where the Acts are now deposited, and the Act of Uniformity itself.

"I promised to make the necessary arrangements for his doing so, on the following Thursday (1st August).

"My attention having been called by the Dean to the Prayer-Book

[a] "It will scarcely be credited," writes Mr. Stephens, in the preface to his "Book of Common Prayer, with Notes," and dated 1849, "that the original MS. Book of Common Prayer which was annexed . . . is not at the present moment to be found among the Parliamentary Records.

[b] A Royal Commission, appointed June 3rd, 1867, in the thirtieth year of Queen Victoria. The Commission commenced their Session Jan. 17, 1867, and sat until June 28th, 1870, having held one hundred and eight meetings.

[c] Appendices to Minutes of Evidence before the Royal Commission on Ritual, First Report, p. 127.

before alluded to, when settling with the person who arranges the Acts in the Victoria Tower to be in the way at the time the Dean had appointed to come, I spoke to him about the book; and he then told me, that when the Acts were removed he had found, among other books, MS. Journals, &c. a manuscript Prayer-Book, which he had handed over to the chief clerk, Mr. Smith.

"I at once felt satisfied that that was the book respecting which there seems to have been so much mistaken anxiety; but the accidental absence of Mr. Smith prevented my then examining the book, and until I had seen it and positively ascertained the fact, I thought it better, in case I should prove mistaken, not to mention to the Dean that the book was in Mr. Smith's custody.

"Mr. Smith, who came to me in the library a few minutes after the Dean had left, at once said the Prayer-Book was in his custody, showed it to me, and I communicated the fact on the same evening to the Dean.

"WILLIAM J. THOMS.

"Library, House of Lords,
8th August, 1867."

"*** An inspection of this MS. Prayer-Book has proved to the Commissioners that the 'Order for Morning and Evening Prayer daily to be said and used throughout the year' is identical in all respects with that which is ordinarily prefixed to the Book of Common Prayer [d]."

This *Annexed Book* is in very good preservation. It is written throughout in a very clear and regular clerk's hand, and were it not for other circumstances, it might be supposed from the uniformity of style that only one transcriber had been employed; it has moreover but few erasures and corrections.

The Prayer-Book itself consists of 544 pages written on stout writing-paper, with pencilled lines, which have generally been spaced by a runner, and are $\frac{5}{16}$ of an inch apart (except about p. 222 [e]), and each page has two slightly-ruled marginal red lines, about $1\frac{1}{2}$ inch apart, and two inches from the outer

[d] The importance of this is shewn by an argument adduced in a communication made to the Commissioners by Mr. Peters, of Brighton, to shew that the rubrics "The Morning and Evening Prayer . . . . to second year of the reign of Edward the Sixth," had been marked out *altogether* by the Revisers of 1662. And that *one* of the printed English Sealed Books is without it, as also the Irish MS. copy. It was implied that there was *prima facie* evidence for rejecting the rubrick, as merely an interpolation, and not authorized. The discovery of the MS. Book *with the rubrick* in question, set the matter wholly at rest, though already the Dean of Ely had shewn that very much of the evidence on which Mr. Peters relied for his argument was valueless. See the two letters, First Report of Commission on Rubrics, 1867, p. 127.

[e] At p. 222, the Gospel for S. James commences, and the handwriting is smaller and closer, and it so continues to the end of the Collects, &c. The lines are here about $\frac{1}{32}$ of an inch closer.

edge. The 544 pages, which are paginated throughout, are followed by three leaves containing the signatures of the members of Convocation of the province of Canterbury, covering five pages. These are followed by one leaf containing the York signatures on one page, after which are five blank leaves, the last of which is pasted down on the inside cover of the book. These leaves are all marginally ruled like the rest of the volume, and of the same description of paper.

The book is substantially bound in leather binding, and there are traces left of the two pairs of faded blue silk ribands for tying the covers together. This, however, is specially to be noted, that along the back are seen six small holes through which the strings passed, in order to attach it to the Act, and the ends of the strings are still left visible in the holes. There is a seventh hole, but no traces of string having been passed through it.

And here it should be added, that at one foot from the head of the parchment-roll on which the Act of Uniformity is written, is a strip of parchment, three inches broad and sixteen inches long, sewed to the left-hand margin of the Act; through the roll, so strengthened, are six *holes* corresponding exactly with the six *strings*, which may be traced on the back of the MS. volume.

The description of the Annexed book would not be complete without mention of the "guards," which appear at certain intervals, as if the *cahiers* had been copied before they were bound, but from miscalculation certain leaves of white paper had been left in places, which had to be then cut away when the book was made into a volume. And this was probably the case, as unless the sheets were copied by several scribes simultaneously, it is difficult to see how the work could have been done in the time.

The "guards" occur at the following pages:—

| PAGE | | PAGE | |
|---|---|---|---|
| 26. | 1 In the Calendar. | 261. | 2 In Private Baptism. |
| 44. | 1 At end of Calendar. | 281. | 1 In Confirmation. |
| 51. | 1 In the Te Deum. | 302. | 1 . . . . . |
| 59. | 2 At the end of Morning Prayer. | 337. | 1 In 18th Psalm. |
| 99. | 1 Immediately after the Collect for the Circumcision. | 339. | 1 In 18th Psalm. |
| 235. | 1 In Sentences at Offertory. | 363. | 1 In 38th Psalm. |
| 253. | 1 In Public Baptism of Infants. | 494. | 4 At the end of Psalms. |
| | | | — |
| | | | 19 in all. |

The following peculiarities should also be noticed.

p. 302 is followed by a blank page, ruled but not numbered, and then the guard.

p. 323 is a blank page, ruled but not numbered. The next leaf commences the Psalms.

p. 494. At end of Psalms a blank page not numbered, but ruled.

Most of the erasures and corrections are of a trivial character, and such as would be expected in copying. But there are some few to which it is necessary to draw especial attention, as they tend to throw light both upon the book itself, as well as upon the general history of the revision.

These amendments in the new book may be divided into two classes. Those which arise from the transcribing of *some other* copy than the official Convocation copy, and those which appear to arise from the transcription having been made from the Convocation copy before certain final corrections were made in it.

To the former class belong two corrections in the early portion of the Book, viz. in the Morning and Evening Prayer:—

1

[p. 11[f].] . . . . . *are to say daily the Morning and Evening Prayer either privatly or openly where conveniently they may, not being* . . . .

2

[§§ 24, 45.] *Then the Priest standing up, and so continuing to the end of the Service shall say.*

The two paragraphs here marked through have been so cancelled with the pen that the original is hardly legible, and the Annexed copy is thus brought into conformity with the Convocation copy. But as it was supposed to be, to begin with, a "transcript," it must be asked whence did the transcriber get the words, "*where conveniently they may*," and "*so continuing to the end of the Service.*" They could not be in any way assigned to the carelessness of the copyist, as no trace of the words occurs in the Convocation copy, and it should be added moreover, that they were not suggested either by Cosin or Sancroft in the previous copies.

[f] These references within brackets are to the pages or numbers of the rubrick, &c., in the "Prayer-Book," and are given in order that the rubrick altered may be readily identified.

At the commencement of the Litany we find :—

3

[§ 152.] *Shall be commanded by the Ordinarie, The Minister and people all kneeling.*

This addition does not appear in the Convocation copy, but there is just a slight clue to the origin, in the circumstance that Cosin had proposed to insert the words,—

*and all ye people kneeling and answering as followeth.*

And this was so far approved as to appear in Sancroft's fair copy, but it went no further.

In the Order for the Administration of the Lord's Supper, the erasures and corrections are equally puzzling :—

4

[§ 80.] . . . *Collects for the King, and the Collect for the day.*

5

[§ 86.] *After the Creed shall follow the Sermon or one of the Homilies already set forth or hereafter to be set forth by Authority.*

6

[§ 87.] *At the tyme of the celebration of the Communion, when the Communicants being*[g] *conveniently placed themselves for the . . . .*

7

[§ 117.] *And when he delivereth the consecrated bread . . . .*

The words in rubrick § 80, "*and the collect for the day*," do not appear in the Convocation copy, but they are found both in Cosin's and Sancroft's copy. The words in § 86, "*After the Creed*," &c., are also absent from the Convocation copy, but are found both in Cosin's and Sancroft's copy.

Rubrick § 87 appears for the first time, and fairly written in the Convocation copy, and no vestige of it in Cosin's or Sancroft's copy. Yet the copyist of the *Annexed book* varies it sufficiently to shew, that he was transcribing from another source than the Convocation copy.

In rubrick § 117 the introduction of the word *consecrated* appears to be quite unauthorized, there being no trace of it in the Convocation book, while it will be seen that Cosin's proposal for correcting the rubrick was quite different.

In the "Offices" the following alterations and erasures have been made.

[g] The word "*have*" has undoubtedly been erased here with a knife, and "*being*" written over it.

In Public Baptism :—

8

[§ 182.] "Let us pray" (*And here all the congregation shall kneel.*)

In Private Baptism :—

9

[§ 216.] . . . . *it is expedient that it be brought into the Parish Church to the intent that . . . .*

In Confirmation :—

10

[§ 255.] ¶ *The Curate of every Parish, or some other at his appointment, shall diligently . . . .*

11

[§ 269.] *And there shall none be admitted to the Holy Communion or unto Matrimonie until such time . . . .*

And in the Communion of the Sick :—

12

[§ 320.] . . . *Then he must give timely notice over night, or else early in the morning to the Curate . . . .*

Of these corrections, it may be observed that Nos. § 182, § 216, and § 269, might have been copied from Sancroft's copy, or a duplicate of it, as the emendations were originally made by Cosin, are repeated in Sancroft's fair copy, and only fail when we come to the Convocation copy.

In rubrick § 255 the words, "*or some other at his appointment*," are found in none of the books, and belong to the same class as the rubrick on p. 11, and Nos. §§ 24—45, already referred to.

The last correction given, viz. in rubrick § 320, is of a different character to the others, inasmuch as the words there erased, namely, "*over night, or else early in the morning*," occur printed in the Convocation copy, but are clearly marked through [h] with a pen, and by the same stroke as the word "*knowledge*," for which the words "*timely notice*" were substituted. In the Annexed book the words "*timely notice*" are written over an erasure (no doubt of the word "*knowledge*"), so that it is just possible that the copy was made from the Convocation Book *before* that correction had been made in it, or it may have been copied from Sancroft's book, where the printed words are still left standing.

[h] These words, "over night or else early in the morning," were left standing in the rubrick, § 180, before Holy Baptism.

The practical bearing of all these corrections upon the history of the book seems to be this. They shew that the urgency of the case was such, that it was necessary to employ more hands than one to get the copy ready for affixing to the Bill for Uniformity, which was being kept back for it. Not only was there great need of the Bill, but, as already shewn, there was great danger of the 1604 Book being attached instead, in consequence of the delay. In order to expedite matters, more than one copy of a corrected book was probably necessary, which were lent to the clerk or clerks employed to transcribe; the result, then, would be that the transcription, so far as it was copied from them, and not from the Convocation copy, would need such revision as we find here to have taken place.

It is not attempted in what has been said to draw a strict and accurate outline of the circumstances; but only to suggest the probable course of events, and shew how far some of the corrections which we find in the Annexed book may be interpreted in accordance with the information to be gleaned from other sources respecting the process of revision.

Supposing that Sancroft's book was used for the purpose (with rough notes only of the discrepancies), it would account for *some* of the variations from the chief copy, but not for all; there must have been still another, or other copies, with other discrepancies from the Convocation Book, which must have been employed.

In the Psalms also, curiously enough, corrections occur, though there were none whatever in the Convocation copy, nor yet in Cosin's copy or Sancroft's. For instance, in the 72nd Psalm, the words "The Psalm of Solomon" are struck out at the commencement, and also the 20th verse of the Bible version, viz. "The Prayers of David the son of Jesse are ended."

The Psalms after the above named seemed to have been copied from a different version.

At the end of the 73rd Psalm, after "all thy works," the words "in the gates of the daughter of Sion" are added between brackets, in a large and in a different hand, though the colour of the ink is the same.

On the whole, the transcript can only be said to be fairly accurate. No attempt at spelling, and very little in retaining the capitals and punctuation, seems to have been made in any part.

II. But the second class of variations are far more important. They are as follow:—

I

[§ 210.] *It is certain by God's word that children which are baptized* .....

This first, viz. the alteration of the word *persons* into *children*, is the most simple, as we have a full account of it, and know the very day, almost the very hour, when it was made. On May 8th, in the House of Lords[i], Bishop Cosin explained that he and two other Bishops with him had the authority from Convocation to amend the word *Persons* which had been written through error,

"And accordingly they came to the clerk's table and amended the same."

It is not possible to say in whose writing the emendation in the Annexed copy is. It should be observed that the Convocation copy is also corrected in the same manner, but not *in the same* hand, and neither in Sancroft's hand. It is not reasonable to judge from a single word, but in the Convocation copy it is possible that the writing is Bp. Cosin's, and he is mentioned in the Journals as having gone up to the table. Though the same correction is repeated exactly, it does not follow that both were made at the same time; but as we know the books had been sent up together, it is probable that they were kept together, and that while Cosin amended the Convocation copy, some one else amended the Annexed book.

It must also, perhaps, remain a mystery how Sancroft came to write the word "*persons*" in this place, as there is no trace in Cosin's or in his own fair copy; for, as will be observed, the passage was written twice over[k], and in each the error was made and afterwards corrected, in the same manner and in the same hand in the Convocation copy, as well as in the Annexed book. Elsewhere, in Holy Baptism, Cosin had made a similar correction, as in the prayer[l] § 181, but it was not adopted.

[i] See proceedings of the House of Lords under May 8, 1662, Introduction, p. ccccxxxv.; and the previous debate in Convocation under April 21, p. ccccxxviii.

[k] The rubrick occurs first of all amongst the preliminary rubricks to Confirmation (§ 254. See p. cclxii), where it is duly corrected. It was afterwards written out again in the place to which it was ordered to be transposed, namely, at the end of Publick Baptism, (§ 210. See p. ccxlvii.)

[l] See p. ccxl. And in Sancroft's fair copy the word *persons* is substituted in one or two places for children in a hand-writing which is different from Sancroft's usual hand.

The next corrections, however, present several difficulties, as they are certainly all made in Sancroft's hand, although in the Annexed book—

2

[§ 75.] . . . . *shall stand in the* + *body*[m] *convenient place in the upper end of the Chancel,* (*or of the body of the Church where there is no chancel*). *of the Church, or where Morning and Evening Prayer are appointed to be said.*

3

[§ 76.] *And the Priest standing at the North part of the Table shall say* . . . . *side*

4

[§ 104.] "*Let us pray for the good estate of the Catholick Church of Christ here militant here in earth.*" *whole* *Christ's*

5

[§ 135.] "*Let us pray for the good estate of the Catholick Church of Christ here militant here in earth.*" *whole* *Christ's*

The very important rubrick respecting the position of the Table, and the position of the Celebrant, had undergone considerable correction. It will be seen, that in the Convocation copy, the original form as printed was erased, and the words ordering the "Table to stand *in the upper end of the Chancel*, and the Priest to stand *at the North part*," were substituted for the "Table to stand *in the body of the Church, or in the Chancel*, and the Priest *at the North side*." At some period in the course of the revision, or afterwards, the rubrick was altered back again to its original form, and meanwhile the transcript must have been made; hence that had to be corrected, to make it accord with the *latest* correction of the Convocation book. At what period the Convocation copy was corrected for the second time, will be considered further on.

Of a precisely similar character is the correction of rubrick § 104. Here the printed words in the Convocation copy had been altered, and then the amendment had been altered back again. The amendment of these words, however, where they occur in § 135, has not been erased in the Convocation copy, no doubt by an oversight; and it is worthy of note, therefore, that whereas the reading of the printed text has in the Convocation copy been restored in the one place and not in the other, it has in the Annexed copy been restored in

[m] A word before "convenient" has been erased with a pen-knife, and "*body*" written over the erasure. The word no doubt was "most," and the same "*o*" appears to have served for both. The little cross before it appears simply to be a mark of the pen, to fill up part of the space occupied by the *m* erased.

both. And what makes the matter still more interesting, is that in the Sealed Books the printers have followed the Convocation copy, and the words in the second rubrick have had to be altered by the pen; in some of the copies after the above manner, in others by wholly erasing the printed words with a knife, and writing over the erasure.

It must be granted that these passages were transcribed from the Convocation copy, for it is impossible to conceive any other which could have been used by the transcriber, having in both the instances a form identical with that which was introduced into the Convocation copy, but which had *not* appeared in Cosin's or Sancroft's fair copy.

But beyond the *variations* in transcribing, there are two additions to the Annexed Book, and singularly enough, these are both in Sancroft's handwriting.

The paragraph in the Exhortation, "When the Minister giveth warning for the celebration of the Lord's Supper" (§ 92),

6

"Therefore if any of you be a blasphemer of God, an hinderer or slanderer," &c.

which was to be transferred from the third exhortation (§ 88) to the second[n] (§ 92), is here written in in the margin by Sancroft. The lines as originally transcribed are in the third exhortation marked through. In the Convocation Book this correction is also accompanied by a direction in a strange handwriting, to which reference will be made in considering the reasons of these supplementary corrections.

In the same manner, at the end of the Holy Communion, the Declaration (§ 151) beginning,—

7

"Whereas it is ordained in this office for the Administration of the Lord's Supper," &c.

is written in at the foot of the page also by Sancroft. This *may* have been an oversight of the scribe, but as it appears very plainly and prominently written in the Convocation copy beneath the ornament at the end of the Communion, it is far more probable that the insertion of this important declaration respecting *kneeling* at the reception of the Lord's Supper (which had been omitted in Elizabeth and James's Books) was a sub-

[n] Now the first of the three.

sequent correction, that is, it was made in the Convocation copy after the Annexed book had been copied out fairly from it.

We find that some new Collects were revised Dec. 13; none of these, however, are in a different handwriting to the rest. They are not specified, so that it is unsatisfactory to argue from any minute circumstance attending the transcription of any one of them. The "General Thanksgiving," which was only read in Convocation Dec. 14, is still *in the same* handwriting as the rest; but the following may be worthy of note in respect of it. It does appear that the work of transcription had commenced before the copy for this Thanksgiving was provided for the transcribers, as the transcription of the "Prayers" is somewhat irregular; first the order is changed (without authority) from that which appears in the Convocation copy; and next, spaces are left without reason. On page 81, after the Collect or Prayer, "O God, whose nature and property," &c., are seven blank lines; the next prayer commences the right-hand page, and the catch-word, "A Prayer," at the lower right-hand corner of the left-hand page is in darker ink, and written on an erasure. On page 83, after the General Thanksgiving are twelve ruled lines blank. Page 84 commences with the Thanksgiving for Rain, and would just about have occupied the blank of the preceding page which has been left[o].

When we find that the book is laid upon the table bound, and ready for signature at 8 o'clock on the morning of Dec. 20th, it is clear that every means must have been taken to expedite the transcription, so that probably the clerk or clerks had commenced transcribing the book some time before Dec. 14[p].

Before concluding the description of the Sealed Book, it may be interesting to print the contents of the four leaves inserted at the end. The writing, as already explained, occupies but five pages. The form of subscription is written in the clerk's hand similar to the rest, but it does not appear here for the first time. It is not in the Convocation Book, nor yet in Sancroft's fair copy, but in the first of the four quarto leaves inserted at the beginning of Cosin's Book of 1619 we find the rough draft, with directions for the addition of the signatures.

The signatures written beneath are very plain and clear, in

[o] The Editor is indebted for this observation, as well as for several others, and much valuable information, to J. H. Pulman, Esq., of the House of Lords.

[p] The time required for the transcript cannot well be gauged, but as it is in a fine and regular upright hand, it has been calculated that it would have taken one scribe near upon two hundred and fifty hours, to write at the rate of ten words a minute.

the various handwritings of the members who sign; some of course in a bold hand, others in a small hand. The following is an exact transcript.

LIBRUM PRECUM PUBLICARUM, *Administrationis Sacramentorum, aliorumque Rituum Ecclesiæ Anglicanæ, Vnà cum formâ, et modo ordinandi, et consecrandi* EPISCOPOS, *Presbyteros, et Diaconos, iuxta Literas Regiæ Majestatis nobis in hâc parte directas,* REVISUM, *et quingentas, quadraginta, et quatuor paginas continentem,* NOS GUILIELMUS *providentiâ Divinâ Cantuariensis Archiepus, totius Angliæ Primas, et Metropoñus, et* NOS *Episcopi ejusdem Provinciæ, in sacrâ provinciali Synodo legitimè congregati, unanimi assensu et Consensu in hanc formam redegimus, recepimus, et approbavimus, eidemque subscripsimus, Vicesimo die mensis Decembris, Anno Dni. Millesimo sexcentesimo sexagesimo primo.*

W. CANT :

GILB : LONDON.
GUILIELMUS BATH. ET WELLENS.
p Ꝑcuratorem suũ Ro. Oxoñ.
MATTHÆUS ELIEN.
RO. OXOÑ.
GUIL. BANGOR :
JO : ROFFENS.
HEN : CICESTRENSIS.
HUMFREDUS SARUM.
GEORGIUS VIGORNIENSIS
GEORGIUS ASAPHENSIS.
GUILIEL : MENEVENSIS.
RO : LINCOLN.
B : PETRIB
HUGO LANDAVENSIS
IOHˢ EXONIENSIS.
GILB BRISTOLIENSIS
GUIL. GLOUCESTRENSIS
ED : NORVIC :

NOS ETIAM *Universus Clerus inferioris Domus ejusdem Provinciæ Synodicé congregat dicto Libro publicarum precum, Sacramentorum et Rituum, unà cum forma, et modo ordinandi et consecrandi Episcopos Presbyteros, et Diaconos unanimiter consensimus et subscripsimus Die et Anno prædictis.*

HENR. FERN Decan. Eliens. et Prolocutor.
GUIL : BROUGH. Decan. Glouc^r.
THO : WARMSTRY Decanus Wigorn :
IO. BARWICK S. Pauli London Decan.
IO. EARLES Dec. Westmonasterii.
ALEX : HYDE Dec : Winton :
HERBERT CROFT Dec : Hereford :
JO. CROFTES Dec : Norvicensis :
MICHAEL HONYWOOD. Decan. Lincoln.

EDV : RAINBOWE : Dec : Petriburgensis.
GUILIELMUS PAUL Decan. Lichfield.
NATH : HARDY Decan. Roff :
SETH WARD : Decan. Exon.
GRIFF : OSSORIENSIS Decanus Bangor.
JOHAN : FELL Decan : Æd : Christi Oxoñ.

GUIL : THOMAS Præcentor Menevensis.
GEO : HALL Archidiac Cantuar.
THOMAS PASKE Archidiac. Londin. per Procuratorem suum Petrum Gunning.
ROBERTUS PORY Archidiac. Middles.
JOHES HANSLEY Archidiac : Colcest :
MARCUS FRANCK. Archidiac S. Alban.
IOHANNES SUDBURY Procurator Capituli Eccles. Westmonaster
THO : GORGES Archidiac Winton.
BERNARDUS HALE Archidiac : Eliensis.
GRINDALLUS SHEAFE Archidiac. Wellensis.
IOHES SELLECK Archĩus Bathon.
IOANNES PEARSON Archidiaconus Surriensis.
GUILIELMUS PIERCE Archidiaconus Tanton per Procuratorem suum Ri : Busby.
GUILIELMUS CREEDE Archidiaconus Wilts.
IO : RYVES Archidiaconus Berks
THO : LAMPLUGH Archidiaconus Oxoñ
GUILIELMUS HODGES Archidiaconus Wigorn.
FRANC. COKE Archidiaconus Staffordiæ.
EDVARDUS YOUNG Archidiaconus Exoniensis
RAPHAEL THROCKMORTON, Archidiaconus Lincoln.
IASPER MAYNE Archidiaconus Cicestrensis.
GEO. BENSON ; Archidiac ; Heref :
ANTONIUS SPARROW Archidiaconus Sudburiensis.
ROBERTUS HITCH Archidiaconus Lecestrensis
GUIL : IONES Archidiaconus Carmarthen
EDVARDUS VAUGHAN Archid : Cardigan. p̃ Procuratorem suum Guil : Iones.
GUILIELMUS GERY Archidiaconus Norvicensis.
GUILIELMUS FANE Procurator Diœceseos Bathon. & Wellens :
GUALTERUS FFOSTER Procurator Diœceseos Bathon. & Wellens.
PETRUS MEWS Archidiaconus Huntingdon
NICOLAUS PRESTON Procurator Capituli Wintoniensis.
IOSEPHUS LOVELAND Procurator Capituli Nordovicens :

HENRICUS SUTTON Procurator Vigorn. Diœces :
RIC̃US HARWOOD Procurator Diœces. Glocestrens.
FRANCISCUS DAVIS Archinus Ladaven :
ROB'TUS MORGAN Archidiac : Merion.
MICH : EVANS Capituli Bangor P'curator.
RODOL. BRIDEOOKE Diœces. Oxoñ. Procurator.
JOH : PRIAULX Procurator Capituli Sarisbur :
GUILIELMUS MOSTYN Archidiaconus Bangor.
EDOARDUS WYNNE Diœces. Bangor Procurator.
EDOARDUS MARTIN Procurator Cleri Eliensis
HERBERTUS THORNDIKE Procurator Cleri Diœc. Londinensis
JOHANNES DOLBEN Capit : Eccl : Cath. Christ. Oxon. Procurator
GUILIELMUS HAYWOOD Cleri Diœc. Londinensis Procurator.
RI : BUSBY Capit. Ecclesiæ. Wellens Procurator
EDVARDUS COTTON Archidiaconus Cornubiens. Per Procuratorem suum Ri : Busby.
GULIELMUS DOWDESWELL Procurator Capituli Wigorniensis
JOSEPHUS CROWTHER Procurator Cleri Wigorn
RAD. IRONSIDE Procurator Diœces. Bristoll
ED : HITCHMAN Proc : Cleri Glocest :
IOHANNES HOWORTH Procurator Capit : Eccles. Petrob :
THOMAS GOOD Procurat. Diœces. Hereford.
GUALT : JONES Procurator Capit : Eccles. Cathed : Cicestrensis.
PETRUS GUNNING Procurator Diœcesis Petriburgensis
JACOBUS FFLETWOOD Capituli Co : et Lich. Procurat:
GUALTERUS BLANDFORD Capituli Glocestr : Procurator
HENRICUS GLEMHAM Decanus Bristol per procuratorem suum Gualt Jones.
GULIELMUS HERBERT Procurator Cleri Suffolciensis
IOSEPHUS MAYNARD Procurator Cleri Diœceseos Exoniensis.
IOHAN : PULLEYN Procurator Capituli Lincolniensis
RICHARDUS BALL Procurator Capituli Eliensis :
BASILIUS BERIDGE Procurator Diœces. Lincolniensis.
GEORGIUS STRADLING Cleri Dioces. Landavensis Procurator.
HUMPHREDUS LLOYD Procurator Cleri Diœces : Asaphensis :
TIMOTHEUS HALTON Capituli Ecclesiæ Cathedralis Menevensis Procurator.
EGIDIUS ALEYN Procurator Cleri Diœces Lincoln :
GUIL. FOULKES Capituli Asaphensis Procurator.
RICHARDUS CLAYTON Cleri Diœces. Sarisburiensis Procurator.
IOSEPHUS GOULSTON Cleri Diœces : Winton : Procurator.
GUIL. RAWLEY Cleri Eliens. Procurator.

The following occupies a single page, being the *recto* of the last leaf:—

LIBRUM PRECUM PUBLICARUM, *Administrationis Sacramentorum, aliorumque Rituum Ecclesiæ Anglicanæ, unà cum forma, et modo ordinandi, et consecrandi Episcopos, Presbyteros, et Diaconos, iuxta Literas Regiæ Majestatis nobis in hac parte directas,* REVISUM, *et quingentas quadraginta et quatuor paginas continentem,* NOS ACCEPTUS *Providentiâ divina Eborũm Archiẽpus Angliæ Primas, et Metropõnus, et* NOS EPISCOPI *ejusdem provinciæ in sacra provinciali Synodo legitimè congregati, unanimi Assensu et Consensu in hanc formam redegimus, recepimus et approbavimus, eidemque subscripsimus, vicesimo die Mensis* DECEMBRIS, *Anno Dñi. millesimo sexcentesimo sexagesimo primo.*

AC: EBOR.

IO: DUNELMENSIS. RICH. CARLIOL.

NOS ETIAM *Vniversus Clerus inferioris Domus ejusdem Provinciæ Ebor Synodicè congregati per ñtros respectivè Procuratores sufficienter et legitimè constitut et substitut dicto Libro Publicarum Precum, Administrationis Sacramentorum et Rituum, unâ cum forma et modo ordinandi et consecrandi Episcopos, Presbyteros et Diaconos unanimiter concensimus et subscripsimus die et Anno prædictis.*

HENR. FERN.
IO BARWICK.
ROB: HITCH.
MATT. SMALWOOD
HUMPHREDUS LLOYD
AND. SANDELAND

Amongst the signatures of the Lower House will be recognized some names of note, amongst them Pearson, Sparrow, Thorndike, and Gunning.

The names of the Archbishops and Bishops[q] who signed were as follow:—

| | | |
|---|---|---|
| JUXON, *Cant*: | SHELDON *Lond*: | PIERS *Bath*: & *Well*: |
| WREN *Elien*: | SKINNER *Oxon*: | ROBERTS *Bangor*: |
| WARNER *Roffen*: | KING *Cicestren*: | HENCHMAN *Sarum*: |
| MORLEY *Vigorn*: | GRIFFITH, *Asaph*: | LUCY *Meneven*: |
| SANDERSON *Lincoln*: | LANEY *Petrib*: | LLOYD Landav.: |
| GAUDEN *Exon*: | IRONSIDE *Bristol*: | NICOLSON *Gloucestr*: |
| REYNOLDS. *Norvic*: | FREWEN. Ebor: | COSIN Dunelm |
| STERNE *Carliol*: | | |

[q] Five Sees are unrepresented, but Brian Walton, Bp. of *Chester*, died Nov. 29, 1661; Nicholas Monk, of *Hereford*, died Dec. 17; and John Hacket, of *Lichfield*, died Dec. 22, 1661. But why Brian Duppa, of Winchester, or Samuel Rutter, of Sodor and Man, failed to sign, either personally or by proxy, is not apparent.

## THE SUBSEQUENT CORRECTIONS IN THE CONVOCATION COPY AND THE ANNEXED BOOK.

IT has been thought best to consider the probable circumstances attending the subsequent alterations of the transcribed book, where they coincide with (apparently) subsequent alterations in the original, apart from the general description of that book.

We gather distinctly from the recorded history of the alteration of the word *Persons* into "Children," that the Annexed book was copied from the original *before* that correction was made, and that this is the reason why the same correction appears in both books.

But of the alteration of Rubricks §§ 75, 76, we have no record, nor any direct means of ascertaining the date. We may dismiss, as has already been pointed out, the idea of the error arising from the use by the transcriber of a different copy, and as the reading of the Book and Revision of the Ordination Service was completed November 29, and as it is not probable that the work of transcribing the Annexed book could have been commenced before that date, we must seek for some recorded circumstance in December or later, which can account for the correction being made.

In most respects similar to the alteration of these two is that of the preface of the General Prayer § 104, where the reading of the original text is again restored, and subsequently to the time when the Annexed book was copied off. To this, however, there is a slight clue, from the circumstance that against the passage in the margin of the Convocation Book is written,

☞ *The Title stand just as it was before.*

This is not in Sancroft's handwriting, nor in any hand which appears elsewhere in the books, except in one other place of the same book, which will be referred to next.

The other instance of the handwriting occurs on p. 252 of the Convocation Book, in the Exhortation "At the time of the Celebration of the Holy Communion," the paragraph beginning—

"Therefore if any of you be a blasphemer of God, an hinderer," &c.

is erased, and at the side are written in the handwriting in question, the words—

*These words to be inserted in the exhortation to the Communion the Sunday before.*

The transposition of these words is by itself not perhaps very important, but the words marked through are written in by Sancroft in the margin of the Annexed Book, no space having been left for them. This proves that it was a correction made subsequently to the transcript, and therefore tends to confirm the view that the handwriting and the correction in the Convocation copy belong also to a subsequent revision [a].

So far these additional corrections might be the result of the Conference with the Lower House on Dec. 12 and 13.

It will be well here to observe that from December 20, 1661, we hear no more about the book till Feb. 13, 1662, when we find that the Committee of the Lords on the Bill are expecting it; a message from his Majesty, dated Whitehall, Feb. 24, accompanies the book, which was the next day brought into the house.

During these two months we have no means of accounting for what was done with the book. Considering the extraordinary haste displayed, and the pressure exercised to get the book ready between Nov. 21 and Dec. 20, it is strange that it should have been held back while the Committee were actually kept waiting for it, and that they should have had to report that

"they have met oftentimes, and expected a *Book* of Uniformity to be brought in; but that not being done, their Lordships have made no progress therein [b]."

There must have been some reason. Questions as to some of the emendations had probably arisen, and although the book had been passed by Convocation, it may not have been found to give general satisfaction outside. Otherwise it is difficult to see why it was not sent on to the Lords at once.

The next testimony, however, is of a very remarkable kind, but it is so slight in its nature, that it rather tends to increase doubts than to explain difficulties.

In the House of Lords are preserved, besides the Com-

[a] The words had, no doubt, been already erased in the third exhortation, and the transcript omits them in that place. It was, therefore, probably an afterthought to insert them in the first exhortation, instead of omitting them altogether. Hence the note in the strange hand, and hence the paragraph transcribed in *both* copies in Sancroft's hand.

[b] See *post*, under Feb. 13, House of Lords.

mittee Book relating to this period, and which consists of merely formal notices of Committees, some Minutes of Select Committees from 1661 to 1664 [c], which are more full.

The following are Extracts from this book so far as relates to the "Annexed" book.

*Extracts from a Book lettered, "Minutes of Com^tees" beginning* 16 *May* 1661 *and ending* 13 *May* 1664.

*Thursday*, 27th *Febv.* The 56. 57. and 58 psa and the number of them to be made like the rest, 60th also.

249. p. In the Rubric after the Communion the words for the good estate, &c., to be made as in the page, the whole estate, &c.

That the Committee may read the book not with intent to make alterations, but if any reasonable matters shall be objected that it may *be referred back* to the same authority which first altered it, to remedy what shall be thought fit to be amended. *Bp. Wigorn.*

After long debate the Bill now before the Committee is read, and the book *not read.*

Some Instructions are then given to Justice Hyde and the Attorney-General respecting the Bill,

[and the page ends with an unfinished sentence.]

Whither the Book and Alterations sent by t . . .

[leaving ample space for the completion of the question.]

*Monday*, *March* 3, after some amendments, the Minute proceeds,

*Not put.* { Whither the Bill be proceeded with before the Book be read.
Whither the Amend^ts to the Book shall be read before any further proceedings in the Bill.

Whither the reading of the Bill shall now be proceeded in. Carried in the affirmative.

*Monday*, *March* 10. A Bill, new transcribed, brought in by Mr. Justice Hyde, and read and compared with the Bill, and with some small interlineations, agreed to.

And after some discussion upon another point, the Question was put,—

Whither the alterations and additions to the Book shall be read at this Committee. Carried in the negative. Contents . . . . Non-Contents . . . .

Whither the Bill, with the Amend^ts, &c., relating to the Book sent by the King, shall be reported as fit to pass. Carried in the affirmative. Contents . . . . Non-Contents . . . .

[The above appears to give the last reference to the book.]

[c] The writer has to express his acknowledgments for this most valuable information to J. H. Pulman, Esq., F.S.A., as well as for many hints and suggestions, of which he has availed himself in the following observations.

It will be seen elsewhere that while the book reached the House of Lords on Feb. 25, we find, on Feb. 27, an order in the Journals that Mr. Justice Hyde and Mr. Attorney General have notice to attend the Committee for Uniformity *this afternoon*, that is, the afternoon on which we find the first minute.

The first point which will strike the reader is the abruptness with which the matter touching the subject of the Prayer-Book opens, viz. reference to a few clerical errors in the Psalms which it was the business of the scribe rather than the Committee to correct. The transcriber of the early part of the Psalms had written the numbers in words, instead of in Roman numerals, and all had been corrected except *four*, and for uniformity these *four* were to be altered [d].

The next Minute, stating again merely a clerical error, is valuable for one point which it makes certain. It says that the rubrick [§ 135] at the end of the Communion is to be *made as* it is in the place where it first occurs [§ 104]. Now, in the first instance where it occurs, we find that a subsequent correction had been made in the Convocation Book, and we gather from the Minute that this subsequent correction had *already been made* in the Annexed Book, and all that was required was to make the second rubrick agree. Consequently, the subsequent alterations of § 104 had been made before the date of Feb. 27, and we may fairly presume that those in §§ 75, 76, had also. In other words, *none* of them were made in the Committee.

It is, however, certainly singular that the Committee should begin by pointing out errors in a book which they were not supposed to have read.

The next Minute directly implies that no further corrections were then made in the Committee. The Bishop of Worcester [e] proposes that they should read the book, though not with any intent of making any corrections on their own responsibility or authority, but that if any reasonable matter should strike them, it should be referred to Convocation. The book, however, was *not* then read.

It is unfortunate that the last sentence of that day's proceedings breaks off unfinished :—

*Whither the Book and alterations sent by t*[he King . . . ?

[d] The alteration in the 58th Psalm was made so hurriedly, that the new titles were written in without the old being obliterated. It may be added also, that in the Convocation copy the numbers were neither in words, nor Roman, but in Arabic numerals.

[e] George Morley, translated to Winchester in May, 1662. He had served both on the Committee of the Savoy Conference, and of the Bishops appointed by Convocation for the Revision.

The next page begins with instructions to Justice Hyde and the Attorney-General touching the preamble of the Bill, and on Monday March the 3rd, in the course of debate upon the *Bill*, the question arises, whether the *amendments to the Book* shall be read. The question is not put, and for some reason the subject appears to be avoided. On the following Monday, that is, March 10, the question again arises whether the *alterations and additions to the Book* shall be read. This time it is put, and carried in the *negative*.

On the question whether the Bill,

"with the Amendments &c. relating to the book sent by the King,"

shall be reported, it is carried in the affirmative.

Bearing these dates in mind, it will be observed further on in this work, where the Journal of Convocation is quoted in order to carry on the thread of events, that between the second and third meeting of the Committee we have this remarkable passage in the Proceedings of the Upper House, which can scarcely be altogether independent of the events passing in the House of Lords:—

March: 5. [Wednesday]. Debate concerning some emendations or other alterations in the Book of Common Prayer *made by the House of Parliament*. And . . . [a committee appointed] . . . in the name of the whole of the Upper House of Convocation, to amend and correct *the said* alterations[f].

And it will be seen that the Prolocutor of the Lower House was summoned, and having communicated with the House, their consent was obtained also to the action of the Committee. It cannot be that this was necessary for the alteration of Roman numerals, or repeating a correction, which had been made in one part, in another where it had accidentally not been made. It seems only reasonable to suppose that there must have been much more important changes made *after* Convocation had signed the book, i.e. after Dec. 20. And if so, What were they?

The absence of any recorded alteration made by the House of Lords was noticed by Dr. Cardwell in his History of Conferences, but his explanation of the passage appears scarcely to be tenable, bearing in mind what has gone before:—

"Such is the account of the matter given in the records of the upper house. (*Synodus Anglicana*. App. p. 103.) But it is probable that this

[f] See Record of Convocation, p. cccclxii.

resolution of the bishops was *prospective;* with reference to alterations, which might possibly be made afterwards, and not to any which had then been actually made. For on the 5th of March it was much too early for any alterations to have been agreed upon; as the Prayer Book had then been only eight days in the possession of the house of lords, and the bill of uniformity, of which it was a part, was not passed in that house till the 9th of April. There is no notice of such alterations at any time in the lords' journals, and the only vote there recorded respecting the liturgy is of the date of March 17, and is on the question simply, whether the book transmitted from the king should be annexed to the act. Upon the whole it may fairly be inferred that no alterations were made by the lords, and it is known that none were made by the house of commons."

The following answers are at once suggested.

First, the words are plain enough, though one expression is a strange one,—

"Emendationes sive alterationes alias in libro Publicarum Precum *per domum Parliamenti* fact(as)."

That the emendations or alterations referred to, *were made* in the book, is the only interpretation which can be put upon the words. Even supposing that there were any probability of Convocation being called together for such a purpose, as accepting possible corrections which might be made, the word would not have been *factas.*

Secondly, it is true that no notice occurs on the Journals of the House of Lords, but this is easily accounted for by the fact that the book was as yet only before the Committee. The book was not before the House, so as to be referred to in the Journals, till March 13.

Thirdly, as to the 5th of March being too early, we find that this very Committee is on the 27th of February, first of all pointing out clerical errors in the book, and next, one of the members proposing that any objections which may occur to them shall be submitted to Convocation. There is therefore no difficulty on that score.

The difficulty lies in the circumstance that the Report of the Lords' Committee distinctly implies that they did not act on the suggestion; that they did not even *read* the book formally. Therefore, even if notice of any subsequent corrections were sent to Convocation by them, at the same time as the notice of the error of the Roman numerals and of the second rubrick, it would not have justified Convocation in using the expression "per Domum parliamenti factas." Still,

considering the difficulties and the dangers of any controversy as to privilege, it is quite conceivable that the Committee were willing to take the responsibility of corrections made elsewhere, and Convocation to avail itself of their aid in the matter.

While therefore it is not certain, there seems, when taking the whole of these circumstances into account, a very strong probability that certain corrections were made in the Prayer-Book after the book passed from the hands of Convocation, and while it lay for the two months in the hands of the King.

And so much granted, it seems most probable that the corrections mentioned above, namely, the alteration of rubricks, §§ 75, 76, and of the Prefatory sentence, § 104, are at least amongst those referred to by the Minute of Convocation of March 5.

There is this in common, namely, that they are both concessions to the Puritan party. The "Table-rubrick" was a stronghold, and any interference would, of course, be strenuously resisted. And at the same time great jealousy was naturally excited by the omission of the words "Militant here in earth," by which in effect the title of the Prayer [§ 104] would have been brought back to almost the same as it stood in Edward the Sixth's First Prayer-Book, and before the alteration which (with omissions in the prayer itself) wholly changed the character, and rendered it justly open to the charge of imperfection brought against it[g].

The circumstance that in a strange hand there are directions written for two of the changes has been noticed; but it should be remembered that the words written over the corrected text here, and in the other instances, are made in Sancroft's hand, and therefore probably *agreed to by Convocation.* The second correction, namely, the transposition of the words, "Therefore if any, &c.," is of course of little importance, but it probably belongs to the same series. The evidence of the insertion of the Declaration, § 151, is not perhaps so clear, but it is not improbable that it was due to the same *influence* as guided the others, since it is a concession in the same direction, and again in Sancroft's hand[h].

It has already been shewn that the corrections were possibly made during the time the book was in the King's hands. An anecdote is told by Kennett[i], as follows:—

[g] See besides, Cosin's Considerations, p. cci.; Wren's note, p. ccccxxiv.

[h] See the Lords' Committee, and Savoy Conference, p. ccxxxvi., also p. ccccii.

[i] Kennett's Register, p. 643.

"And yet, through haste and inadvertence, there were some escapes and omissions in the book sent from the Convocation to the Lords. Archbishop Tenison told me by his bedside on Monday, Feb. 12, 1710, that the Convocation book intended to be the copy confirmed by the Act of Uniformity had a rash blunder in the Rubrick after Baptism, which should have run, '*It is certain by God's word that children which are baptized dying before they commit actual sin are undoubtedly saved.*' But the words '*which are baptized*' were left out, till Sir Cyril Wyche coming to see the Lord Chancellor Hyde found the book brought home by his lordship, and lying in his parlour window, even after it had passed the two houses, and happening to cast his eye upon that place, told the Lord Chancellor of that gross omission, who supplied it with his own hand."

The first thing to be observed about this, is that in the Annexed book the words "*which are baptized*" are in the same handwriting as the rest of the rubrick and of the page; further *there is not the slightest trace* of any interlineation, erasure, or alteration, save the substitution of the word '*children*' for 'persons,' which is fully explained by the entry in the Lords' Journal.

The story, therefore, in the main is untrue; but it is not probable that it has its origin in pure invention. It may possibly have derived its source *wholly* from the circumstance of the alteration of the word *persons* at the table of the House of Lords; but it may also have derived some elements from the fact of the book being in the Chancellor's lodgings after it had passed Convocation (scarcely after it had been affixed to the Act of Parliament), and that while there some corrections had been proposed.

However, in all that has been stated above, it has been attempted only to suggest certain points for enquiry and consideration; not to clear up the difficulties of accounting for the circumstances which have been narrated, but which it is hoped will be considered to have an interest sufficient to warrant the space devoted to the statement of the facts.

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It is now necessary to return to the history proper in the chronological order of events. The description of THE "ANNEXED BOOK" has involved unavoidably the anticipation of some parts of the record, since certain corrections appeared in it which it seemed impossible to attribute to a date anterior to Dec. 20, although on this day the book was duly signed, as we have seen, by the Upper and Lower House of the Convocation of Canterbury, and by the proxies representing that of York.

## THE HOUSE OF LORDS, 1662.

The Prayer-Book thus revised and signed by the Convocation of both Provinces had been in due course presented to the King, from whom the authority to revise the book had emanated.

Parliament had again met (November 20, 1661), and the Commons had on Dec. 16 heard nothing further of their Bill for Uniformity, which it will be remembered, they had sent up so long ago as July 10. They were naturally becoming impatient, and we find in the Lords' Journal the following entry:—

THE HOUSE OF LORDS.

1661.

Dec. 16. A message was brought from the House of Commons .... to put their Lordships in mind of four Bills, formally brought up, and are now depending in this House, viz. the Bill concerning Corporations, the *Bill* for *Uniformity*, the Bill concerning Quakers, and the Bill concerning Printing.

At length, **Jan. 14, 1662**, the Bill was read the first time in the Lords, the following being extracts from their Journals:—

1662.

Jan. 14. This day the Bill was read a first time—"An Act for the Uniformity," &c.

Jan. 17. This day the Bill was read a second time—"An Act for the Uniformity," &c. Ordered, that the consideration of this Bill is committed to these Lords following [32 names, of whom 8 were prelates[a]]. Their Lordships, or any five, to meet on Thursday next [i.e. 23rd], in the afternoon, in the Prince's Lodgings, at three of the clock.

Again the Commons became impatient, for we find in their Journals the following:—

1662.

Jan. 28. Ordered that a message be sent to the Lords to desire them *to give despatch* to the *Bill of Uniformity*.

And in the Journals of the House of Lords we find such message was received.

The position of affairs, and the reason of the impatience of the Commons, is summed up by the Lord Chancellor (Hyde, Earl of Clarendon) in the following words:—

[a] Archbp. York, Bps. London, Durham, Sarum, Worcester, Lincoln, Exon, and Norwich.

"Whilst the Clergy was busy and solicitous to prepare this Remedy for the present Distempers, the People of all the several Factions in Religion assumed more license than ever They had done. The *Presbyterians* in all their Pulpits inveighed against the *Book of Common Prayer* that They expected, and took the same Liberty to inveigh against the Government of the Church, as They had been accustomed to before the Return of the King; with Reflections upon the Persons of the Bishops, as if They assumed a Jurisdiction that was yet at least suspended. And the other Factions in Religion, as if by Concert, took the same Liberty in their several Congregations. The *Anabaptists* and the *Quakers* made more Noise than ever, and assembled together in greater Numbers, and talked what Reformations They expected in all Particulars. These Insolencies offended the Parliament very much: And the House of Commons expressed much Impatience, that the *Liturgy* was so long in Preparation, that the *Act of Uniformity* might without Delay be passed and published; not without some Insinuations and Reflections, that his Majesty's Candour, and Admission of all Persons to resort to his Presence, and his Condescension to confer with them, had raised their Spirits to an Insolence insupportable; and that Nothing could reduce them to the Temper of good Subjects, but the highest Severity [b]."

The Committee, however, appointed by the Lords, had not yet returned the Bill with their report to the House, and the reason they alleged was the difficulty which met them as to the book which was to be prescribed. The Commons had sent up their Bill with the 1604 book attached. But to this they were adverse. Amongst the Minutes of their Committee appear the following rough notes:—

Jan. 28. [Objections to the Book of 1604.] "1st, there are divers passages conc[e]rn Kalendar omitted; 2nd, Proclamacion of the King omitted; 3rd, the Ordinacion of Bishops, Priests, and Deacons was made part of the book, and should be printed with it; 4th, there are 5 or 6 false lessons sett downe for speciall dayes. *Mem.*, some other Booke may supply the defects of this. The preface of the Bill not suitable to the Book intended to be presented. The Booke intended or a preamble suitable is promised agst next meeting." *Adj[d]*.

It was known also that the Sovereign had called upon the Convocations of the Bishops and Clergy of both provinces by royal letters, as has been shewn, to review the Prayer-Book, and that the book had been prepared, and actually signed on the 20th of December, 1661, by the Convocation.

[b] Continuation of the Life of Edward, Earl of Clarendon, Lord High Chancellor of England. Oxford, folio, 1759, p. 149.

The Committee, therefore, report as follows :—

THE HOUSE OF LORDS.

1662.

Feb. 13. The Earl of Dorset reported, "That the Committee for the Bill for Uniformity of Worship have met oftentimes, and expected a Book of Uniformity to be brought in ; but that not being done, their Lordships have made no progress therein ; therefore the Committee desires to know the pleasure of the House, whether they shall proceed upon the Book brought from the House of Commons, or stay until the other Book be brought in." Upon this the Bishop of London signified to the House, "That the Book will very shortly be brought in."

Feb. 20. That the Committee for the Bill for Uniformity is put off until Tuesday next, in the afternoon.

It was not until February 24th, that the book (confirmed by the Great Seal of England) was sent down from *the King* to the Lords ; and under that date, amongst the "State Papers" occurs the record of the recommendation[c], which the Chancellor laid before the House the next day :—

Feb. 25. The Lord Chancellor acquainted the House, "That he was commanded by the King to deliver a message unto their Lordships," which his Lordship read as followeth :—

"CHARLES R.

"His Majesty having, according to his declaration of the 25th of October, 1660, granted his Commission under the Great Seal to several Bishops and other divines, to review the Book of Common Prayer and to prepare such alterations and additions as they thought fit to offer : afterwards, the Convocations of the Clergy of both the Provinces of Canterbury and York were by his Majesty called and assembled, and are now sitting. And his Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of making and consecrating of Bishops, Priests, and Deacons ; and that, after mature consideration, they should make such additions or alterations in the said Books respectively, as to them should seem meet and convenient ; and should *exhibit and present the same to His Majesty* in writing for His Majesty's *further consideration*, allowance, or confirmation. Since which time, upon full and mature deliberation, they, the said Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the said Books, and have made, exhibited, and presented to his

[c] See the "Calendar of State Papers," Charles II., Domestic Series, 1661, 1662, p. 282. See also Kennett's Register, pp. 632, 633.

Majesty in writing, some alterations which they think fit to be inserted in the same, and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions.

"*All which* His Majesty having duly considered, doth, with the advice of His Council, fully approve and allow the same; and doth recommend it to the House of Peers, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with those alterations and additions, be the Book which in and by the intended Act of Uniformity, shall be appointed to be used, by all that officiate in all Cathedral and Collegiate Churches and Chapels, &c. . . . . and by all that make or Consecrate Bishops, Priests, or Deacons, in any of the said places, under such Sanctions and Penalties as the Parliament shall think fit.

"Given at our Court at *Whitehall* the 24th day of February, 1661 (= 1662 *n. s.*)"

The Book mentioned in his Majesty's Message was brought into the House; which is ordered to be referred to the Committee for the Act of Uniformity.

In order to render the account of the passing of the Bill complete, the two following details must be noted:—

Feb. 27. Ordered that Mr. Justice Hyde, and Mr. Attorney-General, have notice to attend the Committee for Uniformity this afternoon, and

March 5. That the Lord Lovelace, and the Lord Widdrington, and [March 6] the Lord Wharton and [March 7] the Lord Berkley of Straton is added to the Committee for the Bill of Uniformity.

The speech of the King to the House of Commons, which was read March 3, should also be noted, in which he says,—

"Mr. Speaker & Gentlemen of the House of Commons,

"Finding it necessary to say somewhat to you, I thought once of doing it by a message, which hath been the most usual way . . . , &c.

"Gentlemen, I hear you are very zealous for the Church, and very solicitous and even jealous that there is not expedition enough used in that affair; I thank you for it since I presume, it proceeds from a good root of piety & Devotion. But I must tell you I have the worst luck in the world, if after all the reproaches of being a Papist, whilst I was abroad, I am suspected of being a Presbyterian now I am come home.

"I know you will not take it unkindly, if I tell you that I am as zealous for the Church of England as any of you can be, and am enough acquainted with the enemies of it on all sides; that I am as much in love *with the Book of Common Prayer* as you can wish, and have prejudice enough to those who do not love it; who I hope in time will be better

informed and change their minds. And you may be confident I do as much desire to see a Uniformity settled, as any amongst you: I pray, trust me in that affair: I promise you to hasten the despatch of it with all convenient speed; you may rely upon me in it.

"*I have transmitted the Book of Common Prayer*, with those alterations and additions which have *been presented to me by the Convocation*, to the house of Peers, *with my approbation, that the Act of Uniformity may relate to it.* So that I presume it will be shortly despatched there; and when we have done all we can, the well settling that affair will require great Prudence and Discretion, and the absence of all Passion and Precipitation."

It is now necessary to revert to the proceedings of Convocation. Although all the members had signed the book, and the copy had been delivered to the King, and he had sent it to the House of Lords, who in their turn had passed it to their Committee, it appears there was still some communication held with the Upper House of Convocation respecting it. It must be remembered that four out of the eight Bishops [d] who were on the Committee appointed by the House of Lords, were also on that appointed by Convocation, so that there was a ready means of communication between the two Committees.

In the account of certain alterations made in the Annexed book, it will be seen that there are some important questions arising as to what was done to the book during the time it was with the King, and also the reasons of Convocation having *again* to consider certain alterations in the Book. The following is an abstract from the Register of Convocation under the several dates.

UPPER HOUSE OF CONVOCATION.

1662.

[Jan. 8, between 8 and 10 A.M. Debate concerning the Canons of 1640.
Debate continued Jan. 10, 15, 17, 22, and 24.

Jan. 29, between 8 and 10 A.M. Debate upon the *Act of Parliament* concerning the Prayer-Book [e].

[d] i. e. Durham, Sarum, Worcester, and Lincoln.

[e] See above. The Committee of the House of Lords had had the Bill for Uniformity before them five or six days, i.e. since [Thursday] Jan. 23rd. The Convocation were naturally aware of the danger to which their revised book was exposed, from the Committee having only before them the Prayer-Book of 1604, as sent up by the Commons, since as yet neither the King's message nor the book had been received.

Jan. 31, between 8 and 10 A.M. Debate respecting Bishops taking part in Trials for Treason, &c., in the House of Lords.

Also, Feb. 1.

Feb. 5, 7, and 14. Debate.

Feb. 18. Prolocutor for Lower House chosen.

Feb. 22, between 8 and 10 A.M. Debate concerning the Canons of 1640, and a Committee appointed to meet in the Jerusalem Chamber.

Feb. 23 and March 3. Debate.]

March 5, between 8 and 10 A.M. Debate concerning some emendations or other alterations in the Book of Common Prayer, *made by the House of Parliament* [*circa nonnullas emendationes sive alterationes alias in Libro publicarum Precum per Domum Parliamenti fact*']. And the said Lord Bishop of London with the consent of the House [entrusted] the care of the revision of the said alterations to the Reverend the Bishops of St. Asaph, Carlisle, and Chester, and gave them power and commission jointly and singly, in the name of the whole of the Upper House of Convocation, to *amend* and correct the said *alterations*.

When this was done, the President commanded me to summon the Prolocutor. And when he came, with two or three members of the Lower House, the said President informed him what had been done about the said alterations, and to whose care they had been entrusted : and he asked him at once to communicate this to the Lower House, so that their consent might be obtained. Thereupon the said Prolocutor, with his companions, returned to the Lower House, and after some debate amongst the clergy, all and each of the Lower House, in presence of me—William Fisher, notary public, &c., gave their consent unanimously to all and everything done by the said bishops concerning the *aforesaid* alterations, saving their privileges, &c.

It would seem that the relations between the Committee appointed by the House of Lords and the Convocation were of a friendly character, and that a Committee was by the latter at once appointed, with power obtained from the Lower House to act in their names. The Committee appointed were Griffith of S. Asaph, Sterne of Carlisle, and Fern, the new Bishop of Chester (who was not consecrated till Feb. 9, and so had not signed the Act of Assent). But no record seems to have been kept of their report. The matter is rendered more perplexing by the circumstance that the Committee seem still to have continued their sittings, for Bishop Fern died March 25, and on April 21 Convocation appoints a *successor* in

his place to consider the alterations in the Prayer-Book; by which latter date it will be seen that the Lords had passed the Prayer-Book, and the Commons had agreed not to admit debate upon it. On the other hand, Convocation debates the question of printing the book, as if every matter was settled.

March 8, between 8 and 10 A.M. The Bishop of Durham, according to the order given to him, and the charge committed to him, delivered into the hands of the President a Book of Articles of Visitation drawn up by him[f]. . . .

When this was done, a debate took place about printing the Book of Common Prayer, and after some time the Bishop of London, with the consent of the House, appointed Dr. SANCROFT to be *supervisor*, and Mr. Scattergood and Mr. Dillingham to be the correctors of the press during the printing.

March 11, between 8 and 10 A.M. Debate.

Sancroft, as has been shewn, had throughout acted as the Secretary to the Committee, and he is therefore now entrusted with the task of supervising the actual printing of the book.

It is necessary now to turn to the Proceedings of the House of Lords:—

HOUSE OF LORDS.

1662.

March 13. The Earl of Bridgewater reported,—"That the Committee have considered of the Bill concerning Uniformity of Worship, wherein the Committee *have made divers amendments* and alterations, which are offered to the consideration of this House; and that the Committee, in their amendments and alterations, have made the Bill relate to the Book recommended by the King to this House, and *not to the Book* brought with the Bill from the House of Commons."

Next it was moved,—"That the alterations and additions in

[f] The words are, "Introduxit et tradidit in manus domini præsidentis librum articulorum visitationem concernent' alias per eum concept.; et unanimiter assensum fuit ut iidem articuli domino Archiepiscopo Cant' destinarentur pro ejus perlectione et debita consideratione eorundem, et pro eorum emendatione, reformatione et correctione sua."

The passage probably refers to the "Articles of Inquiry concerning Matters Ecclesiastical, exhibited to the Ministers, Churchwardens, and Sidemen of every Parish within the Diocese of Durham, in the first Episcopal Visitation of the Right Reverend Father in God John, by divine providence Lord Bishop of Durham, in the second year of his consecration, Anno Dom. M. DC. LXII." *London*, printed by T. Garthwait, 1662.

These have been reprinted in Cosin's Works (A.-C. L.), vol. iv. p. 505.

Visitation Articles issued by seventeen Bishops during the year 1662 are extant, and on comparison they are found very similar to those of Bishop Cosin. They may also be compared with Cosin's Visitation Articles when Archdeacon of the East Riding, which he issued in 1627. In the illustrations to his Corrections in the revised Prayer-Book, it will be seen that they have been more than once referred to.

the Book of Common Prayer[g], as it came recommended from his Majesty, *might be read, before* the alterations and amendments in the Bill were read;" which was accordingly ordered and read. But having made little progress therein, and it being now late, and the business will require longer time, it is ordered, "That this House will proceed in the reading the rest of the alterations and additions to-morrow morning at nine of the clock."

March 14. Then this House proceeded in the reading of the *alterations and additions* in the Book of Common Prayers[h], and ordered to proceed further in the reading of it to-morrow morning[i].

March 15. Next the House proceeded in the further reading of the *alterations and additions* in the Book of Common Prayers; which being ended[k], the Lord Chancellor, in the name and by the directions of the House, gave the Lords the Bishops thanks for their care in this business; and desired their Lordships to give the like thanks from this House to the other House of Convocation for their pains herein.

Ordered, That this House will take into consideration the alterations and amendments in the Bill concerning Uniformity of Public Worship, as it is lately reported, and this to be on Monday morning next.

Before passing on to another stage, it will be found convenient to give the corresponding proceedings in Convocation from the Registers:—

UPPER HOUSE OF CONVOCATION.

1662.

March 15, between 8 and 10 A.M. Debate.

——— 18, between 8 and 10 A.M. After a debate, the Prolocutor and Members of the Lower House were summoned. When they came the President publicly informed them that the Book of Common Prayer, which had been revised by them, &c. had been and was gratefully *accepted* by the Lords assembled in Parliament. And that the Lord Chancellor, both in his own name and in that of all the Lords assembled (as was said) in Parliament, had returned their best thanks to the Archbishops and Bishops of both Provinces

[g] In the rough MS. minutes of the House, which in some instances are found to differ from the Journals, the words are,—"After debate it was resolved that the amendments and alterations in the *printed* book should be read, which was this day begun accordingly, and soe the *preface* was read."

[h] Sometimes the title is written in the "Journals" of Parliament, "The Book of Common Prayer," at others, "The Book of Common Prayers."

[i] In the same MS. minutes, it is mentioned that "the Lord Bishop of London and Durham came to the table where the book was read." It appears that the reading had proceeded as far as the Communion, when it was interrupted by some message from the House of Commons, after which it was resumed.

[k] The words in the same minutes are, "And after much debate and argument, the amendments in Common Prayer were went through."

for their great care and industry in the revision of the said Book of Common Prayer. Moreover, that the Lord Chancellor had wished him to express the thanks of the Lords to the Prolocutor and members of the Lower House, for their like care and labour in the revision of the said Book.

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On the Monday, as ordered, the Bill was read. We learn from the account of the Proceedings, as recorded by the Earl of Clarendon (who was then Chancellor), that "when the *Book of Common Prayer* was, by the King's Command, presented to the House of Lords by the two Archbishops (for it had been approved by the Convocation of the Province of *York*, as well as by that of *Canterbury*) confirmed by his Majesty under the Great Seal of *England;* the Book itself took up no Debate: Only the Earl of *Northumberland* proposed,

"That the old *Book of Common Prayer* might be confirmed without any Alteration or Addition, and then the same *Act of Uniformity*, that had been in the Time of Queen *Elizabeth*, would be likewise applied to it; whereas a new Act of Uniformity might take up much Time and raise much Debate, all which would be avoided by adhering to the old."

In the same account Clarendon also gives the reply to this. By whom the words were spoken, or whether they are only the substance of the arguments of more than one speaker, or of the Chancellor's own speech, does not appear, but they give, no doubt, a summary of the state of the question, and may therefore be conveniently quoted. The answer was as follows:—

"That if that Proposition had been heartily made when the King came into *England*, it would have met with a general Approbation, and prevented much Sharpness and Animosity, which had since risen by those who opposed that excellent Form. But after the Clergy had so bitterly inveighed against many Parts thereof, and prevailed with his Majesty to suspend the Use of it till it might be revised, as by his Declaration of the five and twentieth of *October* He had done, and thereupon had granted his Commission under the Great Seal of *England* to several Bishops and other Divines, to review the *Book of Common Prayer*, and to prepare such Alterations and Additions as They thought fit to offer; and that afterwards his Majesty had been pleased to authorize the Convocations of Both the Provinces of *Canterbury* and *York*, called and assembled by his Majesty's Authority, to review the said *Book of Prayer* and the *Book of the Form and Manner of the making and consecrating of Bishops, Priests*

*and Deacons;* and that now after the Bishops and Clergy of Both Provinces had, upon great Deliberation and upon reviewing those Books, prepared and consented to some Alterations, and to the Addition of several Prayers to be used upon emergent Occasions, all which his Majesty had already ratified and confirmed: It could not but be understood Matter of great Levity and Offence, to reject this Book, that was now with all this Ceremony and Solemnity presented, for no other Reason but because They liked better the old Book, which had been for twenty Years discontinued and rejected."

And therefore it was moved—

"That there might not be such an Affront put upon the Convocation, and upon the King himself."

And so with little more "publick contest," adds Clarendon, "the Book itself was consented and submitted to."

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The following will be found to be a tolerably complete abstract from the Journals of all that relates to the passing of the Bill.

HOUSE OF LORDS.

March 17. Next this House took into consideration the BILL concerning UNIFORMITY in Public Worship, formerly reported from the Committee. And upon the second reading of the alterations and provisos, and consideration thereof, it is ordered that this House *agrees to* the Preamble as it is now brought in by the Committee.

And the *question* being put, Whether this Book that hath been transmitted to this House *from the King*, shall be *THE BOOK* to which the Act of Uniformity shall relate, it was *resolved* in the *AFFIRMATIVE.* [*Preamble* (6)[h].

Then the Lord Chancellor acquainted the House with a *proviso* recommended from the King, to be inserted in this Bill of Uniformity, which his Lordship read. And it was commanded that the same be read again, and it is ordered that the further debate is deferred until to-morrow morning. [*A Proviso inserted after XXX.*

March 18. [On consideration of above] for debate thereof, the House was adjourned into a Committee. And the House being resumed, this *question* was put, "Whether a salvo shall be entered into the Book to save the privilege of this House upon the occasion of this proviso from the King," and it was resolved in the *negative.* Ordered that to-morrow morning the debate concerning the matter of this proviso shall be resumed.

[h] The references are to the Clauses of the Act as printed in the Introduction, pp. cccclxxxvii. to dii.

March 19. The proviso was read again and debated. And there being another proviso offered to the House, which was read. The *question* put "Whether this Proviso shall be *rejected?*" it was resolved in the *affirmative.*

Ordered that the Bill for Uniformity is re-committed, also the proviso sent from the King is referred to the consideration of the same Committee, who are to meet to-morrow, in the afternoon. The Duke of Richmond is added to the Committee.

March 20. That the Earl of Bristol and Lord Herbert of Cherbury, and [March 21] the Lord Newport, are added to the Committee.

During a fortnight the Bill was again in Committee. We do not gather what were the exact terms of the king's Proviso, but from the report of the Conference with the House of Commons drawn up by Serjeant Charlton (see May 7), we gather that it involved considerable concession to the Presbyterian party. It must be remembered that in his "Declaration," issued Oct. 25, 1660 [i], the King said,

"Therefore our present consideration and work is to gratify the private consciences of those who are grieved with the use of some ceremonies, by indulging to, and dispensing with their omitting those ceremonies, not utterly to abolish any which are established by law [k]."

As will be seen afterwards, these concessions, although passed by the House of Lords, were rejected by the Commons, and hence it is that we have no means of ascertaining what was the exact wording of the clauses in question, or the special points at issue.

April 4. The Earl of Bridgewater reported from the Committee the alterations and provisos in the Bill concerning Uniformity of Worship. Alterations, &c., read twice and debated. *Question*, Whether these words "*though indifferent in their own nature*," shall stand in the proviso, as they are brought in by the Committee? it was resolved in the *affirmative.* Debate to be resumed.

April 5. After a long debate the *Question* was put whether the clause "I do declare that I hold that there is no obligation upon me or any other person, from the Oath commonly called the Solemn League and Covenant," shall stand in the Bill, as brought in by the Committee? Resolved in the *affirmative.* [*Clause IX.* [l]

April 7. The Lord Bishop of Worcester offered an explanation for the

[i] See Introduction, p. lxxi.

[k] See Cardwell's History of Conferences, p. 295.

[l] For reference to the difficulties involved in the clause respecting the "Oath called the Solemn League and Covenant," see Clarendon's Life (continuation), Oxford, 1759, folio, pp. 153—156.

consideration of the House of the vote of Saturday last, concerning the words in the Act of Uniformity declaring against the Solemn League and Covenant. [The paper drawn up by him was after debate allowed to be in order, and was read.]

April 8. The paper above mentioned was ordered to be laid aside. A Committee appointed to draw up a clause or *proviso*, by which it shall be left to the King to make such provision for *those of the clergy who shall be deprived* of their livings by the Act of Uniformity.

April 9. The PROVISO, "That such persons as are put out of their livings by virtue of the Act of Uniformity may have such allowances out of their livings for their subsistence as his Majesty shall think fit," was read, and on the question whether it stand part of the Bill, *Affirmative*.

The Bill, with the Alterations and Amendments, was read a THIRD time and PASSED.

Ordered to send for a conference with the House of Commons to-morrow morning, and to communicate this Bill with the alterations and amendments to them.

The Bill, in consequence of the amendments, had then to be sent back for the approval of the House of Commons with whom it had *originated* [m].

April 10. A message was sent to the House of Commons to desire a present conference in the Painted Chamber, concerning the Act of Uniformity. The Lord Chancellor, the Earl of Bridgewater, and the Bishop of London, were appointed to manage this Conference. The House directed that the Book of Common Prayers recommended from the King shall be delivered to the House of Commons, as that being the Book to which the Act of Uniformity is to relate; and also to deliver the *Book* [n] *wherein the alterations are made*, out of which *the other Book was fairly* written. And likewise to communicate to them the King's message recommending the said Book. And, lastly, to let the Commons know "That the Lords upon consideration had of the Act of Uniformity, have thought fit to make some alterations, and add certain provisos, to which the concurrence

[m] It is singular that Clarendon in his Life, already referred to, writes, "In the House of Peers, *where the Act first began*, there were many things inserted which had not been contained in the former Act of Uniformity," [p. 152]. And further on he says, "When the Bill had passed the Lords' House, it was sent of course to the Commons," [p. 153]. All this is erroneous, as the Journals quoted amply testify to the Act having originated in the Commons.

[n] This is the Book already referred to as existing, and in which the Corrections and Amendments were written, which are given at length, p. xcvii. and following pages: note also, under April 15, the "*Books*" are to be compared.

of the House of Commons is desired." The same day the messenger returned from the House of Commons with the answer, "That they will give a Conference as desired."

One reason may be suggested why it was thought convenient that the *two Books* above mentioned in the Order should be sent to the Commons for their perusal. The copy which had been "fairly written" for annexing to the Act of Parliament, was a MS. copy of the *whole* Prayer-Book as revised: the book, "wherein the alterations are made," was a printed book, as already described, with the corrections *only* in MS. Hence in the latter the number and nature of the corrections were plainly visible at a glance, without the labour of a comparison. Still there may have been other reasons, and the appearance of the *subsequent* corrections in the MS. copy may have suggested a desire to see the original.

We have now to return to the Journals of the Commons. It will be seen that there was a good deal of distrust with respect to the New Prayer-Book, and the Commons shewed this by appointing a Committee to compare it with the 1604 book, lest the report from the Lords had not taken notice of all the alterations.

HOUSE OF COMMONS.

1662.

April 10. A message from the Lords that they desire a present Conference with this House in the Painted Chamber upon the Bill for Uniformity. Resolved, That this House doth agree, and that [six names mentioned] do make report from the Conference.

[Later in the day.] Serjeant Keeling reports from the Conference, "That the reason of the delay of the said Bill was, that the Book of Common Prayer had, by reference from his Majesty, been under the consideration of the Convocation: Who had made some alterations and additions thereunto; and that the Lords had perused the same; as also the Bill sent from this House; and had returned the same, together with the Book of Common Prayer, as the same is amended, and by them agreed to; and some Amendments and Provisos to the Bill, to which they desired the concurrence of this House, and delivered the same in at the clerk's table. Resolved,—That this House will enter upon consideration of this matter to-morrow morning.

April 12. Amendments and additions to the *Bill* of Uniformity, sent from the Lords, were this day read. Resolved,—That the amendments in the Book of Common Prayer sent down from the Lords be read on Monday next.

April 14. The amendments in the Book of Common Prayer sent from the Lords were read: the *transcript* of which Book [o] so amended therewith sent, they desire to be added to the Bill of Uniformity, instead of the Book sent up therewith, was in part read. [Adjournment for two hours.]

The rest of the amendments in the said *Book* were then read throughout. Resolved,—That the amendments to the said *Bill*, with the additions sent by the Lords, be read the second time, and proceeded in to-morrow morning at nine of the clock.

April 15. The House then resumed the debate upon the amendments sent down from the Lords to the Bill of Uniformity, which were begun to be read a second time. Resolved, That the first amendment as to the title of the Bill be postponed. *Question.* To agree with the Lords as to the amendment *to the compiling of the Book* of Common Prayer *by the Bishops*, and the Act of Primo Eliz. for enjoining it to be used; resolved in the *affirmative* [p]. [*Preamble* (1).

The rest of the amendments unto the amendment in the 25th line, were read the second time, and upon the *question*, agreed to.

On the question "That the paragraph of the amendment, in relation to the recital of the Progress of the Proceedings, till that amendment which does concern THE BOOK ANNEXED to the Bill, be *postponed*." The House was divided; yeas 84, noes 119, and so passed in the *negative*.

Resolved on the question that [nine names] or any six of them be appointed a Committee to compare the *Books* of Common Prayer sent down from the Lords, with the Book sent up from this House; and to see whether they differ in anything besides the amendments sent from the Lords and already read in this House; and wherein; and to make their report therein, with all speed they can: and for that purpose they are to meet this afternoon at two of the clock in the Speaker's chamber.

April 16. Mr. Vaughan reports that the said Committee had met yesterday, and sat till eight at night; and had met early this morning, and taken great care and pains in comparing and examining the said Books * * * [q] Resolved,—That the thanks of this House be returned to the said Committee for the great care and pains in comparing and examining the Book of Common Prayer according to the order and direction of this House, and Mr. Speaker did return them the thanks of the House accordingly.

[o] This "*Fair copy annexed*" has been described.

[p] There are no means of ascertaining how the lines referred to (i.e. the second six lines of the preamble) stood before they were amended. All that was needed was that the *new* book should be substituted.

[q] These asterisks are given thus in the "Journals," and no further detail. It may be premised, that no variations of importance were found beyond those mentioned in the list of Amendments, which is probably the list already given. See Introduction, pp. xcvii.—cii.

The House then resumed the debate upon the amendments sent down from the Lords; and the 7th amendment, being again read, —Resolved, on the question, That this House doth disagree to these words in the 25th line of the amendment, "and tenderness of some men's consciences," and doth think fit that the word "have" be made "hath." [*Preamble* (4)

The expression "tenderness of conscience," appears to be taken directly from the Breda Declaration, which was dated the $\frac{4}{14}$th day of April, 1660, and ran thus:—

"And because the passion and uncharitableness of the times, have produced several opinions in religion, by which men are engaged in parties and animosities against each other; which, when they shall hereafter unite in a freedom of conversation, will be composed or better understood; we do declare a *liberty to tender consciences;* and that no man shall be disquieted, or called in question, for differences of opinion in matters of religion which do not disturb the peace of the kingdom; and that we shall be *ready to consent to such an Act of Parliament*, as, upon mature deliberation, shall be offered to us, for the full granting that indulgence[r]."

Then follows the most important vote of all, concerning the history of our present Prayer-Book:—

April 16. *Question.* Whether debate shall be *admitted* to the amendments made by the Convocation in the Book of Common Prayer, and sent down by the Lords to this House [and it being resolved that the question shall be put]. On division there were—yeas, 90; *NOES*, 96.

*Question.* That the amendments made by the Convocation, and sent down by the Lords to this House, *might by order of this* House have been debated. Resolved in the *affirmative.* Ordered that the House do proceed to-morrow to the further consideration of the residue of the amendments sent down from the Lords.

It will be seen by the above that the motion for the *entire* adoption of the Prayer-Book, as revised by Convocation and approved by the king, was carried, though but by a bare majority. The division was not, it is true, directly to the point, whether the book should be accepted or not, but was upon the question whether "debate should be admitted:"

[r] See Clarendon's History of the Rebellion, Bk. xvi. § 193.

and practically this being negatived by 96 to 90, the book was accepted exactly as it was sent down. The motion which followed seems simply to have been made for the purpose of sustaining the dignity of the House.

It will be convenient to continue the account of the proceedings of the House of Commons in the words of the Journals, although unfortunately the clauses to which the amendments refer, and the words of the amendments themselves, are so imperfectly given, that it is always hard, and in many cases impossible, to follow them. Some attempt has, however, been made to give the references to the several clauses of the Act to which the questions seem to relate, but it has not been found practicable to carry this out so perfectly as could have been wished.

HOUSE OF COMMONS.

1662.

April 17. The House then resumed the consideration of the residue of the amendments; and the several amendments (from the 30th line in the first skin to the 40th line) being read a second time, were agreed to.

To insert [in the 40th line] the words "the said" instead of "a." *Affirmative.* [*Clause II.* (2).

To adhere to these words "annexed and joined to this present Act, and" which the Lords in the same amendment would have omitted. *Affirmative.* [*Clause II.*

To agree [in the 42nd line] to that part of the amendment for inserting the words "*appointed to be* annexed to this present Act." *Negative.*

[On 2nd skin 8th line], instead of *Michael the Archangel* to read *Bartholomew* [i.e. for the day when the Act should take effect, instead of Sept. 29th to be Aug. 24]. [*Clause III.*

On *Question* to adhere to the Bill, and division—yeas, 87; noes, 96. . . . [therefore *negative*, and Lords' amendment agreed to.]

To read "Two" instead of "One" [on 2nd skin 9th line.] *Affirmative.* [*Clause VI.*

To read "in the said Book" [on 2nd skin 15th line] instead of "therein." *Affirmative.* [*Clause VII.*

Paragraph of the clause "for the Ministers' subscription of their consent." *Agreed to.* [*Clause IX.*[1]

Resolved to proceed upon the rest of the amendments to-morrow.

[1] See the note upon this clause as given in Clarendon's Life (Continuation), Oxford, folio, p. 153, by which it appears it was passed with little debate in either house, but was much discussed out of doors.

April 18. The last paragraph in the amendment [2nd skin line 25] read a second time, and postponed. Three amendments agreed to.

After the words [Lecturer's place shall be void as if he was naturally] dead. [2nd skin 7th line.] [*Clause XI.*] To add the clauses contained in parchment No. I. [*Clause XII.*

The said parchment read a second time, and the first paragraph a third time.

Ordered, that Mr. Vaughan and two others do peruse the statutes, and bring in a proviso for translating the Book of Common Prayer into Welsh, if it may consist with the laws in force.

[*Clause XXVII.*

*Question.* For "one month" [in said paragraph], read "three months," and paragraph with amendment *agreed to.* [*Clause XI.*

In parchment No. 1, par. 2, read, "And that Mr. Crouch and six others pen a new one." The next paragraph on Ordination, and the next as to the administration of the Sacraments, *agreed to.*

April 19. On the amendments to the addition in parchment No. 1, sent from the Lords, read first time.

To leave out [in skin 1 line 22] after the words [And be it further enacted by the authority] aforesaid, to the word "subscribe," and to substitute, "That every Dean, Canon, and Prebendary of every Cathedral, &c." [*Clause VIII.*

The same read a second time, and on *question* "That the time for declaring against the Covenant be twenty years," resolved in the *affirmative.* [*Clause XII.*

On the form of subscription "I A. B. do declare that it is not lawful, &c." Resolved after the word "covenant" "to endeavour any change or alteration of government, either in Church or State," and resolved that with the above addition, the House *agrees* to the Lords' amendment. [*Clause IX.*

On the first paragraph, "Which declaration and acknowledgment shall be subscribed, &c.," Resolved that the House agree.

[*Clause X.*

April 21. After the words [Then every such schoolmaster, and other instructing as] aforesaid, to be substituted "shall for the first offence suffer three months imprisonment without bail, &c." *Affirmative.*

[*Clause XI.*

That after the words [according to the laws and statutes of the] realm, the words "for which he shall pay twelve pence only," be inserted. On the *Question* that the "fee of two shillings and sixpence" be omitted, and that "the certificate for every parson, &c., shall be without fee." *Affirmative.* [*Clause XI.*

The third and fourth amendments agreed to.

On the *Question* whether the words "according to the Church of England," be inserted after the words [according to the form of episcopal] ordination. *Negative.* [*Clause XIII.*[t]

Resolved, that the words "thenceforth be capable to be admitted to any parsonage, &c.," be *omitted.* [*Clause XIV.*

April 22. On the Penalties not to extend to Foreigners. *Agreed* to. [*Clause XV.*

The rest of the Paragraphs and Provisos, to the end of the said parchment No. 1, read a second time and *agreed* to.

The House then proceeded to the reading of the second sheet of Amendments sent from the Lords.

The words "Archbishop of the Province" to be inserted in the eighth line [i e. after, be first approved and thereunto licensed], and the said "Archbishop" in the eleventh line. [*Clause XIX.*

Fifteen amendments, with slight alterations of a word or so, were next *agreed* to.

Resolved, that the *rest of the Bill* after the words [and fitted to the present occasion according to the direction of lawful] "authority" be *omitted*, and to add the PROVISOS beginning, "Provided also, and be it enacted," marked No. 4. [*Clause XXV.*

Next the Provisos in the Parchment were read a second time, e.g. "for providing the Book of Common Prayer in every parish."

On the *Prices* to set upon the Book of Common Prayer (and on this it was *ordered* that liberty be given to bring in a Proviso as shall be fit for setting the rates on the *Quires* of the Book of Common Prayer in folio, to be used in Churches and publick places). [*Clause XXVI.*

On the King's Professor of Law in the University of Oxford. [*Clause XXIX.*

On the Subscription to the 36th Article. [*Clause XXX.*

All *agreed* to on third reading.

Then follows an important proviso respecting the use of the sign of the cross in baptism, and the wearing the surplice. These questions were regarded by the Presbyterian party as of paramount importance, and they will be found amongst the chief points of the first Address and Proposals of the Ministers to the King[u], when they obtained audience of him soon after his restoration; thus :—

[t] See the summary of the debate on this clause, Clarendon's Life (Continuation), Oxford, 1759, folio, p. 152.

[u] According to Baxter's account (and he was one of those who were present), it would appear this must have been shortly after that Baxter, Calamy, and Reynolds had, with others of the Presbyterian party, been appointed chaplains to his Majesty. Baxter's appointment was the 26th of June.

"May it therefore please your Majesty out of your princely care of healing our [sad] breaches, graciously to grant that Kneeling at the Sacrament of the Lord's Supper, and such holydays as are but of human institution, may not be imposed upon such as do conscientiously scruple the observation of them: and that *the use of the surplice and cross in baptism*, and bowing at the name of Jesus rather than the name of Christ or Emanuel, or other names whereby that divine person, or either of the other divine persons, is nominated, may be abolished: these things being in the judgment of the imposers themselves, but *indifferent and unstable;* in the judgment of others, a rock of offence; and in the judgment of all, not to be valued with the peace of the Church[x]."

The result of the Conference had been that the King evidently was inclined to yield to the leaders of the Presbyterian party; for in his Declaration, issued Oct. 25, 1660, he promises as follows:—

"In the mean time, out of compassion and compliance towards those who would forbear the *cross in baptism*, we are content that no man shall be compelled to use the same, or suffer for not doing it; but if any parent desire to have his child christened according to the form used, and the minister will not use the sign, it shall be lawful for that parent to procure another minister to do it; and if the proper minister shall refuse to omit that ceremony of the cross, it shall be lawful for the parent, who would not have his child so baptized, to procure another minister to do it, who will do it according to his desire. . . .

"For the use of the *surplice*, we are contented that all men be left to their liberty to do as they shall think fit, without suffering in the least degree for wearing or not wearing it; provided that this liberty do not extend to our own chapel, cathedral or collegiate churches, or to any college in either of our universities, but that the several statutes and customs for the use thereof in the said places be there observed as formerly."

Hence it is highly probable that these two points were practically yielded in the "King's Proviso," to which reference had already been made, and which had in substance been inserted in the Bill, by the Committee of the House of Lords, and which was now debated and *rejected* in the Commons.

Clarendon mentions that the Conference was held at Worcester House (i.e. the Chancellor's own lodgings), that the King was there several days, and that he adjourned them in September. The issue of the Declaration, which was the result of these interviews, took place Oct. 25, 1660, and the Declaration was followed by the Warrant (dated March 25, 1661) for the appointment of the Savoy Conference.

[x] See Baxter's Life, ed. Silvester, bk. i. p. 236.

April 22. The Proviso as to the Dispensation with Deprivation for not using the CROSS and SURPLICE was read the second and third time.

The Question being put, "Whether the Question concerning Amendments to be made to this Proviso" should be now put, is passed in the *negative.* The main question being put for agreeing with the Lords as to this Proviso concerning the Cross and Surplice, it passed in the *negative.*

April 24. Debate adjourned till Saturday (26th).

The next amendment may be said to belong to the same series, and was very probably introduced by the Committee at the express desire of the King[y], in consequence of his promises to the leaders of the Presbyterian party. The House of Lords had yielded, but the House of Commons resisted, and, as will be seen in the sequel, successfully so, as the "Proviso" does not appear in the Act as finally settled.

April 26. Debate resumed; and on the Question being propounded "That Amendments be made to the Proviso touching ALLOWANCE OF FIFTHS to such as shall not conform, but lose their livings." *Question*, whether the *question* shall be put, Division, Yeas, 87; Noes, 94; therefore in the *negative;* and on the main Question, "To agree to the Amendment sent from the Lords, as to that paragraph of the parchment touching allowance of fifths to such as shall not conform[z]," it passed in the *negative.*

Amendment as to Title of the Bill [which had been postponed], *agreed to.*

The sixteenth amendment of the first paper of the Lords (which had been postponed) on second reading, passed in the *negative.*

April 28. An amendment to be added to the Amendment sent from the Lords for preserving the Book of Common Prayer, by having it recorded and kept in cathedral churches, in the courts of Westminster, and in the Tower, read twice. [*Clause XXVIII.*

*Resolved*, that the words which concern Heads of Colleges be struck out; and resolved, that the amendment be added to the parchment amendment No. 4, sent from the Lords after the words [College and Hall making default] "therein." [*Clause XXVI.*

Another Amendment for translating the Bible into Welsh, twice read; and after some additions being made thereto (which was done *at the table,*) agreed to; and to be added also to Amendment No. 4. [*Clause XXVII.*

[y] See Introduction, under March 17—19, p. cccclxvi., and Ap. 8, p. cccclxviii.

[z] See the Report of the Conference, under May 7, upon this clause, p. cccclxxxiv.

A proviso for being *uncovered*, and for using *reverend gestures* at the time of Divine Service, was twice read; but the matter being held proper for the Convocation, it was ordered "That such persons as shall be employed to manage the Conference with the Lords do intimate the desire of this House, That it be recommended to the Convocation to take order for reverend and uniform gestures and demeanours to be enjoined at the time of Divine Service and preaching[a]."

The debates on the several clauses seem now to have come to an end. It has not been attempted to give a complete history of the passing of the Act of Uniformity, but enough has been extracted from the journals of Parliament to shew how keenly the several points were debated. The final formalities are at once proceeded with, thus:—

Ordered, that it be referred to a Committee [14 names] to see the amendments and additions to be made, so placed and ordered that they may cohere, and to prepare and draw up instructions and reasons in writing for the Conference to be had with the Lords against to-morrow, and to report it to the House, and they are to meet in the Speaker's Chamber this afternoon at two o'clock.

Ordered, that a Committee do inspect the Bill concerning Ministers, in order to supply such matters as are not provided for in the Bill of Uniformity.

April 29. Ordered that the *Report* from the Committee upon the Bill of Uniformity be heard to-morrow morning.

April 30. Ordered, that Mr. Herbert do go up to the Lords to desire a Conference upon the amendments. He reports that they consent to a present Conference in the Painted Chamber.

Before, however, passing on to the result of this Conference, it will be necessary to bring down the proceedings of Convocation to this date, in order to sustain the chronological arrangement of the several events. Further, it will be seen that the question of *Subscription* of the clergy (which was an important feature in the debates in Parliament on the Bill of Uniformity) was also debated in Convocation. Whether or not the form of subscription as drawn up by the Convocation was that which was introduced eventually amongst the Lords' Amendments to the Bill, there is no direct evidence to shew, but it is probable that it was so.

[a] This was recommended to Convocation. See under May 8, p. cccclxxxv.

UPPER HOUSE OF CONVOCATION.

1662.

March 22, between 8 and 10 A.M. Debate about a special FORM FOR CONSECRATION of Parish Churches and certain Chapels. The preparation of this form was entrusted to the Bishop of Durham [b].

March 27, April 3, and April 9. Debates, various.

April 12, between 8 and 10 A.M. Debate concerning the *Subscription* of the Clergy on their institution, and of Schoolmasters on their being licensed [de subscriptionibus clericorum instituendorum et ludimagistrorum licentiandorum], and on three articles in the thirty-sixth Canon. And the House committed to the Bishops of Sarum, Coventry, and Lichfield, the charge of consulting legal authorities as to drawing up a prescribed form, and as to the said Subscription itself.

And when this was done, a further debate took place for electing fit and proper persons for correcting the press of the Book of Common Prayer, and that after the Book is printed, the Bishops of each diocese take upon themselves the charge of receiving the said books, and conveying them to the several parish churches in their respective dioceses.

April 16 and April 19. Debate.

April 21, between 8 and 10 A.M. Debate about printing the Book of Common Prayer before the 24th of August next; also about receiving directions from the Lord Chancellor of England, "by what means the word *children*" could be inserted by the House of Parliament [c], instead of "persons ('not baptized')". And when this was done, the Lord Bishop of London, with the consent of the House, desired that the Bishop of . . . . . should be added to the Committee appointed on March 5 last to consider *the alterations in the Prayer-Book*, in the room of the Bishop of Chester, lately deceased. Further, he appointed that no ordination should take place but at the four appointed times (*nisi intra quatuor tempora*), and that no Bishop should admit to the order of Priest or Deacon any beyond his diocese, except he has dimissory letters from the Archbishop of Canterbury, &c.

April 23, between 8 and 10 A.M. Debate.

April 26, between 8 and 10 A.M. The FORMS of Prayer for the 5th of November, the 30th of January, and the 29th of May were brought in, and publicly read and unanimously approved.

A debate then took place about the translation of the Prayer-Book into Latin, and the Bishop of London, with the consent of

[b] Among the Hunter MSS. is a "Form &c.," which was certainly used by, and probably drawn up by, Cosin. See *ante*, p. cclvi.

[c] The expression is, "Per domum communitatis parliamenti." See also Journals of H. L., under May 8.

the House, committed the translation to the care of John Erle, D.D., Dean of Westminster, and John Pearson, D.D.

April 30, between 8 and 10 A.M. Debate.

The remaining events in connection with the passing of the Act of Uniformity, and with it our present Book of Common Prayer, are to be found in the record of the proceedings of the House of Lords. It will be seen the narrative commences with the same day as that with which the record of the House of Commons ended, viz. April 30.

HOUSE OF LORDS.

April 30. A message was brought from the House of Commons, "To desire a Conference concerning the Bill for Uniformity." The answer was returned, that "This House will give the House of Commons a present Conference in the Painted Chamber." [Later in the day the House was adjourned during pleasure, and the Lords went to the Conference with the House of Commons, which being ended, the House was resumed.]

Ordered that the Report of this Conference shall be made on Friday morning next [d].

May 6. A message was brought from the House of Commons, "To put their Lordships in mind of giving dispatch to the Bill for Uniformity, as conceiving it to be of great consequence, and the rather because they believe they shall not sit long."

Next follows the result of this Conference. Many of the provisos and amendments introduced by the Lords, which had been discussed during the debates, were here again referred to in the final Report which was made to that House. No notice of the Conference, or indeed of the Bill at all appears again in the Journals of the House of Commons. It will be found that the full report of Mr. Serjeant Charlton, which the Lord Privy Seal communicated to the House, throws much light upon the nature of several of the debates which took place both in the House of Lords and in the House of Commons; but more especially in the latter, respecting the amendments which had been proposed to the several clauses in the Bill. The minute criticism to which the various points were subjected, seems to justify the majority who, on April 16, voted against the submitting the work of Convocation in the revision of the Prayer-Book to the same ordeal.

[d] The Report was not actually made till Wednesday, May 7. On Friday, May 2, the King sent a commission for passing the royal assent to two Bills, and this business seems to have occupied the whole time of the House.

May 7. Next the Lord Privy Seal made a *long report of* the effect of *the Conference* with the House of Commons; that Mr. Serjeant Charlton managed the Conference, who, *in the name of the House of Commons*, acquainted their Lordships "That this Conference was desired concerning the amendments to the *Bill of Uniformity*."

He said they did *agree* in most of them with their Lordships, and wherein they differ will appear by what follows:—

First of all as to the expression, "Tenderness of some men's conscience" (in the seventh amendment). He said, these "words may well be omitted, in respect there were causes enough besides mentioned; and the phrase, 'tenderness of conscience,' having been much abused, the Commons were loath to give so much countenance to an abused phrase as to insert it [e]."] [*Preamble* (4).

(In the eleventh amendment) they agreed to part, but not to leave out "annexed and joined to this present Act," and then it goeth thus, "in such order and form as in the said Book, entitled 'The Book of Common Prayer,'" &c., and so put it in the present tense, upon which, he said, two or three more differences depend. [*Clause II.*

(In the thirteenth amendment) they agreed in all, except these words, "which Book is appointed to be annexed and joined to this present Act [f]." [*Clause II.*

(In the sixteenth amendment) they agreed to all up to the word "nevertheless;" after which they disagree to all "concerning the Cross in Baptism [g]," the reasons whereof he deferred till he came to the proviso.

And this was all he offered to their Lordships' *Amendments* on the *Paper*. He then came to the *Additions* sent by their Lordships to the Commons on *Parchment*.

Instead of "in every three months," "every month," as they thought it too slight a work for the chief Minister to read Common prayer, which was usually performed by the inferior sort of Clergy, and therefore, to meet with that inconvenience, they desired the chief Minister might read it "once a month." [*Clause VII.*

To substitute a paragraph commencing "That every Dean, Canon, and Prebendary, . . . . and all Masters and other Heads, Fellows, Chaplains, and Tutors, of or in any College Hall, &c., and every public professor and reader in either of the Universities, and in every college elsewhere . . . . and every Schoolmaster keeping any public or Private School, and every Person instructing any youth in any house or Private Family [h]," &c. [*Clause VIII.*

[e] See Journals H. C., April 16.
[f] See Journals H. C., April 17.
[g] See Journals H. C., April 22.
[h] See Journals H. C., April 19.

The reason of this addition was in extending it so far as schoolmasters, in that the Commons observed the force of education was great, so as the Commons thought they ought to take care for the Education of youth, for that so many, he said, of gentry and nobility were found in the Long parliament differing from the Church of England, did (as was conceived) arise from this root.

He observed, it was an oversight in the usurped Powers, that they took no care in this particular, whereby many young persons were well seasoned in their judgments as to the King. This made the Commons take care that Schoolmasters as well as Ministers should subscribe and rather more.

After the word "covenant" to add, "to endeavour any change or alteration of government," &c. i.e. the same words used in the Act for the safety of the king's person[i]. [*Clause IX.*

A new paragraph beginning "which said declaration," &c., i.e. adding a clause for three months' imprisonment "to meet those men who have no livings to lose." [*Clause XI.*

Instead of "Benefice with cure," "Benefice, Curate's place, or Lecturer's place." [*Clause XI.*

After "as if he was naturally dead," the clause beginning "Provided always that from and after the 25th of March, 1682," &c., was to be added, "the reason being that the Commons would not perpetuate the memory of the Covenant, which a common medium of twenty years might probably determine the lives of such as took it[i]." [*Clause XII.*

To add after "who" the words "now is incumbent and in possession of any parsonage," &c. [12] add the words, "shall have, hold or enjoy," &c., [13] and substitute the words, "thenceforth be capable to be admitted to," &c. [*Clause XII.*

The Commons think every incumbent should before his admission give testimony of his Conformity, and ought before such admission to be in full orders.

And then the Gentlemen came to the Amendments in the second paper, which they agreed to, with the addition of the words, "Archbishop, Bishop of the Province, or." The Commons inserted the Archbishop, as being unfit to omit him in that affair[k]. [*Clause XIX.*

Two minor amendments also agreed to. Agreed also to leave out the rest of the Bill after the word "Authority[k]." [*Clause XXV.*

Then he came to the *Provisos* on parchment. They agreed to the first paragraph, e.g. for providing the Book [the whole paragraph is here given entire]. "Provided always and be it enacted by the Authority aforesaid that the Bishops of *Hereford*, *S. David's*, &c.,

[i] See Journals H. C., April 19. [k] See Journals H. C., April 22.

shall take order . . . . . be truly and exactly translated into the British or Welsh tongue . . . . so that one of the said books so translated and imprinted may be had for every Cathedral, Collegiate and Parish Church," &c. . . . . [*Clause XXVII.*

And to the end that true and perfect Copies of this Act, and of the said book hereunto annexed, may be safely kept . . . . that the respective Deans and Chapters shall . . . . obtain under the Great Seal of England a true and perfect Copy of the said Act, &c.][1]

[*Clause XXVIII.*

The second and third paragraphs touching the King's professor of Law and touching subscription to the Thirty-sixth Article, agreed unto the word "PROVIDED[m]." [*Clauses XXIX. and XXX.*

But all this PROVISO they reject for these reasons. 1. It is a proviso without precedent; 2. that it would establish schism; 3. that it would not gratify such for whom it was intended. To the first he said, "It was very apparent in England that it was without precedent, and as he thought in the World also, for they never heard that ever any National Church did the like. It was one thing, he said, to allow a differing Religion in a nation, another thing to allow men to receive profits from that Church unto which men would not conform. Secondly, though there were Dissenters in the Particulars of the Proviso in the time of Queen Elizabeth and King James, yet in those days those opinions stayed there and went no further. To the Second head, that it would unavoidably establish schism. All persons of different inclinations would apply to such as should have this liberty, and that necessarily make Parties, especially in great cities.

He did observe these two ceremonies of the *Cross* and *Surplice* were long in use in the Church; and he found a high commendation of the use of the Cross in Baptism, in the Book sent to the Commons from the Lords, wherein it is so clearly explained as there can be no suspicion of popery in it. It was used, he said, to quicken the memory, as to the Benefits of Baptism, and if that were omitted, much of the Service belonging to Baptism *must be omitted also*, many passages depending upon the use of that ceremony[n].

The Gentleman added, "That he thought it better to impose no ceremonies than to dispense with any, and he thought it very in-

[1] All the above appears as printed in the Act of Uniformity, q. v.

[m] From this we gather that the Provisos of the King were to be inserted after Clauses XXIX. and XXX., i.e. the last clauses of the Act, except that respecting the use of Elizabeth's Book till the new one was ready. We also learn in part what the proviso was; but the exact words do not appear amongst any of the papers for the consultation of which opportunity has been afforded in preparing this Introduction.

[n] See Journals H. C., April 22.

congruous, at the same time when you are settling Uniformity, to establish Schism."

To the third head, "It would not satisfy those for whom it was intended; for such chiefly reject it upon these grounds, that things indifferent ought not to be enjoined; which opinion, he said, took away all weight of human authority, which consists in commanding things otherwise indifferent; so as when this shall be yielded, you give them nothing, they opposing for the Imposition sake."

He added, There were reasons as to the nature of the thing, and as to the reasons given by their Lordships to the Commons, he answered to as followeth:

The King's engagement at *Breda* [o] as to tender consciences: unto which he said, That His Majesty could not understand the misleaders of the people, but the misled. It would be very strange to call a schismatical conscience a *tender conscience* [p]. He said, a tender conscience denoted an impression from without, received from another, and that upon which another strikes.

Secondly, suppose these had been meant, yet he said there could be no Inference of any Breach of Promise in His Majesty, because that Declaration had these two limitations. First, a reference to Parliament. Secondly, such Liberties to be granted only as consisted with the peace of the kingdom.

Then he came to the second proviso, touching allowing fifths to such incumbents as should be excluded their livings; which he observed was no seasonable proviso, at least, at this time: and if it were, yet not fit to allow such persons any thing out of ecclesiastical livings [q].

He said, what could be more repugnant at the same time to enact Uniformity, and to allow the fifth of an ecclesiastical living to a non-conformist for not conforming; which, he said, joined with the pity of their party, would amount to more than the value of the whole living?

He said such a course was too jealous a reflection upon the Act; when you say some godly people would not submit, and it can signify nothing but fear in making such a concession.

[o] In King Charles' "Declaration concerning Ecclesiastical Affairs," given at Whitehall, Oct. 25, 1660. See Introduction, p. lxxi., the following passage occurs: "For the better doing whereof we did intend upon our first arrival in this Kingdom, to call a synod of divines, as the most proper expedient to provide a proper remedy for all these differences and dissatisfactions which had or should arise in matters of religion: and in the meantime we published in our *declaration from Breda* a liberty to *tender consciences*, and that no man should be disquieted, or called in question for disturbances of opinion in matter of religion, which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an Act of Parliament as, upon mature deliberation, shall be offered to us, for the full granting that indulgence."

[p] See Journals H. C., April 16.

[q] See Journals H. L., April 8, and Journals H. C., April 26.

He added, "This would make the Act contradictory, to say in one part of the Bill that it was an equal Act, and in another part to allow Dissenters to it."

There was another reason of the Commons' dissent; That divers wives and children of orthodox ministers were made miserable by some of these men, it may be for not paying unto them those fifths which were allowed unto them in the late times.

He added, that none that make laws ought to suppose that any would break them.

He said further, That it was not reasonable to allow the Fifths of ecclesiastical livings, because generally such livings were too small, not able to maintain a learned man with books; and by lessening livings thus, it would gratify unconformable men who desire livings in such hands should be made small, whereby the reputation of the conformable clergy would be lessened.

Secondly, he said such a concession is not only against reason, but justice also. It was a Divine Canon which said he that served at the altar should live at the altar, therefore the profit of the living ought to go to the labourer.

He said, That Unity was so precious, that it served not only for the peace of the Church, but of the Kingdom also; for to give occasion for multitudes to meet, which would certainly follow the Dissenters, what danger that might carry with it, was worthy your Lordships' consideration.

"He did from the House of Commons desire their Lordships that they would recommend to the Convocation the directing of such decent gestures, to be used in the time of Divine Service as was fit.

"He found one mistake in the rubric of Baptism, which he conceived was a mistake of the writer, *Persons* being put in instead of *Children*[r].

"And having thus far dissented from their Lordships *in Decimo Sexto*, he came to argument *in Folio*, giving the Commons' consent that their Lordships should *annex* to the Bill *THAT BOOK*[s] sent to the Commons by your Lordships; and so at length came to a final concord by his silence, which put an end to that Conference."

And thus the fate of the Bill lay with the House of Lords.

*Ordered* "that the alterations and matter of this Conference shall be read and considered to-morrow in the afternoon."

May 8. The Amendments and Alterations in the Bill of Uniformity, brought from the House of Commons at a Conference, and re-

[r] See Proceedings in Convocation, April 21.

[s] See Journals H. L., March 17, also H. C., April 10, 15, and 16.

ported yesterday, were now read twice; and the House adjourned into a Committee. And being resumed,

*Question*, Whether this House agrees with the House of Commons in the clause concerning schoolmasters, with the Alterations and amendments? Resolved in the *affirmative*. *Clause VIII.*

Question, Whether this House agrees to *all the rest of the alterations* and Amendments as came up from the House of Commons. Resolved in the *affirmative*.

Then the Alterations and Amendments in the said Bill of Uniformity were read *the Third time*. And the question being put, "Whether this House agrees to these Alterations and Amendments." It was resolved in the *AFFIRMATIVE*.

Whereas it was signified by the House of Commons at the Conference yesterday that they found one mistake in the rubric of Baptism, which they conceived was a mistake of the writer, *Persons* being put instead of *Children*. The *Lord Bishop of Durham* acquainted the House that himself, and the Lord Bishop of St. Asaph, and the Lord Bishop of Carlisle had authority from the Convocation to mend the said word, averring it was only a mistake of the scribe[t]. *And accordingly they came to the clerk's table and amended the same*[u].

Whereas it was intimated at the Conference yesterday as the desire of the House of Commons, "That it be recommended to the Convocation to take Order for Reverend and Uniform Gestures and Demeanours to be enjoined, at the time of Divine Service and Preaching." It is ordered by this House, and hereby recommended to the Lords the Bishops, and the rest of the Convocation of the Clergy, to prepare some Canon or Rule for that purpose, to be humbly presented unto his Majesty for his assent.

May 9. A message sent to the House of Commons to let them know that the Lords do agree with them in the alterations, amendments, and provisos, in the Bill concerning Uniformity.

May 19. (The KING present). The House of Commons attend, with their Speaker, who in course of the speech says: "Your Majesty having already restored the governors and government of the Church, the Patrimony and Privileges of our Churchmen; we hold it now our duty for the Reformation of all abuses in the Public Worship of God, humbly to present unto your Majesty a Bill for the Uniformity of Public Prayers and Administration of Sacraments.

[t] The Commons' minute of Conference which calls the attention of the Lords to the word *persons*, runs, "which they took to be put *vitium scriptoris*, and desire the Lords will take a way to consider how it may be amended."

[u] It will be seen by the account of the official copy, and of the annexed copy [p. ccccxli.], that this has been duly altered, and in a different handwriting from the rest of the corrections. See also Proceedings in Convocation, April 21, p. ccclxxviii.

We hope the God of Order and Unity will conform the hearts of all the People in this nation to serve him in this Order and Uniformity."

The speech ended, the Clerk of the Parliaments presented four Bills from the House of Commons,

And then the Clerk of the Crown read the titles of several Bills, the first of which was :—

"An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies; and for establishing the Form of Making, Ordaining and Consecrating Bishops, Priests and Deacons, in the Church of *England*."

The Royal ASSENT was pronounced to these Bills severally in these words :

"Le Roy, remerciant Ses bons Subjects, accepte leur Benevolence, *ET AINSI LE VEULT*."

And thus the Act of Uniformity was concluded.

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The Act thus passed was entitled,—

"*An Act for the Uniformity of Publique Prayers and Administracion of Sacraments and other Rites and Ceremonies and for Establishing the Form of making ordaining and consecrating Bishops Priests and Deacons in the Church of* England.

The full reference to the Act is as follows :—

14 CHARLES II., A.D. 1662.

"STATUTES made in the Parliament

"Begun to be holden at Westminster, The Eighth day of May in the THIRTEENTH year of the reign of K. CHARLES the Second, and by divers Adjournments continued until the nineteenth day of May, in the fourteenth year of the same King; and from thence prorogued until the eighteenth Day of February then next following, CAP. IV.

"*Ex Rotulo Parliamenti de Anno Regni Regis Caroli Secundi decimo quarto.*"

The Preamble runs as follows :—

"WHEREAS in the first yeare of the late Queene Elizabeth there was one Uniforme Order of comon Service and Prayer and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, entituled, *The Book of Common Prayer, and Administration of Sac-*

*raments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament [u], holden in the said First year of the said late Queen [January, 1559,] Entituled *An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments* very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realme upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Comon Prayers, due useing of the Sacraments, and often Preaching of the Gospell with devotion of the hearers: (2) and yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensualitie and liveing without knowledge and due fear of God do willfully and Schismatically abstaine and refuse to come to their Parish Churches and other Publicque places where Comon Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundayes and other dayes ordained and appointed to be kept and observed as Holy dayes: (3) And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls] [v]:

[*Reference to the King's Declaration, and Commission.*]

"(4) [For prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time [w] *hath* contracted. The King's Majestie (according to His Declaration of the five and twentieth of October One Thousand Six Hundred and Sixty [Oct. 25, 1660] granted His Commission under the great Seal of England to several Bishops and other Divines to [re]view the Booke of Comon Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Booke of Comon Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should *make such Additions and Alterations* in the said Books respectively, as to them should seem meet

[u] 1 Eliz., cap. 2. "An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments."

[v] Probably the words, "and tenderness of some men's consciences," were here inserted. See Journals H. C., April 16.

[w] It is to be noted that this paragraph is annexed to the original Act in a separate schedule.

and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; (5) since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Comon-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalmes of David, Pointed as they are to be sung or said in Churches; and* [*the*] *Form and Manner of Making, Ordaining, and Consecrating of Bishops, Preists, and Deacons:* (6) All which His Majesty having duely considered *hath fully approved* and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Preists, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedrall and Collegiate Churches and Chappells, and in all Chappells of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappells within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Preists or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit.] [x]

[*Religion advanced by Uniform agreement in Public Worship.*]

"II. Now in regard that nothing conduceth more to the Settling of the Peace of this Nation (which is desired of all good Men) nor to the Honour of our Religion, and the Propagation thereof, than an universal Agreement in the Publique Worship of Almighty God; and to the Intent that every person within this Realm, may certainly know the Rule to which he is to conform in Publique Worship and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the Manner how, and by whom Bishops, Preists, and Deacons are, and ought to be made, ordained and consecrated,

[*The ANNEXED Book of Common Prayer to be used.*]

"(2) Be it enacted by the King's most excellent Majesty, by the Advice and with the Consent of the Lords Spiritual and Temporal, and of the Comons in this present Parliament assembled, and by the authority of

[x] Annexed to the original Act in a separate schedule.

the same, That all and singular Ministers in any Cathedrall, Collegiate or Parish Church or Chappell, or other Place of Publique Worship within this Realme of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning-Prayer, Evening-Prayer, Celebracõn and Administracõn of both the Sacraments, and all other the Publique and Comon Prayer, in such Order and Form as is mencõned in *the said* Booke *annexed and joyned to this present Act*[y], and entituled,

"*The Booke of Comon Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; togeather with the Psalter or Psalmes of David, pointed as they are to be sung or said in Churches; and* [*the*] *Forme or Manner of Making, Ordaining, and Consecrating of Bishops, Preists and Deacons:*

"And that the Morning and Evening Prayers therein contained, shall upon every Lord's Day, and upon all other Dayes and Occasions, and att the Times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chappell or other Place of Publique Worshipp within this Realme of England, and Places aforesaid.

[*Every Parson shall read, and make assent to use the Book.*]

"III. And to the end that Uniformity in the Publique Worshipp of God (which is so much desired) may be speedily effected, Bee it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiasticall Benefice, or Promotion, within this Realme of England, or places aforesaid, shall in the Church, Chappell, or place of Publique Worship belonging to his said Benefice or Promotion, upon some Lord's day before the Feast of Saint *Bartholomew* which shall be in the yeare of our Lord God one thousand six hundred and sixty two [Aug. 24, 1662] openly, publiquely, and solemnely read the Morneing and Evening Prayer appointed to be read by, and according to the said Booke of Comon Prayer att the times thereby appointed, and after such reading thereof shall openly and publiquely, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Booke contained and prescribed [in these words, and no other:

[*Form of Assent.*]

"IV. I *A. B.* Doe here declare my unfaigned Assent and Consent to all and every Thing contained and prescribed in and by the Booke, intituled, *The Booke of Comon Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; togeather with the Psalter or Psalmes of David, pointed as they*

[y] See the account of this Annexed Book given already in this Introduction, p. ccccxxxiv.

*are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Preists and Deacons.*][a]

[*Penalty for neglecting or refusing to do the same.*]

"V. And that all and every such Person, who shall (without some lawfull Impediment to be allowed and approved of by the Ordinary of the Place) neglect or refuse to doe the same within the Time aforesaid, (or in case of such Impediment) within one Moneth after such Impediment removed, shall (*ipso facto*) be deprived of all his Spirituall Promotions: (2) And that from thenceforth it shall be lawfull to and for all Patrons and Donors of all and singuler the said Spiritual Promotions, or of any of them, according to theire respective Rights and Titles, to present or collate to the same, as though the Person or Persons so offending or neglecting were dead.

[*Every one who shall hereafter be promoted to a Benefice shall read and make assent.*]

"VI. And be it further enacted by the Authority aforesaid, That every Person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion within this Realm of England, and Places aforesaid, shall in the Church, Chapel or Place of Public Worship belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's Day, openly, publicly and solemnly, read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the Times thereby appointed, or to be appointed; and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned Assent and Consent to the Use of all Things therein contained and prescribed, according to the Form before appointed:

"[*Penalties.*] (2) And that all and every such Person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the Place) neglect or refuse to do the same within the Time aforesaid, (or in the case of such Impediment, within one Month after such Impediment removed) shall (*ipso facto*) be deprived of all his said Ecclesiastical Benefices and Promotions: (3) And that from thenceforth, it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the Person or Persons so offending or neglecting were dead.

[a] Annexed to the original Act in a separate schedule.

[*Incumbents keeping Curates to read the Common Prayers once each month.*]

"VII. [And be it further enacted by the Authority aforesaid, That in all Places where the proper Incumbent of any Parsonage, or Vicaridge, or Benefice with Cure, doth reside on his Living, and keepe a Curate, the Incumbent himselfe in Person (not haveing some lawfull Impediment to be allowed by the Ordinary of the Place) shall once (at the least) in every Moneth, openly and publiquely, read the Comon Prayers and Service in, and by the said Book prescribed, and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chappell, of, or belonging to the same Parsonage, Vicarage or Benefice, in such Order, Manner and Forme, as in and by the said Booke is appointed;

"[*Penalties.*] (2) Upon Pain to forfeit the Sum of five Pounds to the Use of the Poore of the Parish for every Offence, upon Conviction by Confession, or Proofe of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City or Town Corporate where the Offence shall be committed, (which Oath the said Justices are hereby impowered to administer) and in Default of Payment within ten Dayes, to be levied by Distresse and Sale of the Goods and Chattells of the Offender, by the Warrant of the said Justices, by the Churchwardens, or Overseers of the Poore of the said Parish, rendring the Surplusage to the Party [a].

[*Deans, Canons, Professors, Masters, &c., shall subscribe the Declaration.*]

"VIII. And be it further enacted by the Authority aforesaid, That every Deane, Canon, and Prebendary of every Cathedrall or Collegiate Church, and all Masters, and other Heads, Fellowes, Chaplaines and Tutors of, or in any Colledge, Hall, House of Learning, or Hospitall, and every publique Professor and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Viccar, Curate, Lecturer, and every other Person in Holy Orders, and every Schoolmaster keeping any publique or private Schoole, and every Person instructing or teaching any Youth in any House or private Family as a Tutor, or Schoolmaster, who upon the first Day of May, which shall be in the yeare of our Lord God one thousand six hundred sixty-two, or at any Time thereafter shall be incumbent, or have Possession of any Deanery, Canonry, Prebend, Mastershipp, Headshipp, Fellowshipp, Professor's Place, or Reader's Place, Parsonage, Vicarage, or any other Ecclesiasticall Dignity or Promotion, or of any Curate's Place, Lecture or School; or shall instruct or teach any Youth as Tutor or Schoolmaster, shall before the Feast-Day of St. Bartholomew, which shall be in the yeare of our Lord one thousand six

[a] In respect of this clause, see 15 Car. II., cap. 6; 12 Anna, Stat. 2. cap. 7, and 2 George II., cap. 31. sect. 8.

hundred sixty-two, or at or before his or their respective Admission to be Incumbent, or have Possession aforesaid, subscribe the Declaration or Acknowledgment following [b], *Scilicet*,

[*Form of Declaration.*]

"IX. [c] I *A. B.* do declare, That it is not lawful, upon any Pretence whatsoever, to take Armes against the King; and that I do abhorr that traiterous Position of taking Arms by his Authority against his Person, or against those that are commissionated by him; and that I will conforme to the Liturgy of the Church of *England*, as it is now by Law established: And I do declare, That I do hold there lies no Obligacõn upon me, or on any other Person, from the Oath, commonly called, The Solemne League and Covenant, to endeavour any Change or Alteration of Government either in Church or State; and that the same was in it selfe an unlawfull Oath, and imposed upon the Subjects of this Realme against the knowne Lawes and Liberties of this Kingdome.

"X. Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellowes, Chaplaines, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publique Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishopp, Bishopp, or Ordinary of the Diocese, by every other Person hereby enjoyned to subscribe the same;

"[*Penalties.*] (2) Upon Pain that all and every of the Persons aforesaid failing in such Subscription, shall loose and forfeit such respective Deanary, Canonry, Prebend, Mastershipp, Headship, Fellowship, Professor's Place, Reader's Place, Parsonage, Viccarage, Ecclesiasticall Dignity or Promotion, Curate's Place, Lecture and Schoole, and shall be utterly disabled, and (*ipso facto*) deprived of the same: (3) And that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Proffessor's Place, Reader's Place, Parsonage, Viccarage, Ecclesiasticall Dignity or Promotion, Curate's Place, Lecture and Schoole, shall be void, as if such Person so failing were naturally dead.

[*Schoolmasters in Private Houses.*]

"XI. And if any School-master, or other Person, instructing or teaching Youth in any private House, or Family, as a Tutor or School-master, shall instruct or teach any Youth as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary

[b] Repealed 28 and 29 Vict., c. 122, § 15.

[c] In part abolished by 1 W. & M., Sess. 22. c. 8, sect. 11.

of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve Pence only) and before such Subscription and Acknowledgment made, as aforesaid ; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first Offence suffer three Months Imprisonment without Bail or Mainprize ; (2) and for every second, and other such Offence, shall suffer three Months Imprisonment without Bail or Mainprize, and also forfeit to his Majesty the Sum of five Pounds : (3) And after such Subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop or Ordinary of the Diocese, (who are hereby enjoined and required upon Demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration or Acknowledgment aforesaid, upon some Lord's Day within *three Months* then next following, in his Parish Church where he is to officiate, in the Presence of the Congregation there assembled, in the time of Divine Service ; (4) upon Pain that every Person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's Place, or Lecturer's Place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same ; and that the said Parsonage, Vicarage or Benefice, Curate's Place, or Lecturer's Place, shall be void as if he was naturally dead.

[*Words in Declaration to be omitted after March* 25, 1682.]

"XII. Provided always, That from and after the twenty-fifth Day of March, which shall be in the Yeare of our Lord God one thousand six hundred eighty-two, there shall be omitted in the said Declaration or Acknowledgment so to be subscribed and read, these Words following, *scilicet* :

"(2) And I do declare, That I do hold there lies no Obligacon on me, or on any other Person, from the Oath commonly called, The Solemne League and Covenant, to endeavor any Change or Alteration of Government, either in Church or State, and that the same was in it selfe an unlawfull Oath, and imposed upon the Subjects of this Realm against the knowne Laws and Liberties of this Kingdome.

"(3) So as none of the Persons aforesaid, shall from thence forth be at all obliged to subscribe or read that Part of the said Declaration or Acknowledgment.

[*No persons, not Episcopally ordained, shall hold livings after Aug.* 24, 1662.]

"XIII. Provided always, and be it enacted, That from and after the Feast of St. Bartholomew, which shall be in the Year of our Lord one thousand six hundred sixty and two, no Person, who now is Incumbent,

and in Possession of any Parsonage, Vicarage or Benefice, and who is not already in Holy Orders *by Episcopal Ordination*, or shall not before the said Feast-day of St. Bartholomew, be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and (*ipso facto*) deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

[*No persons, not ordained according to the prescribed Book of Common Prayer, shall be capable of being admitted to any Benefice, or shall presume to administer the Sacrament.*]

"XIV. And bee it further enacted by the Authority aforesaid, That no Person whatsoever, shall thenceforth[d] be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the Holy Sacrament of the Lord's Supper, before such Time as he shall be ordained Priest according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Preist by Episcopal Ordination according to the forme and manner in and by the said booke prescribed, unlesse he have formerly beene made Preist by Episcopall ordination.

"[*Penalties.*] (3) Upon Pain to forfeit for every Offence, the Sūm of one hundred Pounds; one Moyety thereof to the King's Majesty; the other Moyety thereof to be equally divided between the Poore of the Parish where the Offence shall be committed; and such Person or Persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoine, Protection, or Wager of Law shall be allowed, and to be disabled from taking, or being admitted into the Order of Preist, by the space of one whole Yeare then next following.

"XV. Provided, That the Penalties in this Act shall not extend to the forreiners or Aliens of the Forrein Reformed Churches allowed or to be allowed by the King's Majestie, his Heires and Successors in England.

"XVI. Provided alwaies, That no Title to conferre, or present by Lapse, shall accrewe by any Avoydance or Deprivation (*ipso facto*) by Vertue of this Statute, but after six Moneths after Notice of such avoidance or Deprivation given by the Ordinary to the Patron, or such Sentence of Deprivation openly and publiquely read in the Parish Church of the Benefice, Parsonage or Vicarage becomeing void, or whereof the Incumbent shall be deprived by Vertue of this Act.

[d] i.e. after Aug. 24, 1662.

[*No other form of Common Prayer to be openly used in any Church or Publick place.*]

"XVII. And be it further enacted by the Authority aforesaid, That no Form or Order of Comon Prayers, Administracon of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chappell, or other publique Place of, or in any Colledge or Hall in either of the Universities, the Colledges of Westminster, Winchester or Eaton, or any of them, other than what is prescribed, and appointed to be used in and by the said Booke;

[*Every Head of a College, &c., to subscribe the* 39 *Articles.*]

"(2) And that the present Governor, or Head of every Colledge and Hall in the [said] Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one Moneth after the Feast of St. Bartholomew, which shall be in the Yeare of our Lord one thousand six hundred sixty and two; and every Governour or Head of any the said Colledges or Halls hereafter to be elected or appointed, within one Moneth next after his Election, or Collation, and Admission into the same Government or Headshipp, shall openly and publickly in the Church, Chapell, or other publique Place of the same Colledge or Hall, and in the Presence of the Fellowes and Scholars of the same, or the greater Part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute[e] made in the thirteenth Year of the Reigne of the late Queene Elizabeth, and unto the said Booke, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Booke, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Booke prescribed and contained, according to the Form aforesaid; (3) and that all such Governours or Heads of the said Colledges and Halls, or any of them, as are, or shall be in Holy Orders, shall once (at least) in every Quarter of the Year (not having a lawfull Impediment) openly and publiquely read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chapell, or other publique Place of the same Colledge or Hall;

"[*Penalties.*] (4) Upon Pain to loose, and be suspended of, and from all the Benefitts and Profitts belonging to the same Government or Headshipp, by the Space of six Moneths, by the Visitor, or Visitors of the same Colledge or Hall; (5) and if any Governor, or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Booke, or for not reading of the Morning-Prayer and Service, as aforesaid, shall not att, or before the End of six Months next after such Suspension, subscribe

[e] Statute 13 Eliz., cap. 12.

unto the said Articles and Booke, and declare his Consent thereunto, as aforesaid, or read the Morning-Prayer and Service, as aforesaid, then such Government or Headshipp shall be (*ipso facto*) void.

[*Where it is lawful to use the Service in Latin.*]

"XVIII. Provided alwaies, That it shall and may be lawfull to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapells or other publique Places of the respective Colleges and Halls in both the Universities, in the Colleges of Westminster, Winchester and Eaton, and in the Convocations of the Clergies of either Province in Latin; any Thing in this Act to the contrary notwithstanding[f].]

[*No Lecturer to preach without a Licence.*]

"XIX. And be it further enacted by the Authority aforesaid, [That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chappell, or other Place of publique Worshipp, within this Realm of England, or the Dominion of Wales, and Towne of Berwick upon Tweed, unless he be first approved, and thereunto Licensed by the Archbishopp of the Province, or Bishopp of the Diocesse, or (in Case the See be void) by the Guardian of the Spiritualties, under his Seale, and shall in [the] Presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute[g] of the thirteenth Year of the late Queen Elizabeth, with Declaration of his unfeigned Assent to the same;

[*Lecturers to read and declare assent to Book of Common Prayer.*]

"(2) And][h] that every Person and Persons whoe nowe is, or hereafter shall bee licensed, assigned [and] appointed, or received as a Lecturer, to preach upon any Day of the Weeke in any Church, Chappel or Place of publique Worship within this Realme of England, or Places aforesaid, the first Time he preacheth (before his Sermon) shall openly, publiquely, and solemnly read the Comon Prayers and Service in and by the said Booke appointed to be read for that Time of the Day, and then and there publiquely and openly declare his Assent unto, and Approbation of the said Booke, and to the Use of all the Prayers, Rites and Ceremonies, Formes and Orders therein contained and prescribed, according to the Forme before appointed in this Act; (3) and alsoe shall upon the first Lecture-Daye [of every Moneth afterwards, so long as he continues Lecturer or

[f] Annexed to the original Act in a separate schedule.

[g] Statute 13 Eliz., cap. 12.

[h] Annexed to the original Act in a separate schedule.

Preacher there, at the Place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publiquely and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that Time of the Day at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Booke, and to the Use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Forme aforesaid;[i]]

"[*Penalties.*] (4) And that all and every such Person and Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappell or Place of publique Worshipp, until such Time as he and they shall openly, publiquely and solemnly read the Common Prayers and Service appointed by the said Booke, and conform in all Points to the Things therein appointed and prescribed, according to the Purpose, true Intent and Meaning of this Act[k].

[*Lecturers in Cathedral or Collegiate Churches.*]

"XX. [Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedrall or Collegiate Church or Chapell, it shall be sufficient for the said Lecturer, openly at the Time aforesaid, to declare his Assent and Consent to all Things contained in the said Book, according to the Form aforesaid[l].]

[*Penalties upon unauthorized Lecturers.*]

"XXI.[m] And be it further enacted by the Authority aforesaid, That if any Person who is by this Act disabled to preach any Lecture or Sermon, shall during the Time that he shall continue and remaine so disabled, preach any Sermon or Lecture; that then for every such Offence, the Person and Persons so offending shall suffer three Months Imprisonment in the Comon Goal without Baile or Mainprize; (2) and that any two Justices of the Peace of any County of this Kingdome and Places aforesaid, and the Maior or other Cheif Magistrate of any City or Town Corporate within the same, upon Certificate from the Ordinary of the Place made to him or them of the Offence committed, shall and are hereby required to committ the Person or Persons so offending, to the Goal of the same County, City or Town Corporate accordingly.

[i] Annexed to the original Act in a separate schedule.

[k] Repealed 28 & 29 Vic. c. 122, § 15.

[l] Annexed to the original Act in a separate schedule.

[m] Explained by 15 Car. II., cap. 6, s. 7.

[*Prayers to be read before a Lecture, and Lecturer to be present.*]

"XXII. [Provided alwaies, and be it further enacted by the Authority aforesaid, That att all and every Time and Times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Booke appointed to be read for that Time of the Day, shall be openly, publiquely and solemnly read by some Preist or Deacon, in the Church, Chapell or Place of publique Worshipp where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and that the Lecturer then to preach shall be present att the Reading thereof.

[*Provision for University Sermons, &c.*]

"XXIII. Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or att such Times as any Sermon or Lecture is preached or read in the said [n] Churches, or any of them, for, or as the Publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such Sort and Manner as the same have been heretofore preached or read; this Act, or any Thing herein contained to the contrary thereof in any wise notwithstanding [o].]

[*Previous Statute of Uniformity confirmed as regards punishment of Offenders against the Book of Common Prayer.*]

"XXIV. And be it further Enacted by the Authority aforesaid, That the severall good Lawes, and Statutes of this Realm, which have beene formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Booke; Entituled, *The Book of Comon Prayer, &c.* [p], herein before mentioned to be joyned and *annexed to this Act;* and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

[*Titles of Sovereign and Royal Family to be altered from time to time in the Litany and Prayers.*]

"XXV. Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Letanies, and Collects, which doe any way relate to the King, Queene, or Royall Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

[n] In original, "same."

[o] Annexed to the original Act in a separate schedule.

[p] In original, the full title is always written in.

[*True printed copies of the Book to be provided in all Parishes and Churches.*]

"XXVI. Provided alsoe, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Comon Prayer, &c.* [q], shall att the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedrall Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint *Bartholomew*, in the yeare of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedrall Church, Colledge, and Hall, making default therein.

[*Proviso for a Translation into Welsh to be made by May* 1, 1665, *for use in Wales.*]

"XXVII. Provided alwaies, and be it enacted by the Authority aforesaid, That the Bishops of Hereford, St. Davies, Asaph, Bangor and Landaff, and their Successors, shall take such Order among themselves, for the Souls Health of the Flocks committed to theire Charge within Wales, that the Booke hereunto annexed be truly and exactly translated into the British or Welsh Tongue; and that the same [r] soe translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such Number at least, so that one of the said Bookes so translated and imprinted, may be had for every Cathedrall, Collegiate and Parish Church, and Chapell of Ease in the said respective Diocesses and Places in Wales, where the Welsh is comonly spoken or used, before the first Day of May, one thousand six hundred sixty-five; (2) and that from and after the imprinting and publishing of the said Booke so translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Diocesses where the Welsh Tongue is comonly used, in the British or Welsh Tongue, in such Manner and Form as is prescribed according to the Booke hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Booke; for which Book, so translated and imprinted, the Church-wardens of every the said Parishes shall pay out of the Parish Money in their Hands for the Use of the respective Churches, and be allowed the same on theire Account; and that the said Bishops and their Successors, or any three of them at the least, shall sett and appoint the Price, for which the said Booke shall be sold: (3) And one other Booke of Common Prayer in the English Tongue, shall be bought and had in every Church throughout Wales, in which the Booke of Comon Prayer in Welsh is to be had by Force of this Act, before the first Day of May,

[q] In original, the full title is always written in.

[r] In original, written "some."

one thousand six hundred sixty and foure, and the same Booke to remaine in such convenient Places within the said Churches, that such as understand them may resort at all convenient Times to read and peruse the same, and alsoe such as do not understand the said Language, may by conferring both Tongues togeather, the sooner attaine to the Knowledge of the English Tongue; any Thing in this Act to the contrary notwithstanding: (4) And untill printed Copies of the said Booke so to be translated, may be had and provided, The Form of Comon Prayer established by Parliament, before the makeing of this Act, shall be used as formerly in such Parts of Wales where the English Tongue is not comonly understood.

[*For the preservation of accurate copies in Cathedral and other Libraries by means of "SEALED Books."*]

"XXVIII. And to the end that the true and perfect Copies of this Act, and the said Booke *hereunto annexed* may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; (2) Be it therefore Enacted by the Authority aforesaid, That the respective Deanes and Chapters of every Cathedrall, or Collegiate Church, within *England* and *Wales* shall at theire proper costs and charges, before the twenty fifth day of December one thousand six hundred sixty & two, obtain under the Great Seal of *England a true and perfect* printed *Copy of this Act, and of the said Booke annexed* hereunto, to be by the said Deanes and Chapters, and their Successors kept and preserved in safety for ever, and to be alsoe produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; (3) And alsoe there shall be delivered true and perfect Copies of this Act, and of the same Booke into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be alsoe produced and shewed forth in any Court as need shall require; (4) which said Bookes soe to be exemplified under the Great Seal of England, shall be examined by such persons as the King's Majesty shall appoint under the Great Seale of England [shall be examined by such persons as the King's Ma^tie shall appoint under the Great Seale of England][a] for that purpose, and shall be compared with the Originall Book *hereunto annexed*, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Booke, or of any thing therein contained, and shall certifie in writing under theire Hands and Seales, or the Hands and Seales of any Three of them att the end of the same Book, that they have examined and compared the same Booke, and find it to be a true and perfect Coppy; (5) which said Bookes, and every one of them so

[a] In the original rule these words are interlined.

exemplified under the Great Seale of England, as aforesaid, shall bee deemed, taken, adjudged, and expounded to bee good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Booke itself *hereunto annexed;* Any Law or Custome to the contrary in any wise notwithstanding.

[*Proviso for the Regius Professor of Law at Oxford.*]

"XXIX. Provided also, That this Act, nor any Thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law within the University of Oxford, for or concerning the Prebend of Shipton within the Cathedral Church of Sarum, united and annexed unto the Place of the same King's Professor for the Time being, by the late King James of blessed Memory.

[*Proviso concerning the Ordinal referred to in the* 36*th Article.*]

"XXX. Provided alwaies, That whereas the six and thirtieth Article of the nine and thirtie Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the yeare of our Lord one thousand five hundred sixty-two, for the avoiding of Diversities of Opinions, and for establishing of Consent touching true Religion, is in these Words following, viz*t*.

"'(2) That the Booke of Consecration of Archbishops and Bishops, and Ordaining of Preists and Deacons, lately set forth in the Time of King Edward the Sixth, and confirmed at the same Time by Authority of Parliament, doth contain all Things necessary to such Consecration and Ordaining, neither hath it any Thing that of it selfe is superstitious and ungodly: And therefore whosoever are Consecrated or Ordered according to the Rites of that Booke, since the second yeare of the aforenamed King Edward unto this Time, or hereafter shall be Consecrated or Ordered according to the same Rites, We decree all such to bee rightly, orderly, and lawfully Consecrated and Ordered;'

"XXXI. It be enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Preist, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in Force, is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said six and thirtieth Article) unto the Booke containing the Form and Manner of Making, Ordaining and Consecrating of Bishops, Preists and Deacons, in this Act mentioned, in such Sort and Manner as the same did heretofore extend unto the Booke set forth in the Time of King Edward the Sixth, men-

tioned in the said six and thirtieth Article; any Thing in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

[*The Book of Elizabeth to be used until the new one takes its place.*]

"XXXII. Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years[t] of Queen ELIZABETH [1559[u] and 1565[v]] shall be still used and observed in the Church of England, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two" [Aug. 24, 1662].

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It may be added, that the original of the Act of Uniformity[x] is preserved amongst the other Acts of Parliament.

In the material of the Act itself, seven different schedules are visible, bearing witness to the many amendments which the Act underwent after it was first engrossed, before the royal assent was given. These schedules are marked in the above printed report by the insertion of a bracket thus, ]y.

Attention has already[z] been called to the existence of the means for the attachment of the MS. Prayer-Book, referred to as the "Annexed Book," to the Act in question, so as to make it part and portion of the Act, in fact, one of the eight schedules of which the Act may thus be said to be composed.

[t] 1 El. cap. 2, 8 El. cap. 1.

[u] See Introduction, p. xxvi.

[v] The reference here is to the "Act declaring the making and consecrating of the Archbishops and Bishops to be good, lawful and perfect."—Introduction, p. xxxiii.

[x] Although it has been thought well to print the whole of the Act of Uniformity, and the abstract of the debate upon it, in consequence of their bearing directly upon the history of the Prayer-Book and the printing of the Act in the Prayer-Book, it is not thought necessary in this book to follow up the history of the Act and its results. Such belong more to the general ecclesiastical history of the kingdom than to that of the Prayer-Book.

[y] The thinner brackets, thus ] are employed to mark insertions by the Editor, e.g. the titles of the several clauses which have been suggested, and which are added for the sake of ready reference.

[z] See p. ccccxxxvi.

# THE PRINTED BOOKS OF 1662.

THE last stage but one in the history of the revision of the Prayer-Book of 1662 is the printing of the Book, and its distribution in churches.

The Act of Uniformity, it will be seen, had made full provision for this [a], naming the time by which each parish church, cathedral, and chapel should have obtained a copy (viz. Sunday, August 24th), and enacting a penalty of three pounds per month as long as they should go unprovided after that date.

So much as regarded the responsibility of accurate printing, that seems to have been left to Convocation, for they appointed the Supervisor of the Press, namely, Dr. Sancroft, together with two Correctors of the Press, Mr. Scattergood and Mr. Dillingham. A resolution to this effect was passed so soon as March 8, that is, before the House of Lords had received the report of their Committee upon the book [b].

The King's printers were, of course, employed, for they possessed a monopoly of which they were very jealous. On the Restoration, the Prayer-Books being scarce, unauthorized copies appear to have been printed; and we find a paper without date, but belonging to some time in 1661, to the following effect:—

"Request of John William and Francis Eglesfield, for restoration of certain sheets of the Common Prayer-Book, seized from them Nov. 7, 1660, by Northrop and Cutler, servants to John Bill, though they printed them to *supply the emergency* of the King's return, and knew not who were the King's printers [c]."

The Universities had, however, certain privileges for printing the Prayer-Book, and the King's printers were sometimes too active, for we find the following paper, under date,

"July 25, 1661. The King to John Bill. Understands that an authority given him to seize Books of Common Prayer *unduly* printed, he has seized from Richard Royston, King's stationer in ordinary, forty-seven copies *lawfully* printed at Oxford, which now lie at the King's printing-house, Blackfriars. Orders him to restore the same [d]."

[a] See Clause XXVI., p. ccccxcix.
[b] See p. ccccIxiii. The matter was again debated by Convocation, April 12. See p. ccccIxxviii.
[c] Calendar of State Papers, 1661-62, p. 208.
[d] Ibid., p. 44.

The old Book, it must be remembered, came into use at once after the Restoration. The issue of *at least* four editions [e] printed during 1660-61, and before the revision was taken in hand, sufficiently shews the demand.

Amongst the collection of Papers already quoted, we find the following news from Queen's College, Oxford, under the date of

"Aug. 23, 1660. Thomas Lamplugh to J. Williamson. Crosse is discharged of his Natural Philosophy Lecture. Common Prayer is used everywhere *except in three* Colleges [f]."

Yet it is by no means easy to estimate how far the Prayer-Book, before the Act of Uniformity was passed, was generally restored. Clarendon's account (in speaking of the duplicity of the Presbyterians in pretending to take such interest in the proposed revision of the Liturgy) writes:—

"While the Clergy was busy and solicitous to prepare this remedy [i.e. a Revision] for the present distempers, the People of all the several Factions in Religion assumed more licence than ever they had done. The Presbyterians *in all their pulpits* inveighed against the Book of Common Prayer [g]."

But elsewhere, in speaking of the general approbation of the Act of Uniformity, he writes:—

"And from the time of the King's Return, when it was lawful to use it [the Liturgy], though it was not *enjoined*, persons of all Conditions flocked to their Churches where it was used. And it was by very many sober men believed, that if the *Presbyterians*, and the other factions in Religion, had been only permitted to exercise their own ways, without any countenance from the Court, the heart of all the factions against the Church would have been broken before the Parliament did so fully declare itself."

The kingdom was much divided, but in the two years the Prayer-Book probably made way. We glean something from the few scattered notices in the Letters and Informations preserved in the series of documents known as the State Papers, and perhaps an abstract from the "Calendar" of those from Feb., 1661, to April, 1662, will convey a more just view than any general observations upon the subject, while they will occupy but little space.

[e] See p. lxxii.

[f] Calendar of State Papers, 1660-61, p. 199.

[g] The Life of Edward, Earl of Clarendon, Oxford, folio, 1759, p. 149.

"1661.

"*Feb.* 14[h]. Petition from Senior Dean and 23 Fellows of S. John's College, Cambridge. The master, Dr. Tucker, has withdrawn himself from the College Chapel, which he never did before the introduction of *Common Prayer*, and displays an entire neglect of everything relating to public worship.

"*Mar.* 19[i]. . . . Some in Dr. Jacombes parish, with the Doctor himself, petition *against*, and some *for*, the use of the Common Prayer-Book. The Bishop says, 'If the Doctor will not read it, he will send some one who will.' The Parishioners plead the King's declaration, and think that the Bishops have not power to impose, till the Jurisdiction taken from them by the Long Parliament is restored.

"*March* 19[k]. Abel. Roper. . . . Petitions were sent from his parish and Dr. Jacombes to the Bishop of London *for* the reading of the *Common Prayer* in Church. . . . Dr. Bates ordered the Psalms, two lessons, ten Commandments, and Creed to be read; knows not whether that will satisfy.

"*March* 19[l]. [Thos. Stone] There are more Churches that have *not* the reading of Common Prayer than that have it, but the Bishops have sent readers to some, and will do so to all.

"*Aug.* Mr. Le Queux, who had a congregation of Walloons at Canterbury [who were permitted to use the crypt of Canterbury Cathedral for the services], is charged with calling the Common Prayer-Book 'a book of fables[m];' and in September, extracts are given from Mr. Le Queux's sermons, speaking of the introduction of the Prayer-Book as the *ruin* of the Gospel.

"*Sept.* 26. Several of the old Sea Captains at Plymouth are determined that the Common Prayer shall *not come into* Mr. Hughes' Church.

"*Oct.* 21. Statement that Abraham Didier turned Robert Dumeg, who had served him 14 years, out of his house because he conformed to the English Liturgy.

"*Nov.* 12. A gentleman asks Mr. Spurry, Minister of Martley, if he read the Book of Common Prayer. He said, 'No,' but he feared he should be obliged to do it.

"Nov. 29. Those appointed to distribute the Prayer-Book report that certain persons refuse it[n]."

"1662.

"*Feb.* 6. The Mayor and Jurats of Faversham prefer a charge against their Vicar, Nathan[l]. Willmot, obtruded on them during the Usurpation for not using the Common Prayer, and not keeping the 30th of January.

[h] Calendar of State Papers, 1661-1662, p. 510. [i] Ibid., p. 537. [k] Ibid., p. 539.
[l] Ibid., p. 543. [m] Ibid., p. 55. [n] Ibid., p. 161.

"*April.* Information by parishioners of S. Sepulchre's, London, against their Vicar, in refusing the election of William Rogers, a loyal churchman, lest he should *bring in the Common Prayer-Book* and the Communion Table[o]."

After August 24 opposition to the Prayer-Book was simply a matter for the law courts, so that we do not find in this series any more petitions or informations respecting its use or otherwise.

As books printed at this time do not have colophons, we do not know when the first copies of the new Prayer-Books were issued from the press, nor can it be said exactly how many presses were employed. One would have expected that the Universities would have helped, and that the King would have welcomed their assistance; but it would appear that certain restrictions were imposed; thus we find a paper, of which the following is the substance, relating to the printing of the newly-revised Prayer-Book of 1662, at Cambridge :—

"Aug. 26, 1662. The King to the Vice-Chancellor of Cambridge. Is much displeased with the high contempt of authority shewn by the Printers of the University, who in spite of his late letters, not only continue to print the Bible and New Testament otherwise than is allowed them, but also presume to print *the Book of Common Prayer lately set forth by Authority*, he is to order them to forbear, to secure the sheets of the said books, that none may be disposed of, and to enquire why former orders were not obeyed[p]."

The printing of the Prayer-Book therefore proceeded but slowly. The Act was passed on May 19, but as the text of the Book had been practically settled so long ago as April 16, it might well have been commenced then. As already said, Sancroft had the chief direction of the printing; and we find preserved amongst the State Paper Records the following, shewing how, that in June, he had been diligently at work for some time.

"June 16, 1662. The King to the Dean and Chapter of Durham. Dr. William Sancroft, one of the Prebendaries, has been for *some months* and *still is* attending the impression of the Liturgy, his desertion of which would greatly retard it; as he cannot keep his residence in the Church, recommends him for a dispensation therefrom; and for full allowance and

[o] Calendar of State Papers, 1661-1662, p. 357. [p] Ibid., p. 469.

equal dividends with the other Prebendaries; it is not the meaning of the Statute to require the residence of members, when service of greater use to the Church requires them."

By chance, too, we find a letter dated the very same day, June 16, written to Sancroft from Bishops Auckland (where Bishop Cosin then was), in which the writer says,—

"My Lord desires at all times to know particularly what progress you make in the Common Prayer [q]."

There is no reason to doubt but that copies were ready in time for S. Bartholomew's Day, and the Act was generally obeyed throughout the country; although, from the slow process of printing off numbers, and the few presses probably employed, it is not likely as many were ready as were required.

In fact, we find that on August 17, the Bishop of Peterborough issued a certificate allowing that the clergy might plead a lawful impediment—

"forasmuch as the prayers appointed by the said act *could not be gotten* by the Dean and Prebendaries of the Cathedral of Peterborough [r]."

It was made also one of the points of complaint by the Ministers, who were called upon to give their assent to the book by Bartholomew's Day, which "it was well known did not come out till Bartholomew's eve [s]."

A somewhat hasty examination of copies seems to shew that at least three different folio editions, besides an 8vo. and a 12mo., were issued, bearing the date of 1662.

One of the editions is ornamented with a series of fine floriated initial letters and other devices, and most copies have the title-page engraved on steel by Loggan [t]. To these embellishments probably the King's printers allude when they speak of their great charges:—

"Mar. 25, 1664. Petition of John Bill and Christopher Barker, printers to the King, for a stay to be made to the proceedings of Rich. Hodgkinson, printer of London, who prints the Book of Common Prayer as he lately did the Acts of Parliament, in his own name as his Majesty's printer.

[q] Sancroft's Papers (Tanner Collection, Bodleian). The letter is signed G. D., and addressed to "Dr. William Sancroft, at Mr. Clerk's House, in Maiden Lane, in Covent Garden, London."

[r] See Kennett's Register, p. 743.

[s] Ibid., p. 741.

[t] This seems to have been submitted to Cosin as a proof impression (before the engraver's name), and appears preserved in his Corrected Prayer-Book of 1619, at Durham.

Have several grants of the *sole* printing of the Common Prayer-Book, and were at great charges *on the first impression*, relying on the benefit of future impressions [u]."

All the books issued in 1662 have the three State Services for the 5th of November, the 30th of January, and the 29th of May, either printed as part of the book, or inserted. So early as Jan. 25, 1661, an order was issued that the forms should be printed and annexed to the Book of Common Prayer, but on May 2 (that is, about a week before the Act of Uniformity was passed) we find the same order repeated—

"May 2, 1662. Order for three Forms of Prayer for 5th of November, 30th of January, and 29th of May, to be forthwith published, and printed and annexed for the future to the book of Common Prayer, and to be used yearly on the said days in all Churches and Chapels throughout England and Wales [v]."

These forms of Prayer had been, April 26, brought before Convocation, and there "publicly read and approved [x]."

It will have been observed that the names in the Prayers for the Royal Family, as they stood, were in the Convocation Book marked through, and in the 25th section of the Act of Uniformity it was provided that the names, &c., be altered from time to time. Accordingly we find the following document, dated—

"May 20, 1662. That the title of the Collect for the Royal Family be, 'A Prayer for the Royal Family,' and that the void left in the said Collect and in the Litany be supplied with the words, 'Our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royall Family; and so printed in all editions of the Prayer-Book until further order. Dated from Hampton Court [y]."

We find that all the books printed bearing the date of 1662 have the text corrected according to the above order, but in the Sealed Books they are marked through with a pen, simply to bring those books strictly into conformity with the Annexed Book and Convocation copy.

It will have been also seen that the Act of Uniformity provides for a *Welsh* translation, to be ready by May 1, 1665 [z], and the charge of it is given to the Welsh Bishops.

[u] Calendar of State Papers, 1662—1664, p. 529.
[v] Ibid., p. 360.
[x] See p. cccclxviii.
[y] Calendar of State Papers, 1662—1664, p. 384.
[z] See Act of Uniformity, Clause XXVIII., p. ccccxcix.

An edition of the Welsh Prayer-Book was issued just before this date, bearing the title of—

Llyfr Gweddi Gyffredin, a Gwenidogaeth y Sacramentau a chynneddfau a Ceremoniau eraill yr Eglwys, yn ol arfer eglwys Loegr, Ynghyd a'r Psallwyr neu Psalmau Dafydd.

A Brintiwyd yn Llundain, gau S. Dover, tros Edward Ffowks a Phetr Bodvel. MDCLXIV.[a]

Convocation had already, April 26, 1662, passed a resolution relating to a *Latin* version[b], the translation being committed to the Dean of Westminster and Dr. Pearson. Whether this was ever printed or not, has not been for certainty ascertained[c].

Lastly, we have an order from the Crown for a *French* version :—

"Oct. 6, 1662. Order by the King that John Durel's[d] French translation of the Prayer-Book be used as soon as printed, in all the parish churches of Jersey and Guernsey, &c., and in the French congregation of the Savoy; and all others conformed to the Church of England, with licence to him for the sole printing of the said translation[e]."

This was not issued till some few years after, and was printed in 8vo., the title bearing the imprint—

La Liturgie Angloise traduit en francois par J. Durel. 8vo. London, 1667[f].

[a] The previous book had been translated into Welsh, and had been published. 4to. Llund. 1621. Afterwards an 8vo. edition was printed at Oxford, 1683.

[b] See p. ccccIxxviii.

[c] Of the first two editions there had already been several Latin Versions.

The first was by Alexander Alesius, the Scot, printed at Leipsic, 1551 (see ante, p. xxxi.)

Several editions were printed at London by Reginald Wolf, viz. 4to. 1560, 16mo. 1571, and 12mo. 1572.

Editions by Tho. Vautrollerius bear date, 4to. 1573, 12mo. 1574, 4to. 1575, 16mo. 1594.

Versions by Whitaker, 1569; a book printed by John Norton (Reg. Mag. Typograph.), 1604, and by Mocket, 1617, are also recorded.

Of the 1662 Book the only early Version which appears to be met with, is that by John Durel (the translator of the French Version), 8vo. London, 1670.

It may be added that under Abp. Laud a Greek version of the Prayer-Book was issued by Elias Petley. 8vo., 1638.

A Greek version of the new book was issued by a J. Duport. 12mo., Cantab. 1675.

[d] John Durel, Minister of the Walloon congregation in London, to whom were granted the use of the Savoy Chapel on certain conditions. [See Calendar of State Papers, 1660-61, p. 529.] The King undertook to pension him. Kennett, in his Register, p. 591, mentions the favour with which his Liturgy was received by ministers of the Reformed Churches in France. See also his sermon preached at the Savoy, entitled The Liturgy of the Church of England Asserted in a Sermon on 1 Cor. xi. 16, Preached in French, and translated into English by G. B. London, 4to., 1662.

[e] Calendar of State Papers, 1661-62, p. 536.

[f] The previous books had also been translated into French. The earliest is Livre des Prieres Communes, &c. Traduit en Francoys, par Francoys Philippe Serviteur de Monsieur le Grand Chancelier d'Angleterre. De l'Imprimerie de Thomas Gaulter. Small 4to. 1553. Also, La Liturgie Angloise nouvellement traduit en Francois par l'Ordonnance de sa Majesté de la grande Bretaigne Par Jehan Bill Imprimeur du Roy. 4to., 1616. And, La Liturgie selon l'usage de l'Eglise Anglicane, avec le psaultier ou les Psammes de David. John Bill, 12mo. 1661.

## THE SEALED BOOKS.

THE last stage in the history of the revision of the Prayer-Book of 1662 is the preparation of what are called the Sealed Books.

Of the chief edition of the Prayer-Book printed, some five-and-thirty were collated with the Annexed Book and then *sealed*, according as the 28th clause of the Act of Uniformity provided [a]. The meaning of the name, and the purpose of the books, will be found clearly shewn in documents given in the next two or three pages.

The first historical document we find relating to the issue of the Sealed Books is dated

"October, 1662. Note that the new Book of Common Prayer is examined by the Bishops of Winchester, London, Sarum, &c., by commission, pursuant to the late Act of Uniformity [b]."

Shortly after we find the following:—

"November, 1662. Request of Dr. Crofts, Dean of Norwich, for a dispensation for absence from his church when he is required for the audit and choosing of the offices, on account of the business for which he now has a commission of examining those copies of the Prayer-Book, which are to be kept for Records."

"Nov. 21, 1662. The King, to Dr. Crofts, having appointed him to examine the Book of Common Prayer, to have attendance at Norwich [c] dispensed with."

Last of all, we find in the same series of documents, under date

"December, 1662. Note of an instrument annexed to the Common Prayer-Book, and ordered to be passed under the Great Seal, as the Lord Chancellor thinks fit."

Many of the Sealed Books delivered to the capitular bodies are supposed to be in existence [d].

[a] See Clause XXVIII., Introduction, p. d.

[b] Calendar of State Papers, 1661-62, p. 536.

[c] Ibid., p. 565.

[d] Those of S. Paul's, London, of Christ Church, Oxford, and of Ely Cathedral, were collated some few years ago, and the result printed by Mr. Stephens in his "Book of Common Prayer," published by the Ecclesiastical History Society, 8vo., London, 1849.

Besides these books, there exist the

| | |
|---|---|
| "Sealed Book for the Chancery." | = Courts of Westminster. |
| "Sealed Book for the Queen's Bench." | |
| "Sealed Book for the Common Pleas." | |
| "Sealed Book for the Exchequer." | |
| "Sealed Book at the Tower." | = The Tower. |

The above books, until a short time ago, were scattered in different places, but they are now brought together into one building, namely, the Public Record Office.

The following may be taken as a general description of the books, though in each case there are minor peculiarities.

They are all in folio, and the full height of the covers is about 16½ inches, and their width about 10½. Those for the Courts seem to have been bound in smooth crimson[e] morocco, while those for the cathedral chapters were in rough calf. The former seem to have had the edges of the leaves gilt, the latter either reddened or marbled.

The sides of the Court books were handsomely tooled, the Royal Arms being impressed in gold in the centre, and the name of the Court to which the book belonged stamped beneath, e.g. FOR THE CHANCERY, FOR THE KING'S BENCH, &c. Surrounding this was a gilt border, and at the four corners were impressed also in gold the royal cypher, that is to say, two C.'s reversed and interlaced between ornaments resembling palm-branches, and surmounted by a crown. This cypher, in larger size and more clearly cut, was repeated in gold seven times down the back of the book between the bands. These books had no clasps, but traces of the silk ribands used for tying the covers together remain in most of them on the sides; that for the King's Bench has the largest piece remaining, and it shews that it was of a red colour, and about two inches broad, but gathered up and passed through the cover of the book: in some instances only the marks in the leather where these ribands have been remain.

The books provided for the Chapters had generally but the name of the cathedral church to which they belonged engrossed in black letters on the side. The book, however, of S. Paul's Cathedral has the arms of the Chapter stamped in gold.

[e] The book for the Common Pleas has been re-bound, and is now in a dark purple binding.

The great feature of these books is the attachment of the Seal and of the Letters Patent; the best-preserved book[f] by far, and the only one which has the seal and letters attached as they were originally, is the book for the King's Bench. This may be taken as the type of the others, which are in a less perfect condition, but enough is generally preserved to shew that their original state was similar to this. The Seal and Letters Patent were affixed in the following manner:

A green silk cord was passed through the whole book in two places, about half-an-inch from the back margin, one perforation being within an inch of the top, the other within the same of the bottom of the book; the cord also passed *over* the top edge of the book and down the two sides, being throughout its course glued between a double strip of parchment, which formed part of the binding of the book. It was joined at the lower extremity, and here was attached also some more cord, somewhat finer and platted, of two colours, red and green, and of about half an inch in width[g]. To the end of this was attached the Great Seal, and the seal remains attached now just as it did formerly. In the four other cases, of those supplied to the Courts and the Tower, the seal has been detached, but in two cases it is preserved separately. This seal is the Great Seal of England, of the usual dark yellow wax, about $5\frac{3}{4}$ inches in diameter, with the King enthroned on one side and on horseback on the other[h]. But between the book and the seal the platted cords passed through a hole which was cut within an inch of the bottom of the "Letters Patent," and it was so arranged that when the Letters were folded (as they are now) they could be laid within the cover of the book, the seals hanging from it. The above description will shew with what extreme care and provision against accidents or forgery a correct and authorized version of the Prayer-Book was to be retained, although the delivering to four courts of law seems to shew an anticipation of the Prayer-Book being not unfrequently required to be put in evidence in legal proceedings.

It may perhaps be well to print here a copy of the Letters Patent, which it may be added are engrossed upon a sheet of

[f] The original oak box in which it was preserved remains in good condition, with its two locks. A small piece of parchment is nailed on to the front, with the writing (original), "Service of the Church."

[g] In the Tower copy there are cords instead, of which four are red and two white. Having been cut, they are now roughly joined by some modern green string.

[h] The seals are carefully preserved in tin boxes. Unfortunately that of the King's Bench has been in part broken, but the pieces are preserved.

parchment, about 18 inches long by 26 inches broad, with engraved initials and portrait of the King. Also with badges and the royal arms engraved at the head of the document.

"CHARLES THE SECOND By the grace of God King of England Scotland ffrance and Ireland Defender of the faith &c To all to whome these presents shall come greeting Whereas by An Act of the Parliament begun and held at Westminster the eighth day of may in the yeare of our Lord God one thousand sixe hundred sixtie one in the thirteenth yeare of our Reigne and there continued untill the nineteenth day of may in the fourteenth yeare of our reigne and thence prorogued to the eighteenth of ffebruary then next following (intituled An Act for the vniformity of publique prayers and Administracion of Sacraments and other Rites and Ceremonies and for the establishing the forme of makeing ordeining and consecrating Bishopps Priests and Deacons in the Church of England) it is (amongst other things) enacted that to the end true and perfect Copies of the said Act and the Booke therevnto annexed might bee safely kept and perpetually preserved And for the avoyding all disputes for the tyme to come the respective Deanes and Chapters of every Cathedrall or Collegiate Church within England and Wales should att their proper Costs and Charges before the five and twentieth day of December, one thousand sixe hundred sixtie two obteine vnder the greate Seale of England a true and perfect printed Copie of the said Act and of the said Booke annexed therevnto to bee by the said Deanes and Chapters and their Successors kept and preserved in safety for ever and to be alsoe produced and shewed forth in any Court of Record as often as they shall bee therevnto lawfully required And alsoe that there should bee delivered true and perfect Copies of the said Act and of the same Booke into the respective Courts at Westminster and into the Tower of London to bee kept and prefeserved for ever amongst the Records of the said Courts and the Records of the Tower to be alsoe produced and shewed forth in any Court as need shall require Which said Booke soe to be exemplified vnder the greate Seale of England should bee examined by such persons as Wee should appoint vnder our greate Seale of England for that purpose and should bee compared with the Originall Booke to the said Act annexed and should have power to correct and amend in writeing any error *comitted by the Printer* in the printing of the same Booke or of any thing therein conteyned and should Certifie in writeing vnder their handes and seales or the hands and seales of any three of them at the end of the same Booke that they have examined and compared the same Booke and find it to bee *a true and perfect Copy* which said Bookes and every one of them soe exemplified vnder the gre ate Seale of England as aforesaid should bee deemed taken adiudged and expounded to bee good and availeable in the law to all intents and purposes

whatsoever and should bee accounted as good Records as the said Booke it selfe to the said Act annexed Any law or Custome to the contrary notwithstanding as in and by the said Act of Parliament relacion being therevnto had may at large appeare And whereas the printed Copy of the Act of Parliament and Booke aforesaid herevnto annexed hath beene duely examined by the persons whose names are therevnto subscribed in pursuance of our Commission to them and others in that behalfe directed Now know yee that Wee according to the fforme and effect of the said Act of Parliament and in accomplishment of the intent thereof in this behalfe have inspected the said examined Copy of the Act of Parliament and Booke aforesaid and have caused the same to bee herevnto annexed and to bee exemplified vnder the greate Seale of England IN WITNESS whereof wee have caused these our letters to bee made Patents WITNES our selfe att Westminster the fifth day of January in the fourteenth year of our Reigne.

"BARKER."

p. ipm̄. Regem.[i]

The leaves are of a somewhat less size than the covers, and with a good margin[k]. But some of the leaves vary, as the printer has used in the course of his work, not only papers of different qualities and thickness, but of different dimensions[l]. The binder, however, has, as a rule, reduced them to some sort of uniformity.

Each of the books, including the engraved title, contains 309 leaves, and some have blank leaves of thin paper at the beginning and at the end. At the end of the Prayer-Book, after the word Finis, appear the words in MS.—

"*The Formes of Prayer for the v. of November, the xxx. of January, and for the xxix. of May, are to be printed at the end of this Booke.*"

The book is thus made to follow precisely the very words of the Annexed Book, and that corrected by Convocation. It would have been only reasonable had the forms themselves been printed in the book, as they appear to be so in all other copies printed during that year.

[i] This does not appear in all copies.

[k] The type is 5 inches wide, the outer side margin $3\frac{5}{8}$, the inner margin $1\frac{1}{4}$ inch, thus giving nearly 10 inches for the full width of the page. The length of the type is $10\frac{1}{2}$, the top margin $1\frac{3}{4}$, the bottom margin $3\frac{3}{4}$, thus giving a total length for the page of about $15\frac{5}{8}$.

[l] The paper is in remarkable preservation in most of the books. In some it is as fresh and as crisp as if it had only recently issued from the press. The book for the Common Pleas is in the worst condition. Several of the leaves seem to have decayed, and they have been mended (it may be presumed comparatively recently) with paper, which is so discoloured as to appear in worse condition than that for the repair of which it has been used.

As regards the printing, the book, though very handsome, is not turned out in a workmanlike manner. The sheets are supposed to consist of six leaves each, instead of the usual four leaves (which would make it a 4to.), or the two, which would make it a folio (and this it is as to size). The signatures, as they are called, i.e. A, A 2, A 3, beginning with the Morning Prayer, are tolerably regular; before that they are confused. The Psalter begins another alphabet, Aa, Aa 2, Aa 3, though it should by rights be Bb, Bb 2, Bb 3. The signature, N n, &c., consists of eight leaves; while the Form of Prayer at Sea has an asterisk, as if an insertion, and the Ordinal commences with Oo, &c.

Three leaves appear to have been inserted, i.e. the leaf of Contents after the title, the leaf preceding Morning Prayer, and the leaf containing the Prayer, "O God, whose nature and property."

(*a.*) The Contents were probably left to be printed last, and to be added with the title. (*b.*) The reason of the addition of the leaf before Morning Prayer, containing the two rubricks, arises from this cause. It had been printed at the back of the page containing, "To find Easter for Ever," but in consequence of the new arrangement, by which the twelve pages of Calendar were, in accordance with the direction given in the Convocation copy (and duly followed in the MS. Annexed to the Act), to be made to succeed instead of precede the Tables, this page no longer *faced* Morning and Evening Prayer. The page, therefore, (No. 40 of the whole book), has been struck through with a pen, and the matter reprinted on a fresh leaf, which was inserted so as to form pp. 53 and 54[m] of the whole book, p. 53 being left blank. The printers had evidently followed the old arrangement of the preliminary matter of the Prayer-Book, and it may be mentioned in passing that the books printed during that reign still followed that arrangement, and altogether ignored the direction of the Convocation, the copy of the Annexed Book, and the amended arrangement of the Sealed Books. And this treble authority for the proper arrangement seems to be ignored in most Prayer-Books even now.

(*c.*) The insertion of the leaf of the Prayers after the Litany (containing the ninety-fifth and ninety-sixth pages of the whole book) is evidently a cancel; they had been printed without

[m] That is, reckoning from the first page of the Act of Uniformity of Elizabeth, which immediately follows the title and the inserted leaf containing the contents.

the Prayer, "O God, whose nature and property," &c., which was written in the Annexed Book to come after the two Prayers for the Ember Weeks. The old place was at the end of the prayers immediately before the Thanksgivings, and it was so printed in the books which were to be sealed. Hence, on p. 97, where it occurs, it is marked through with a pen, and the cancel leaf containing it inserted in its right place. Other books issued during that reign retain it in its old place. The Prayer-Books now adopt the new place, that is, in accordance with the Annexed Copy and Sealed Book; but they would have some reason in keeping to the old plan, inasmuch as it is the place clearly marked in the Convocation copy; and it was an *unauthorized* change, on the part of the transcribers of the Annexed Copy, as has already been pointed out.

These three cancel leaves which have been referred to, are not only on rougher paper, but in some of the books have not been inserted with much care [n].

The three last leaves contain, printed, the acceptance and subscription of Convocation, precisely similar to that which was in MS. at the end of the Annexed Copy, and which has already been printed [o].

At the end (i.e. at the bottom of the last page, the 618th, all counted), is the attestation as follows in MS. :—

*"We whose Names are hereunder written Commissioners amongst others appointed by Our Soveraign Lord Charles y^e^ Second by the Grace of God King of England, Scotland, France & Ireland Defender of the Faith &c. by His Hignesse Letters Patents under y^e^ Great Seale of England bearing date y^e^ first day of November in y^e^ fourteenth yeare of His Raigne in pursuance of a certain Act made in y^e^ Parliament begun & held at Westminster y^e^ eighth day of May in y^e^ thirteenth yeare of y^e^ Reigne of Our said Soveraign Lord King Charles y^e^ Second & there continued untill y^e^ nineteenth day of May in y^e^ fourteenth yeare of His said Majesties Raigne & thence prorogued to y^e^ eighteenth of February then next following, Entituled An Act for y^e^ Uniformity of Publick Prayers & Administration of Sacraments & other Rites and Ceremonies & for establishing y^e^ Form of Making Ordaining & Consecrating Bishops, Priests & Deacons in y^e^ Church of England, do certifie, that We have examined & compared this Book*

[n] Mr. Clay, in his Report to Mr. Stephens concerning the Ely Book, mentions that these cancel leaves had been put in so badly by the Commissioners, that they were loose, and were pasted in under the direction of the then Dean of Ely, Mr. Clay being present.

[o] See p. ccccxlv.

*with the Originall & we find it a true & perfect Copy. In Witness whereof We have hereunto set Our Hands & Seales, this thirteenth-day of December in y^e^ fourteenth yeare of the Raigne of Our said Soveraign Lord King Charles y^e^ Second & in y^e^ yeare of Our Lord Christ one thousand six hundred and two.*

"*John Croftes* [L. S.] *Dec: Norv:* *Mar.*
"*Jos.* [L. S.] *Henshaw Dec: Cicestr.* *Archd.* [L. S.] *Franck S. Alb.*
"*Rich* [L. S.] *Chaworth* *Geo* [L. S.] *Stradling.*
"*Guilielm*' [L. S.] *Paule Dec. Lichfeild.*
"*Will:* [L. S.] *Brabourne.*"

This revision of the books by the Commissioners, after they were printed, professed to bring them into a close agreement with the Annexed Copy; and as we see that minute alterations are made by them, even as to the addition or alteration of punctuation, it would be natural to suppose that all the Sealed Books were thus brought into actual conformity with one another.

But it would appear that the corrections were not made by the Commissioners in any systematic manner, by comparing the whole series sheet by sheet. The consequence is, that the same correction in different books is made in different ways, and further, that the result is not *minutely* the same. Punctuation and use of capitals vary in several cases, but no variation of importance has been observed.

The Collation of eight of the books was published many years ago for the Ecclesiastical History Society, under the direction of Mr. Archibald John Stephens [P], the copy for the Court of Chancery being selected for the text.

Mr. Stephens has also given a collation of the MS. copy preserved in the Rolls Office of Ireland, but since our own MS. copy has been found, its importance is not so great.

It may, however, in passing, be observed, that amongst the proceedings of the Upper House of the Irish Convocation in 1662 (a copy of which has been preserved, and is in the Library of Trinity College), we find that both Houses, having taken into consideration the Book of Common Prayer, then lately published in London, gave their approbation to the

[P] "The Book of Common Prayer and Administration, &c., the Text taken from the Sealed Book for the Chancery and Collated with the Sealed Books for, &c. With Notes Legal and Historical. By Archibald John Stephens, Barrister-at-Law." For the Ecclesiastical Society. 3 vols. 8vo., 1849—1854.

changes made in it on Nov. 11, 1662. But their Act of Uniformity was not passed until 1666, and in that year the first edition of the Irish Prayer-Book was printed at Dublin,—

"Dublin: printed by John Crooke, Printer to the King's most excellent Majesty, and are to be sold by Samuel Dancer, Bookseller, in Castle-street. 1666[q]." Sm. 4to.

It has been shewn that the Annexed Book was supposed to be a copy of the Convocation Book; and the Sealed Books, as corrected, to be in their turn exact copies of the Annexed Book. As already pointed out, there seems great probability that more than one book was used for the purpose of transcribing the Annexed Book, and possibly the actual book itself was not used at all by the transcriber. So it is certain that the printers of the Sealed Books did not print from the Annexed Book, but from copy which Sancroft may be supposed to have prepared for the printing-office sheet by sheet, and which has not been preserved.

It may be, perhaps, worth while to take some few examples of differences in words or spelling, or in other matters, which are found on a comparison of the three books above mentioned; and in order to make the comparison more complete, one of the ordinary folio books of 1662, as issued by the King's printers, (and not of the same impression as was used for the Sealed Books,) has been compared also.

| | |
|---|---|
| [*Title.*] C.C. Forme or Manner[r]. | S.B. Form & *or* Manner. |
| A.B. ,, ,, | O.C. ,, and ,, |
| [*Act of Uniformity of Elizabeth.*] | |
| C.C. *primo Elisabeth.* | S.B. Primo Eliz*abethæ.* |
| A.B. Primo Elizabethæ. | O.C. Primo Eliz. |

[q] The question of the authenticity of the MS. is very ably treated in a letter by the Ven. A. Stopford, Archdeacon of Meath, which is printed in the third volume (pp. xvii.—xxxviii.) of the edition of the MS. Prayer-Book for Ireland, edited by Mr. Archibald Stephens for the Ecclesiastical History Society (London, 1850). The MS. seems from the spelling to have been written from dictation; it is full of corrections, often clumsily made, and in four different handwritings.

Of the printed copies of the original 1666 edition, only one is mentioned as being in existence, and that in the library of the Earl of Charlemont (now in the British Museum). But it is bound up with the Psalter of 1664, Verse Psalmes of 1661, and Occasional Services of 1666.

[r] The abbreviations are as follows:—C.C. = the Convocation Copy, printed pp. cvi.—cccxxii.; A.B. = the Annexed Book, described pp. ccccxxxiv.—xlviii.; S.B. = the Sealed Books, described pp. dx.—dxvii.; O.C. = an ordinary copy of 1662, as issued to the public.

[*Act of Uniformity of Charles II.*]

C.C. [*deest*].
A.B. ,,

S.B. [*Inserted.*]
O.C. ,,

[*Tables and Rules.*]

C.C. The Tables and Rules ordered to be printed before the Kalendar
A.B. ,, ,, ,, written on the leaves ,, ,,
S.B. ,, ,, ,, corrected to come[s] ,, ,,
O.C. ,, ,, ,, printed on the pages after ,,

[*Tables, &c.*]

C.C. *The Evens or Vigils.*
A.B. ,, Eves ,, ,,

S.B. The Evens or Vigils.
O.C. ,, Evens ,, ,,

[§ 2.][t] C.C. *K.* Edward the Sixt.
A.B. King Edw. VI.

S.B. King Edward the Sixth.
O.C. ,, ,, ,,

[§ 11. *Doxology, Morning Prayer.*]
C.C. *the Kingdome, the power.*
A.B. ,, ,, ,,
S.B. ,, ,, and the ,,
O.C. ,, ,, and the ,,

[§ 34. *Evening Prayer.*]
C.C. *See M. Prayer.*
A.B. the Kingdom, the power
S.B. and the
O.C. and the

[§ 19.]
C.C. *On S. John Baptist's day.*
A.B. ,, Saint ,, ,,

S.B. On St. John Baptist's day.
O.C. ,, ,, ,,

[§ 22.]
C.C. *Creed of S. Athanasius.*
A.B. ,, Saint ,,

S.B. Creed of St. Athanasius.
O.C. ,, St. ,,

[§ 55.]
C.C. *Creed of S. Athanasius.*
A.B. ,, Saint ,,

S.B. Creed of Saint Athanasius.
O.C. ,, ,, ,,

[§§ 29 and 51.]
C.C. A Prayer for [*left blank*].
A.B. ,, ,, ,,

S.B. A Prayer for the Royal Family.
O.C. ,, ,, for the Royal Family.

[§§ 29 and 51.]
C.C. Wee beseech thee to blesse [*left blank*].
A.B. ,, ,, ,,
S.B. ,, ,, ,, our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royal Family.
O.C. ,, ,, ,, our gracious Queen, &c.
[Same as Sealed Book, but words *not* erased.]

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[s] See reference to this, *ante*, p. dxv.

[t] These numbers (as throughout the book) refer to the numbered rubricks of "The First Prayer-Book of Edward VI. compared with the Successive Revisions," &c. London, 1877.

[§ 152.] *In the Litany.*

C.C. to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royall progenie.

A.B. ,, ,, ,, [*Left blank.*]

S.B. ,, ,, ,, our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royal Family.

O.C. ,, ,, ,, our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royal Family.

[§ 29.] C.C. A Prayer of S. Chrysostom . . . . . 2 Corinthians 13.
A.B. ,, ,, Saint Chrysostome . . . ,, ,, ,,
S.B. ,, ,, Saint Chrysostom . . . 2 Cor. xiii.
O.C. ,, ,, ,, ,, . . . 2 Cor. xiii. 14.

[§ 53.] C.C. A Prayer of S. Chrysostom . . . . . 2 Cor. 13.
A.B. ,, ,, Saint Chrysostome . . . 2 Corinthians 13.
S.B. ,, ,, Saint Chrysostom . . . 2 Cor. xiii.
O.C. ,, ,, S. Chrysostome . . . . . 2 Cor. xii. 14.

[§ 156.] C.C. A Prayer of *Saint* Chrysostome . . . 2 Corinthians 13.
A.B. ,, ,, ,, Chrysostome . . . ,, ,, ,,
S.B. ,, ,, ,, Chrysostom . . . ,, ,, ,,
O.C. ,, ,, ,, ,, ,, ,, . . . ,, ,, ,, 13, 14.

[§ 33.] C.C. Wherefore we *let us* beseech him [u].
A.B. Wherefore beseech we him.
S.B. Wherefore let us beseech *we* him.
O.C. Wherefore let us beseech him.

[§ 38.] C.C. as they be appointed.
A.B. ,, ,, ,,
S.B. as they are *be* appointed.
O.C. ,, are ,,

[§ 40.] C.C. *S.* Luk 2. 29.
A.B. St. Luke 2. 29.
S.B. S. Luke.
O.C. S. Luke 2. 29.

[§ 153.] C.C. *the Priest* (*& y^e people with him*) *say the Lord's prayer.*
A.B. ,, ,, ,, ,, ,,
S.B. ,, and the people with him ,, ,,
O.C. ,, ,, ,, ,, ,,

[u] In the Convocation Book, the Absolution at Evening Prayer is not actually written in, but a direction is given to follow that at Morning Prayer, and in this the correction had been made. The transcriber (probably using another book) had not noticed the alteration. Though obviously an oversight, the Commissioners made the Sealed Books agree with the Annexed copy.

[§ 165. *Prayers at end of Litany.*]

C.C. In the time of any common plague or sickness.
*In y^e Ember Weeks to be said every day, &c.*
*Or this.*
*For the high Court of Parliament to be read, &c.*
*For all conditions of men, to be used, &c.*
*A Prayer y^t may be said after any of y^e former.*
*THANKSGIVINGS.*

A.B. In the time of any common plague or sickness.
In the Ember Weeks to be said every day, &c.
Or this.
A Prayer that may be said after any of the former.
A Prayer for the High Court of Parliament, &c.
A Collect or Prayer for all conditions of men, &c.
THANKSGIVINGS.

S.B. In the time of any common plague or sickness.
[And same as Annexed Book, except]
A Prayer that may be said after any of the former.
[is *repeated* at the end in print, but erased by a pen.]

O.C. In the time of any common plague or sickness.
In the Ember Weeks to be said every day, &c.
Or this.
A Prayer for the High Court of Parliament, &c.
A Collect or Prayer for all conditions of Men, &c.
A Prayer that may be said after any of the former.
THANKSGIVINGS.

[§ 57.] C.C. for any Holy day.
A.C. ,, ,, Holy-day

S.B. for any Holiday.
O.C. ,, ,,

*Collect for Whitsunday.*
C.C. Jesus.
A.B. Jesus.
S.B. ,,
O.C. ,,

S.B. Jesu.
O.C. ,,

*For Monday in Whitsun Week.*
C.C. *Jesus.*
A.B. Jesu.

*For Tuesday in Whitsun Week.*
C.C. *Jesu.*
A.B. ,,
S.B. ,,
O.C. ,,

[§ 70.] C.C. any moe Sundayes.
A.C. ,, mo Sundaies

S.B. any moe Sundaies.
O.C. ,, ,, ,,

[§ 72.] C.C. untill he have openly . . . . and that he have recompensed.
A.B. ,, ,, ,, . . . . ,, ,, ,, ,, ,,
S.B. ,, hath ,, . . . . ,, ,, hath ,, ,,
O.C. ,, ,, ,, . . . . ,, ,, ,, ,, ,,

[§ 76.] C.C. [*Left blank.*]
A.B. The Collect.
S.B. *The* Collect.
O.C. Collect.

[§ 93.]
C.C. convenient by his discretion.
A.B. ,, in ,, ,,
S.B. convenient in his
O.C. ,, ,,

[§ 132.]
C.C. of Morning and Evening.
A.B. ,, or ,,
S.B. of Morning or Evening.
O.C. ,, ,, ,,

[§ 135.]
C.C. (for the whole *good* state of Christ's *ye Catholick* Church *of Christ militant here in earth.*)
A.B. [for the *whole* good estate of the Catholic *Christs* Church of Christ *militant here in earth.*]
S.B. [For the *whole state of Christs Church militant here in earth.*][x]
O.C. [For the good estate of the Catholick Church of Christ.]

[§ 192.]
C.C. the Priest shall speak.
A.B. shall the Priest speak.
S.B. shall the Priest speak.
O.C. ,, ,, ,,

[§ 202.]
C.C. shall be said (all kneeling)
A.B. ,, ,, ,, ,,
S.B. shall be said, all kneeling.
O.C. ,, ,, ,, ,,

[§ 210.]
C.C. that Persons *Children* which are.
A.B. that Persons *Children* which are.
S.B. that children which are.
O.C. ,, ,, ,,

[§ 225.]
C.C. *dearly Beloved yt this.*
A.B. ,, beloved brethren that this child.
S.B. dearly beloved brethren that this child.
O.C. dearly beloved brethren that these children.

[§ 226 and § 243.]
C.C. *ye Priest shall say.*
A.B. shall the Priest say.
S.B. shall the Priest say.
O.C. ,, ,, ,,

[x] These words are in some copies written upon an erasure, which has been made by the knife, e.g. in the Chancery, Queen's Bench, Common Pleas, and Exchequer copies. In other copies they are written above the printed words, "good..e..the Catholick..of Christ," which are marked through with the pen.

[§ 229.]
C.C. the Infants to the Church.
A.B. „ infant „ „
S.B. the infant to the Church.
O.C. „ „ „ „

[*Title of Catechism.*]
C.C. to be learned of every childe.
A.B. „ „ „ person[y].
S.B. to be learned of every person
O.C. „ „ „ „

[§ 264.]
C.C. and everliving God.
A.B. „ „ „
S.B. and everlasting*giving* God.
O.C. everlasting God.

[§ 273.]
C.C. speaking unto the persons.
A.B. „ „ „ „
S.B. speaking *un*to the persons.
O.C. „ to „ „

[§ 306.] C.C. he have offended any . . . . have not *be*fore disposed.
A.B. „ „ „ „ . . . . „ „ „ „
S.B. „ hath „ „ . . . . hath „ „ „
O.C. „ „ „ „ . . . . „ „ „ „

[§ 316.]
C.C. *where there appeareth.*
A.B. when „ „
S.B. when there appeareth.
O.C. „ „ „

[§ 320.]
C.C. time *of the pestilence.*
A.B. „ of pestilence.
S.B. time of pestilence.
O.C. „ „ „

[§ 337.]
C.C. time of plague.
A.B. „ of the plague.
S.B. time of the plague.
O.C. „ „ „

[§ 358.]
C.C. say this psalm.
A.B. „ the 116 Psalm.
S.B. thi*se cxvi.*[z] psalm.
O.C. this psalm.

[§ 359.] C.C. Or ℣ 127 Nisi Dominus.
A.B. Or Psal. 127 [Nisi Dominus Psalm 127].
S.B. Or this Psalm *cxxxvii.*[q] [Nisi Dominus Psal. 127].
O.C. Or else this Psalm [Nisi Dominus Psal. 127].

[*The Title to the Psalms.*]
C.C. The title-page not erased, but Imprint thus corrected, "Imprinted at London, by Robert Barker *y^e* Printers to the King's

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[y] This is one of the instances which seems to shew that Sancroft's book may have been used in places by the transcriber of the Annexed Book, as this correction appears nowhere else.

[z] Inserted in MS.

most Excellent Majestie and by the Assignes of John Bill 1639 Cum Privilegio.

A.B. No title-page.

S.B. A printed title similar[a] to C.C., and Imprint according to the corrections, except MDCLXII. instead of 1639.

O.C. A title[b] same as S.B., except Imprint as follows, London, Printed by John Bill, & Christopher Barker, Printers to the King's most Excellent Majesty. MDCLXII.

[*The Psalms.*]

C.C. Beatus vir qui non abiit Psal. I.[c]

A.B. The I. Psalm[d]. Beatus vir qui non abiit. &c.

S.B. *The First Psalm.*
Beatus vir, qui non abiit. Psal. I. &c.

O.C. Beatus vir, qui non abiit. Psal. I.
[And so throughout the Psalms.]

| | |
|---|---|
| [§ 376.] | A.B. Short Prayers in respect of. |
| C.C. *Special Prayers in respect of.* | S.B. ,, ,, ,, ,, |
| | O.C. ,, ,, ,, ,, |
| [§ 377.] C.C. *Confession of their Sins.* | S.B. Confession of their Sins. |
| A.B. ,, ,, Sinn. | O.C. ,, ,, ,, ,, |
| [§ 380.] | A.B. Thanksgiving after a Storm. |
| C.C. *Thanksgivings after a Storm.* | S.B. ,, ,, ,, ,, |
| | O.C. ,, ,, ,, ,, |
| [§ 385.] C.C. *of Praise & Thanksgiving.* | S.B. of Praise & Thanksgiving after Victory. |
| A.B. of Praise & Thanksgiving after victory. | O.C. of Praise & Thanksgiving after Victory. |

[*Title to Ordinal.*]

C.C. The title-page left, but Imprint altered as before the Psalms.

A.B. The title copied, but without Imprint.

S.B. The title printed, Imprint added with a pen, according to the corrected copy, before the Psalms.

O.C. The title printed, but without Imprint.

[§ 395.]

C.C. from all false doctrine and heresie & *Schism.*

A.B. ,, ,, ,, *schism and heresy*[e], from *h*ardness.

S.B. ,, ,, ,, *schism* & heresie and schism.

O.C. ,, ,, ,, heresie and schism.

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[a] Except "Pointed as they are to be sung or said," instead of "Pointed as it is to be sung or said."

[b] So far as the copy used for collation goes, others vary.

[c] That is, it was left as printed in the book which was used for the corrections.

[d] See note d, p. cccli.

[e] In the Annexed Book (p. 513 of MS.), these words are in a different ink, and are written in part over some erasure. The letter "*h*" is also in different ink.

[§ 395.]

C.C. bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royall Progenie.

A.B. ,, ,, [*Left blank.*]

S.B. bless and preserve our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royal Family.

O.C. Same as in Sealed Book, but not erased.

[§ 396.]

C.C. [*deest*]

A.B. Then shall the Priest (and the people with him) say the Lord's Prayer.

S.B. ,, ,, Priest, and the people with him, say ,, ,,

O.C. ,, ,, ,, ,, ,, ,, ,, ,,

N.B. The Lord's Prayer is left abbreviated in the Convocation copy, but written in full in Annexed Book, and printed so in Sealed Books. In Sancroft's copy only, it will be observed, was the direction given to "print it out at large."

| | |
|---|---|
| [§ 396.] C.C. The Versicle. | S.B. Priest. |
| A.B. Priest. | O.C. ,, |
| [§ 402.] C.C. every of them. | S.B. every of them. |
| A.B. every one of them. | O.C. ,, ,, ,, |
| [§ 427.] | |
| C.C. *y^e^ ninth ch. of S. Matthew.* | S.B. the Ninth chapter of S Matthew. |
| A.B. the ninth chapter of St. Matthew. | O.C. ,, ,, ,, ,, |
| [§ 440.] C.C. *then y^t^ for Priests.* | S.B. and that for Priests. |
| A.B. ,, ,, ,, | O.C. then ,, ,, |

[§§ 445, 446.] In the Convocation copy the alternative Gospel [§ 446], "Or this, S. Matt. 28." 18, precedes [§ 445], "Or else this[f]," S. John 21, 15." In A.B. and S.B. and O.C. the order is reversed.

[§ 457.] *Or this, Come Holy Ghost, Eternal God, &c.* The Convocation copy gives as a direction (i.e. with a "prickt line" beneath) *as before in y^e^ Form of Ordering Priests.* The transcriber of the "Annexed Book" has copied these words, instead of following them as a direction. The Sealed Book (possibly taking it from some other copy) has printed the Hymn entire, but the Commissioners have gone through it and erased *every line* after the first, putting in the *&c.* and the words as in the Convocation copy. The ordinary copies print it here entire, there being no erasure.

[f] In A. B., Or this.

It will be seen that the above collation of the texts and corrections only shew that certain details were not deemed of sufficient importance to require further care than was bestowed. A very long list, indeed, might be made of the varieties of spelling, punctuation, or use of capitals, but this is not needed. Indeed, it may, perhaps, be thought that some of the variations given were not worthy of note; but the object has been not only to shew historically how the text had in many places depended upon accidental circumstances, but also to give some few data for determining, in those cases where our Prayer-Books differ from one another, (which they constantly do,) what is probably the correct reading and what the authority.

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And thus ends the account of the Revision of 1662. It is not within the limits laid down for the present work to speak of subsequent corrections, such as the alteration of the Calendar in 1751 (24 Geo. II., c. 23); the changes from time to time in the names and titles of the Royal Family; the omission of the three so-called State Services by her Majesty's warrant in 1859 (22 Victoria); or the alteration of the Lectionary by Act in 1871 (34, 35 Vict., cap. 17); still less is it within the scope to speak of the sweeping revision which the Prayer-Book happily escaped under William III. The Prayer-Book as we still possess it should be—with the few incidental variations above-named, and one other previously referred to—an exact counterpart of the volume as it came from the hands of Convocation, Dec. 20, 1661, which the King in his Declaration of Feb. 25 recommended to his Parliament, and which was understood to be accepted by them intact. To shew the nature of the many corrections in the Prayer-Book made up to that time, and the various causes which led to them, has been the object of the present work, and that having been fulfilled, the account of the later history is left to some future opportunity.

# ADDENDA ET CORRIGENDA.

p. xix. A copy also of the "Order of the Communion" is now in my own possession, and another in that of Mr. Ellis. Both are of the type of No. 3 (i.e. B. Mus. 25 f. 12).

p. xxvii. For "in Magdalen College Library," *read* "in the Library of the President of Magdalen College."

p. xxxiv. I am told that a Prayer-Book of 1552, by Oswen, is also in the Cathedral Library at Worcester.

p. xlv., line 5 should read, "Hence the paragraph appears *in substance* twice over," &c.

p. lxi., line 20, *instead of* "but at length, i.e. Feb. 16, 1641, an Act was brought in by the Commons, and a Committee eventually appointed (March 1)," *read* "but at length (i.e. March 1, 1641) a Committee was appointed by the House of Lords, 'to take into consideration,' &c.; and eventually, Feb. 16, 1642, a Bill was brought in by the Commons, entitled 'An Act for the Suppression of Divers Innovations,' which practically involved the disuse of the Prayer-Book." *Dele* lines 28—31, As was to be expected . . . . not then carried.

## THE SCOTCH LITURGY.

p. lxiii. In the account of the Scotch Liturgy it should have been added, that although attributed to Laud and Wren, there is evidence that much of the selection of alterations [see p. cccIxiv.] was due to the Scotch Bishops themselves, especially Maxwell, Bishop of Ross, and Widderburn of Dunblane. The part Laud himself played in the revision it is perhaps difficult to determine, but the following passage might well have been quoted from his letter to Bishop Widderburn [Works, A.-C. L., vol. vi. p. 456], acknowledging the receipt of certain notes, and dated "Lambeth, Ap. 20, 1636."

"After this I and Bishop Wren (my lord Treasurer [Juxon] being now otherwise busied), by his Majesty's appointment, sat down seriously and considered of them all. And thus I tendered them again to the King, with our animadversions upon them; and his Majesty had patience to weigh and consider them all again. This done, so many of them as his Majesty approved *I have written into a Service-book of ours*, and sent you the book with his Majesty's hand to it, to warrant all your alterations made therein."

I have not been able to see the original copy, and am not certain that it exists where it was said to be preserved some years ago; but I have examined an early copy of these original notes, transcribed into the small quarto edition of 1634, and heard of another in a private collection, copied off into a folio edition of 1636. In both the Warrant (which was in the King's secretary's handwriting in the original) is copied off as follows: in the first, at the bottom of the page facing Morning Prayer; in the second, on a fly-leaf, and is as follows:

"*I gave the Archbishop of Canterbury cōmand to make the alteracōns expressed in this booke and to fit a liturgy for the Church of Scotland; and wheresoever they shall differ from another booke signed by us at Hampton Court, Sept.* 28, 1634, *Our pleasure is to have these followed rather than*

*the former, unless the ABp. of St. Andrews and his brethren* [*who are upon the place*] *shall see apparent reason to the contrary.*

"*At Whitehall, April* 19, 1636."

A large amount of further evidence is, I see, to be found respecting the editing of the Scotch Book, but the original plan of this work did not admit of giving more than a cursory view of the General History of the early Revisions, so that details were omitted. In treating of the Revision of 1661, the plan was changed. See Preface.

p. lxxii. Note [r] belongs to page lxi., i.e. to Charles the First's not to Charles the Second's reign.

The references to the "Prayer-Book," in pp. xvii.—lxxx., are to the "First Prayer-Book of Edward VI.," &c., issued separately. See Advertisement.

Four references to the Introduction are wrongly given, in consequence of an alteration in pagination having been made after the notes were written :—

On p. xxxvi.,
Note [p], *for* p. xxvi. *read* xxxiv.

On p. xl.,
Note [s], *for* ix. *read* xvii.

On p. xliv.,
Note [s], *for* xxxiii. *read* xlii.

On p. xlv.,
Note [t], *for* p. xxviii. *read* xxxvi.

p. xciii. Cosin's Considerations should be dated *c.* 1640, not 1641.

p. ccxxvi. The marginal rubricks as on p. ccxiv. should have been added.

p. cclxxxvi., *dele* '*hath*,' *stet* '*have*' [i.e. was only so altered in Sealed Book, not in the Convocation copy]. See p. dxxiii.

p. ccxcvi. § 350, read *they shall all kneele.*

p. cccl., line 7, a comma should be placed after "*ministration*," and not a full stop.

p. ccclix. The official MS. copy of the message, which is dated Feb. 24, and is found in a volume of similar documents preserved in the Record Office, is the same, almost *literatim*, as that which is given from the Journals of the House of Lords. Kennett (p. 632) gives a minute of the Privy Council held at Whitehall, at which five bishops were present, and "at which time the Book of Common Prayer, with the amendments and additions, *as it was presented to the Lords Bishops*, was read and approved, and ordered to be transmitted to the House of Peers." I cannot find the "MS. Council Book" which Kennett gives as his authority, but the words in italic should be noted in reference to the question raised, pp. ccccxlix.—lvi.

p. ccccxxxi., to reference note [x], *add* vol. iv. p. 569.

p. ccccxlii., line 28, *add* after "original form," except that the word '*prayer*' is the first time erased, and *are* substituted for *be.*

p. dix. The title of the French Prayer-Book by Durel should be, "La Liturgie c'est a dire La Formulaire des Prieres Publiques," &c.

# A BRIEF INDEX.


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